

















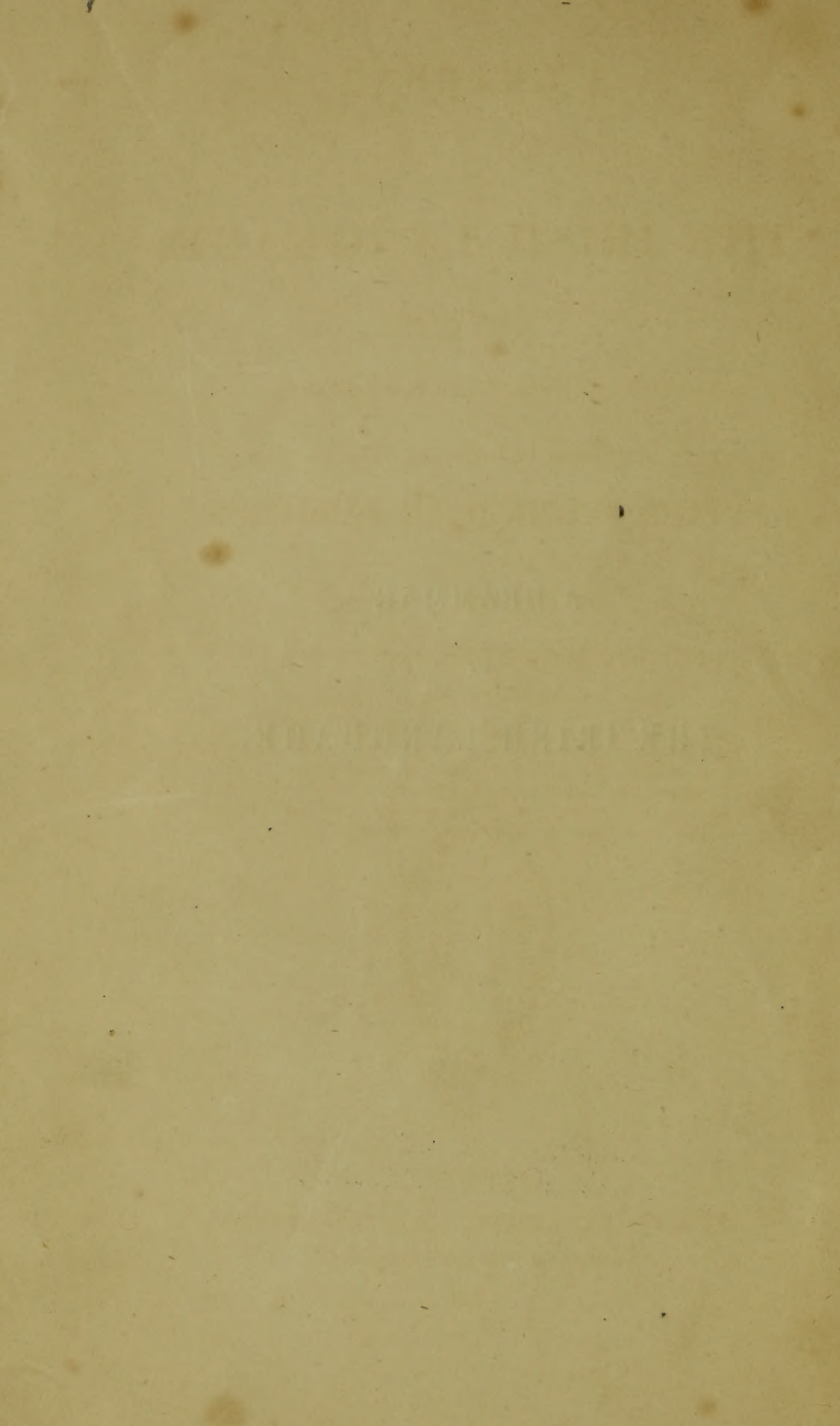








A GRAMMAR  
OF  
THE IRISH LANGUAGE.





A GRAMMAR  
OF  
THE IRISH LANGUAGE,

PUBLISHED FOR THE

USE OF THE SENIOR CLASSES

IN

THE COLLEGE OF ST. COLUMBA.

BY

JOHN O'DONOVAN,

MEMBER OF THE IRISH ARCHÆOLOGICAL SOCIETY.



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TO

THE REVEREND

JAMES HENTHORN TODD, D.D.,

FELLOW OF TRINITY COLLEGE, DUBLIN, ETC.,

AS AN HUMBLE TESTIMONY

TO THE GREAT VALUE OF HIS EXERTIONS

IN PRESERVING AND ILLUSTRATING

THE MONUMENTS OF THE HISTORY AND LANGUAGE OF IRELAND,

AND AS AN ACKNOWLEDGMENT

OF THE ASSISTANCE DERIVED FROM HIM

IN THE COMPOSITION AND ARRANGEMENT OF THE FOLLOWING PAGES,

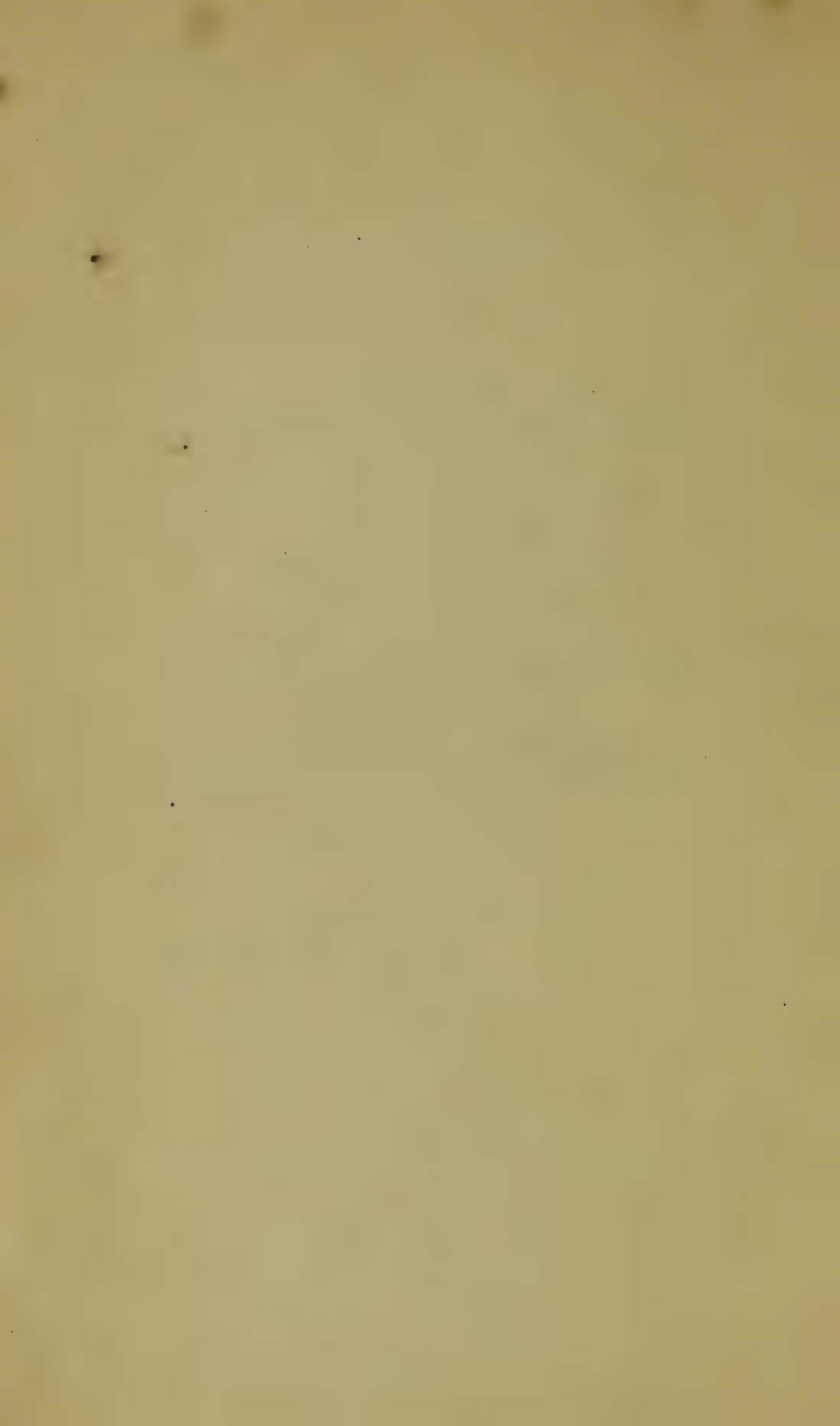
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2650





## P R E F A C E.

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THE following work was commenced in the year 1828, and has been since continued, with various interruptions. The Author, having in the interval visited every county in Ireland, has had opportunities of becoming acquainted with the provincial dialects of the language, as now spoken ; and he has therefore noticed their more remarkable peculiarities, wherever they appeared to throw light on the Rules of Irish Grammar. He has also introduced copious examples from the remains of the ancient language still preserved in manuscript ; a source of information peculiarly important, not only as preserving the original inflexions and forms of the language, but also because it has been hitherto almost entirely neglected by his predecessors, who, with the exception of Haliday, have all taken their examples from the modern vernacular Irish.

The Author has to return his thanks to the Provost and Senior Fellows of Trinity College, Dublin, for a

donation of twenty-five pounds towards the expense of this work ; also to the Founders of the College of St. Columba, who have adopted it as the Class-book of their more advanced students, and have borne the risk of its publication.

Amongst his private friends the Author has to return thanks to the Rev. Dr. Todd, of Trinity College, Dublin, at whose suggestion the work has been thrown into its present form, and who has read the proofs in passing through the Press ; to Mr. E. Curry, who has supplied many examples from ancient manuscripts, and from the living language, as spoken in the west of Thomond ; and to Mr. Hardiman, for the use of several valuable books, and many judicious suggestions as to the mode of arrangement and illustration adopted in the work. He is also indebted to Mr. Petrie for copies of some curious inscriptions from ancient Irish tombstones, and for the use of two woodcuts, representing the most ancient inscriptions in Irish characters known to exist, which were first published by Mr. Petrie in his valuable Essay on the Round Towers of Ireland.

J. O'D.





# ANCIENT IRISH ALPHABETS

Nº 1. From the Book of Kells.

( 6<sup>th</sup> Century )

A a b c d e f g  
h i l m n u o p q  
r r s f t u x s z

Nº 2. From the Book of Durrow. Autograph of S<sup>t</sup> Columba.

( 6<sup>th</sup> Century )

a b c d d e e f s h  
i l m n o p q n r s r  
t u x r z

Nº 3. From the Autograph Gospels of S<sup>t</sup> Moling.

( 7<sup>th</sup> Century )

a b c d d e f s h i l m n o p q  
r r t u x n

Nº 4. From the Liber Hymnorum.

( 9 or 10<sup>th</sup> Century. )

a b c d e f s h i x l m n  
o p q r s t u x s c



# ANCIENT IRISH ALPHABETS

From the Liber Hymnorum. . . . 2<sup>d</sup> Character.

ā ā b c d e f g h i l m n o p  
q r u r τ u x

From the Same. . . . 3<sup>d</sup> Character.

a b c d e f g h i l m n o p q r  
τ u x s c

N<sup>o</sup> 5. From the Leabhar na h-Fluidhne  
( 12<sup>th</sup> Century )

a b c d e f g h i l m n o p  
q r r τ r 7

N<sup>o</sup> 6. From the Charters in the Book of Kells.  
( 14<sup>th</sup> Century )

a b b c d d e f g h i l m n  
o p n r τ u

N<sup>o</sup> 7. From the Book of Leacan.  
( 15<sup>th</sup> Century )

a b c d e f g h i l m n o p  
q r s r τ u r a

N<sup>o</sup> 8. From the Autograph Annals of y<sup>e</sup> Four Masters.  
( 17<sup>th</sup> Century )

a b c d e f g h i l m n o p  
n f τ u



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## INTRODUCTION.

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### SECTION I.—*Of the Origin of Writing and Letters in Ireland.*

THE question whether the pagan Irish had the use of alphabetic writing has often been discussed. Bollandus<sup>a</sup> and Innes<sup>b</sup> deny that the Irish were a lettered people before they received the Roman alphabet from the Christian missionaries; but the question has not been as yet handled on either side with a moderation likely to elicit the truth. O'Flaherty states that if Bollandus had consulted any Irishmen, well informed in the antiquities of Ireland, they could have produced for him the names of writers who had flourished in different ages before the mission of St. Patrick<sup>c</sup>. And in this assertion he was perfectly borne out by the Bardic traditional history of pagan Ireland; for we read that letters were known not only to the Scotie or Milesian colony, but also to their predecessors, the Tuatha De Dananns<sup>d</sup>. Several poets of distinction are men-

<sup>a</sup> Acta SS. ad 17 Mart. tom. 2, in Vit. S. Patr. sect. 4.

<sup>b</sup> See the arguments of Innes, quoted hereafter, p. xxxiv.

<sup>c</sup> "Certe si Bollandus Hibernos antiquitatum suarum peritos consuleret, facile in medium proferrent, scriptorum nomenclaturam qui ante S. Patricii apostola-

tum diversis sæculis floruerunt." — *Ogyg.* Part iii. c. 30.

<sup>d</sup> No Ogham inscriptions have, however, as yet been found on any of the monuments ascribed by the Irish writers to the Tuatha De Dananns, excepting the cave in the mound at New Grange, which exhibits a few Ogham cha-

tioned as of the Tuatha De Danann colony; and among the rest Ogma Mac Elathain, who is said to have invented one of the species of virgular characters called Ogham<sup>e</sup>; and Brigid, daughter of the Dagda, who was worshipped by the poets of after ages as the goddess of poetry. Among the Scotie or Milesian colony, on their arrival in Ireland from Spain, we find Amergin, the brother of the leader of the colony, who is said to have been their poet, and chief Brehon or Judge; and there are on bardic record also the names of many poets and legislators, from this period down to Forchern, who is said to have composed the Uraicecht, or Primer of the Bards, in the first century. But the writers of the traditional history of Ireland go farther, and give a regular account of the period at which, and the persons by whom, the Irish letters were invented. They tell us that Fenius Farsaidh, King of Scythia, the great grandson of Japheth, son of Noah, set up a school of learning on the plain of Shenaar, which the Book of Druim-

racters, and near them, a decided representation of a palm branch. To say that these are forgeries, and that they were engraved on the stone since the cave was opened in 1699, would be to beg the question. A great number of the stones within the chamber, as well as those in the gallery which leads to it, are carved with spiral, lozenge-shaped, and zig-zag lines, but these are evidently intended as ornaments, and not as phonetic characters or hieroglyphics.

<sup>e</sup> In the Book of Ballymote, fol. 167, *b, b*, commences a tract on the Ogham alphabets, in which the first invention of them is ascribed to Ogma, son of Elathan, above mentioned. This tract

begins:

“Caibe loc 7 ainm 7 peppu 7 fad ainic in Ogam? Ninn. Loc do Hibernia incola quam nos Scoti habitamus, i n-ainm 7 brepe, mic Elathain, níg Epinn. Peppa do Ogma, mac Elathain, mic Delbairé, deppraíar do brep; ár brep, 7 Ogma, 7 Delbaet in mic Elathain.

“What is the place and time, and person, and cause of [inventing] the Ogum? Not difficult. The place of it, *Hibernia Insola quam nos Scoti habitamus*; in the time of Bres, son of Elathan, King of Ireland. Its person [inventor], Ogma, son of Elathan, son of Delbhaeth, brother of Bres; for Bres, and Ogma, and Delbhaeth, were the three sons of Elathan.”

Sneachta places at Eothica<sup>f</sup>, two hundred and forty-two years after the deluge, and having two assistants, Gaedhal, son of Eathor, and Iar, son of Nemha, otherwise called Cai Cainbhreathach : he there taught the Hebrew and the various languages which came into existence after the confusion of tongues.

After having presided over the school of Shenaar for twenty years, Fenius returned to his kingdom of Scythia, and there established schools, over which he appointed Gaedhal, the son of Eathor, as president. King Fenius then ordered Gaedhal to arrange and digest the Gaelic language into five dialects, the most polished of which was to be named Bearla Feine, after Fenius himself, while the language generally was to be named Gaidhelg, from Gaedhal. Fenius Farsaidh, we are told, reigned over Scythia for a period of twenty-two years after his return from the plain of Shenaar. He had two sons, Nenua and Niul; to the elder of whom he bequeathed his kingdom, but to the younger nothing but his learning. Niul continued for many years teaching in the public schools of Scythia, until the fame of his learning spread abroad into the neighbouring kingdoms, and at length Pharoah Cingeris [Cinchres], King of Egypt, invited him to his country to instruct the Egyptians in the various languages and sciences of which he was master. Niul set out for Egypt, and Pharoah was so pleased with him, that he bestowed upon him the lands called Capaciront, or Capacir, situated near the Red Sea, and gave him his daughter Scota in marriage, from whom the Milesian Irish were afterwards called *Scoti*. After his marriage Niul<sup>g</sup> erected public schools at Capaciront, and was there, instructing

<sup>f</sup> The Book of Drum-sneachta, quoted by Keating.

<sup>g</sup> To this royal schoolmaster of Egypt the chief Milesian families of Ireland trace their pedigrees, and are now about 118 genera-

tions removed from him, according to the genealogical lines preserved in ancient and modern books and MSS. Thus, the present Viscount O'Neill is 129 generations removed from him; Sir Richard



the Egyptians in the arts and sciences, at the very time that Moses took upon him the command of the children of Israel, 797 years after the deluge. At this time Niul had by Scota a son whom he named Gaedhal, in honour of his friend Gaedhal, the son of Eathor, and from him, according to some of our historians, the Irish were called Gaoidhil, and their language Gaoidheilg. The descendants of this famous schoolmaster, after various adventures by sea and land, emigrating from Egypt to Crete; from Crete to Scythia; from Scythia to Gothia, or Getulia; from Gothia, or Getulia, to Spain; from Spain to Scythia; from Scythia to Egypt again; from Egypt to Thrace; from Thrace to Gothia; from Gothia to Spain<sup>h</sup>; finally arrived in Ireland under the conduct of two brothers,

O'Donel 115; O'Connor Don 118; O'Dowda 116; the Marquis of Thomond 117; Justin Mac Carthy, of Carrignavar, 117; and O'Donovan 115. Now by allowing thirty years to each generation, it will appear, that Niul may have flourished about 3540 years ago, or 1695 years before Christ. This calculation will shew that the number of generations would sufficiently fill up the space of time; and that the line is not such a blundering forgery as might be supposed; but until we discover some real authority to prove by what means the Scotie or Gaelic race were able to preserve the names of all their ancestors, from the time of Moses to the first century, we must regard the previous line of pedigree thence to Niul and Fenius, as a forgery of the Christian bards. Certain it is that at the present day oral tradition does not preserve the names of ancestors among the modern Irish, with any certainty, beyond the sixth gene-

ration. The author has tested this fact in every part of Ireland.

<sup>h</sup> Lhwyd, in one of his letters to Mr. Rowland, the author of *Mona Antiqua*, expresses himself as follows on this subject: "Indeed it seems to me that the Irish have, in a great measure, kept up two languages, the ancient British, and old Spanish, which a colony of them brought from Spain. For notwithstanding their histories (as those of the origin of other nations) be involved in fabulous accounts, yet that there came a Spanish colony into Ireland is very manifest, from a comparison of the Irish tongue partly with the modern Spanish, but especially with the Cantabrian, or Basque; and this should engage us to have something of more regard than we usually have to such fabulous histories."

Sir William Betham, who has laboured more strenuously than even any of the native Irish writers of our times, to support the truth of the pagan history of Ire-



Heber and Heremon, sons of Milesius, and the twenty-first in descent from Gaedhal, son of Niul.

We are told further in the *Uraicecht*, preserved in the Book of Lecan<sup>i</sup>, that the ancient Irish alphabet did not begin with the letters *a, b, c*, like the Latin, nor with *a, b, g*, like the Greek and Hebrew alphabets, but with the letters *b, l, f*, from which it received its name of *Bobel-loth*, or with *b, l, n*, from which it received the appellation of *Beth-luis-nion*. Each of the letters of the Bobel-loth alphabet took its name from one of the masters who taught at the great schools under Fenius Farsaidh, and in the Beth-luis-nion alphabet each letter was named after some tree, for what reason we know not<sup>j</sup>.

The names and order of the letters in the Bobel-loth alphabet are as follows:

b Bobel.	τ Talemon.
l Loth.	c Cai.
f Foronn.	q Qualep.
r Saliath.	m Mareth.
n Nabgadon.	g Gath.
h Hiruath or Uria.	ng Ngoimer.
o Davith.	ro Stru.

land, has attempted to prove, in his *ETRURIA CELTICA*, "that the Milesian invaders of Ireland were those Phœnician colonists, who, with their brethren of Britain, after the destruction of the Phœnician cities and power, became independent, and carried on trade with their neighbours of the Continent, and after many ages were found by the Romans under Cæsar in Gaul and Britain; that the Phœnician Celts, on their first invasion of the British Islands and Gaul, were a *literate people*, possessing alphabetic writ-

ing and the elements of learning, and that the Irish is but a modification of the old *Cadmean Phœnician alphabet*, in like manner as are the Etruscan, Greek, and Roman."—*Etruria Celtica*, vol. i. p. 10.

<sup>i</sup> Fol. 158 *a*, and 169 *a*. Ogygia, p. 235. There is a still more ancient copy of the *Uraicecht* in a MS. in the British Museum.

<sup>j</sup> Whoever wishes to read a long dissertation on this subject, a singular specimen of ingenious trifling, may consult Davies' *Celtic Researches*.

ρ	Ruben.	eu	Iachim or Iumelchus.
α	Achab.	οι	Ordinos.
ο	Ose.	υι	Judæmos.
υ	Uriath.	ιο	Jodonius.
ι	Etrocuis or Esu.	αο	Aifrin.

The Beth-luis-nion alphabet is similarly arranged, but the names of the letters are taken from trees or shrubs, as follows :

b	beith, the birch.	p	peēpoc, unknown.
l	luip, the mountain ash.	ρτ or z	} ρτπαρ, the sloe tree.
f	פעאן, the alder.	p	
r	ראל, the willow.	α	αλμ, the fir tree.
n	nion, the ash.	ο	ονν, furze.
h	הואץ, the hawthorn.	υ	υρ, heath.
o	ουρ, the oak.	e	εαδδ, the aspen.
τ	τinne, unknown.	ι	ιδδ, the yew.
c	coll, hazel.	ea	εαδδ, the aspen.
q	קען, the apple tree.	οι	οιρ, the spindle tree.
m	mum, the vine.	υι	υιλεανν, woodbine.
g	גור, ivy.	ιο	ιρμ, gooseberry.
ng	נגעאל, the reed.	ea	εαμhancholl.—unknown <sup>k</sup> .

On this simple story, handed down by the Irish bards, O'Flaherty remarks: "What if I should assert that our Fenius was that Phoenix who invented those ancient Greek characters which the Latins speak of. The Irish letters are not very unlike the Latin; the names of Phoenix and Fenisius, or Phoenius, are not very different, and the invention supports it; the time and place in matters of such antiquity are very often confounded. Besides I have the

<sup>k</sup> O'Flaherty acknowledges that he did not know the meaning of this name; but the Rev. Paul O'Brien, to whose etymological vision nothing presented the slightest difficulty, makes it

αμπαχολ (Grammar, p. 210), which he forces to signify *witch* hazel, being derived, according to him from αμπα, vision [although the first portion of the word is αμαν, not αμπα] and col, hazle.

authority of the above cited poet, Forchern, in favour of my conjecture, in whom we read: ‘The book of Forchern begins. The place of the book [i. e. the place where it was written or published] was Emania. The time, when Conquovar, the son of Nessa, ruled Ulster. The person [i. e. the author of the book] was Forchern, the philosopher. Fenius Farsaidh composed the first alphabets of the Hebrews, the Greeks, the Latins, and also the Beth-lius-nin [i. e. the Irish alphabet], and Oghum<sup>1</sup>.’”

<sup>1</sup> “Quid si dicerem Fenisium nostrum istum fuisse Phœnicem literarum auctorem, qui Græcas eas vetustas depingeret, quas Latini referunt? a Latinis Hibernicæ non omnino abhorrent; Phœnicis, et Fenisii, vel Phœnii nomen non abludit, et inventio suffragatur; tempus et patria in hujusmodi antiquioribus sæpissimè confunduntur. Præterea conjecturæ meæ non deest autoritas supra laudati Forcherni poetæ, apud quem sic habetur. *Incipit liber Forcherni. Locus libri* [locus quo in lucem editus] *Emania* [Ultoniæ regia]. *Tempus, Conquovaro filio Nessæ*; sc. Ultoniam moderante. *Persona* [author libri] *Forchernus philosophus* [fileadh], *Fenius* [Fenisius] *Farsaidh alphabeta prima Hebræorum, Græcorum, Latinorum, et Bethluisnin* [alphabetum Scoticum] *an Oghuim composuit.*”—*Ogyg.* Part iii. c. 30, p. 221.

In the same chapter, O’Flaherty, after enumerating many of the poets, legislators, and other *literati* of pagan Ireland, says exultingly (p. 219): “Postremo Dualdus Firbissius patriæ antiquitatum professor hereditarius

ex Majorum monumentis literis datis refert 180 Druidum, seu Magorum disciplinæ tractatus S. Patricii tempore igni damnatos.” This assertion is very bold indeed, but no reference to it is found in any of the old Lives of St. Patrick published by Colgan, or in the Book of Armagh, and it is to be feared, that O’Flaherty has mistaken the meaning of the words of Mac Firbis, who generally wrote in the old Irish style, with which O’Flaherty had but a tolerable acquaintance. And he adds, that the same Duald Firbis wrote him an account of his being in possession of some of the taibhle fileadh, or poets’ tablets, made of the birch tree. “Scoticis literis quinque accidunt, in quorum singulis ab aliarum gentium literis discrepant; nimirum, Nomen, Ordo, Numerus, Character, et Potestas. Et quia *imperiti literarum in chartâ, aliave ulla materia ad memoriam pingendorum* harum rerum ignarus incautè effutiit Bolandus, de materiâ aliquid præfabor. Ea ante pergamænæ usum tabulæ erant e betulla arbore complanata, quas *Oraiun et Taibhle*



These statements of O'Flaherty were sufficient to satisfy the mere Irish scholars of his day, but not so a Scotch writer, who flourished soon after, namely, Thomas Innes, M. A., a Roman Catholic priest, of acute mind and true learning. In his "*Critical Essay on the ancient Inhabitants of the northern Parts of Britain or Scotland*," London, 1729, he thus examines O'Flaherty's arguments in proof of the use of letters among the pagan Irish:

"We come now to examine the proofs that *Flaherty* brings, of the ancient use of letters among the *Irish*, before they received Christianity. The first is, that they have or had many books, poems, and histories, written in their *Pagan* ancestors' times. But all that is nothing but to beg the question, and to suppose what is under debate, till these books, or some of them, be published to the world, with fair literal translations, and documents to prove their authority and age, and to shew how, and where they have been preserved during so many ages.

"2°. FLAHERTY, for a proof that the *Irish* had not the use of letters from the *Latins*, and by consequence that their letters were much ancients than the preaching of the Gospel among them, and peculiar to the *Irish*, tells us, that their letters differed from those of the *Latins*, and all others in name, order, character, number, and pronunciation and force: to shew this, he gives from the Book of *Lecan* (an *Irish* MS. about three hundred years old) the copy of the *Latin* alphabet, inverted and digested in a new arbitrary order, with the names of trees attributed to each letter, beginning with the three letters B, L, N; and from thence called *Beth-luis-nion*.

*Fileadh*. i. Tabulas Philosophicas dicebant. Ex his aliquas inter antiquitatum monumenta apud se superfuisse, ut et diversas characterum formulas, quas ter quinquagenas a Fenisii usque ætate numero, et CRAOBH OGHAM .i.

virgeos characteres nomine recenset, non ita pridem ad me scripsit Dualdus Firbissius rei antiquariæ Hibernorum unicum, dum vixit, columnen, et extinctus, detrimentum."—*Ogygia*, p. 233.



And this he pretends was the ancient *Irish* alphabet, before they had communication with the *Latins* and *Romans*.

“ But when *Flaherty* sets about to prove the antiquity of this *Beth-luis-nion*, he brings for proofs stories more incredible than the facts themselves, which he intends to prove by them. *Flaherty* tells us then the story we made mention of already from *Keating* and *Toland*: that the first author of this alphabet was *Fenius-Farsaidh*, who composed, says *Flaherty*, the alphabets of the Hebrews, Greeks, and Latins; the *Beth-luis-nion* and the *Ogum*. This *Fenius Farsaidh* (as we said before) was, according to the *Irish Seanachies*, great grand-child to *Jafeth*, son to *Noah*, and lived in *Noah*’s own time, about one hundred years after the deluge. For this piece of antiquity, *Flaherty* quotes one *Forcherne*, an *Irish* poet, who, as a late *Irish* writer informs us, lived one hundred years before the incarnation. Now, not to ask how this poet *Forcherne*, or *Feirtcheirne*, as old as he is placed, knew so distinctly things past, above two thousand years before the time in which he is classed, it may at least be enquired, by what spirit of prophecy this *Fenius Farsaidh* composed the *Greek* alphabets so long before *Cecrops* and *Cadmus*, and that of the *Romans*, some 1700 years before the *Romans* were a people. And will the authority of *Lecan*, a MS. of about three hundred years, convince the learned of so rare a discovery, as that of an *Irish* writer one hundred years before the birth of Christ?

“ But to let that paradox pass, there needs no great skill of the *Irish* language, to shew that the *Beth-luis-nion* is nothing else but an invention of some of the *Irish Seanachies*; who, since they received the use of letters, have put the *Latin* alphabet into a new arbitrary order, and assigned to each letter a name of some tree; and that this was not the genuine alphabet of the *Irish* in ancient times, or peculiar to them, but a bare inversion of the *Latin* alphabet.

“ For 1°. The genuine *Irish* alphabet consists only of eighteen letters ; for so many only they make use of in that tongue, viz. A, B, C, D, E, F, G, H, I, L, M, N, O, P, R, S, T, U ; whereas in *Flaherty's Beth-luis-nion* there are twenty-six letters, that is, eight supernumerary, viz. Q, X, Y, Z, *oi*, *io*, *ng*, and *ea* : of these eight there are four which are never used in the genuine *Irish*, viz. Q, X, Y, and Z ; at least in such *Irish* books or MSS. as I could hitherto ever meet with, or hear of : but they are in use in the *Latin* tongue, and with the other eighteen letters make up the *Latin* alphabet : which therefore the *Irish* bard must have had before him when he invented the *Beth-luis-nion*. As to the syllables *oi*, *io*, *ea*, and double letter *ng*, which are the other four letters in the *Beth-luis-nion*, they have no one proper character in the *Irish*, distinct from the common alphabet, but are expressed by two of the usual letters of it ; and nothing but meer fancy could have placed them in this new alphabet as distinct letters from the other eighteen. So, I think, it is plain that this *Beth-luis-nion* was neither the genuine *Irish* alphabet, nor was in use among them till after the times of Christianity, when they received the use of the *Latin* letters, whereof this is but a bare transposition.

“ As to the names of trees attributed to each letter, it seems visibly the work of meer fancy, without any reason or motive, there being no resemblance in the character of these letters to these trees, from whence this bard hath named them : whereas in the languages where the names of the letters are significative, as generally those of the *Hebrew*, the thing meant by these letters hath often some resemblance to the figure of the letter. And as for the term *Feadha*, *Woods*, which they gave to this alphabet, it was natural to call by the name of a forest or wood an alphabet whereof each letter was metamorphosed into a tree.

“ ANOTHER proof which the *Irish* modern writers bring

for the antiquity of their letters, is from the form of their characters, as being peculiar to the *Irish*, and *not agreeing with the Greek or Latin characters, or perhaps any other now in the world*. But such arguments as these are only fit to impose upon those that never saw any *Latin* books or characters, but in vulgar print; and never had occasion to see any MS. but *Irish*: for if they had seen any ancient *Latin* MSS. or characters, they would have found, in the first place, by perusing those of the sixth, seventh, eighth, and following ages, down to the time of printing, as great differences betwixt the figures of letters, and form of the writing in MSS. of all countries, and the common print, as betwixt the usual characters in printed books, and those of the *Irish*; and yet originally all of them derived from the ancient *Roman* or *Latin* characters or letters.

“ IN the second place, the inspection of old *Latin* MSS. or charters will furnish new proofs to demonstrate, that the *Irish* had their letters originally from the *Latins*, or those that used the *Latin* characters; for all the characters of the *Irish* letters (without excepting the *Saxon* F, G, P, R, which seem more extraordinary to vulgar readers) are generally to be met with in the same form in ancient MSS. and charters, not only of *Britain*, but none of them but are in MSS. of other foreign countries<sup>m</sup>, who had nothing to do with *Ireland*.

<sup>m</sup> Mr. Mac Elligott, in his Observations on the Gaelic Language, published in the Transactions of the Gaelic Society of Dublin, says: “ Let any one look into Astle, on the Origin and Progress of Alphabetic writing, the Spectacle de la Nature, and the early printed Classics, and he will be convinced that the small alphabet used in early ages all through Europe, was borrowed

from the Irish.” p. 38. It is very true that the people who were converted to Christianity by the Irish missionaries in the seventh and eighth centuries, first obtained their letters from those missionaries; but it must be confessed that the oldest inscriptions found in Ireland (excepting the Ogham), are in the Roman alphabet of the fifth century, and it is well known that



And in many countries, where no body doubts they had the first use of letters from the *Latins*, the characters of old MSS. differ much more from the vulgar printed characters of the *Latin* than the *Irish* do. Such are the *Merovingian* and *Longobardick* characters : for a proof of this I refer the reader to schemes of characters, and of old writ, which he will find in the learned *F. Mabillon's* book, *De Re Diplomatica*, in case he have not the opportunity to inspect *Latin* MSS. where he will generally find, even in MSS. of the twelfth, thirteenth, and fourteenth ages, much the same characters, or forms of letters, that are made use of in the *Irish* tongue ; and little or no difference, but in the forms of abbreviations : for which, not only the people of different languages, but every different writer, may invent such characters, or forms of contractions, as he fancies will most abridge.

“ The same thing may be said as to the notes for writing secrets, called by the *Irish* *Ogum* ; of which Waræus says he had some copies ; and one *Donald Forbis* mentions others : for no body doubts but the *Irish* had their notes or cyphers for writing short-hand, and keeping their secrets ; especially the *Druids*, for preserving from the knowledge of Christians the secret of their profane mysteries, made use, no doubt, of secret characters or letters, from the time that once the use of letters was introduced in *Ireland*. All other nations, and every private man, may have the same, for keeping secrets, and those entirely different from their usual letters : such among the *Romans* were the *Notæ Tironis*, whereof a specimen may be seen in *F. Mabillon's* diplomaticks. Trithemius also hath written a book on the subject, *De Steganographia* : so I do not well conceive for what this serves towards proving the antiquity of the *Irish* letters ; or that they were not ori-

this, more or less modified, pre-      introduction of the Gothic style  
vailed all over Europe till the      of writing.



ginally the same as the *Roman* or *Latin* character. Since *Waræus*, who is brought in to prove that the *Irish* had such characters, tells us, that the *Ogum* did not contain the *Irish* vulgar character, but a hidden way of writing for preserving their secrets.

“AND thus far as to the arguments brought by *Flaherty*, and other modern *Irish* writers, against the opinion of the learned *Bollandus*, concerning the ancient use of letters in *Ireland*; with which subject, tho’ *Flaherty* fills up about thirty pages of his *Ogygia*; yet the far greatest part is spent in useless flourishes on the origin of letters in general, and on the use and new order of the *Irish* new invention of *Beth-luis-nion*, there being little in his book, besides what we have mentioned, that looks like proofs of their having had the use of letters before Christianity, unless we call proofs citations of legends of *St. Patrick’s* life, written long after his time.

“AFTER all, I do not pretend that no private person among the *Irish* had the use of letters before the coming in of *St. Patrick*, and the preaching of the Gospel to them: for it may have very well happened, that some of the *Irish*, before that time, passing over to *Britain*, or other parts of the Roman empire, where the use of letters was common, might have learned to read and write. It might also have happened that the *Druids*, who were the magicians of these times, might have had certain hieroglyphick characters to express their diabolical mysteries; and that the remains of those are what *Toland* and others make such a noise about. But if the *Irish* had any distinct character or form of alphabetical letters different from those which we have above mentioned, and which were introduced to *Ireland* by *St. Patrick*, how comes it that all this time, especially within these last fifty or sixty years, that the matter hath been agitated, and the dispute warm about it, none of them have ever published any specimen of

these peculiar *Irish* letters, or at least an alphabet of them : such as *F. Mabillon* hath given of all ancient forms of letters, and *Dr. Hickes* more particularly of the *Runick*, and other northern characters ?” vol. ii. pp. 444–452.

Not long after Innes, we find *Dr. O’Brien* reject the Milesian story as utterly unsupported by true history. In his strictures on the author of the *Remains of Japhet*, he writes as follows in the Preface to his *Irish Dictionary* : “ As for this learned writer’s making the Irish language a dialect of the Scythian, formed, as he says, upon the authority of the Irish bards, at the famous school on the plains of Shinar, or Senaar, by a king of Scythia, called Feniusa Farsa, son of Baath, who is pretended to be a son of Magog, I do not conceive how he can reconcile this opinion of the Irish being a dialect of the Scythian or Magogian language, with that circumstance he mentions, p. 119, ‘ that it is called Gaoidhealg, from its first professor at the above school, by name Gadel, a Gomerian,’ and that the language he then spoke and taught as an usher of that school under that royal schoolmaster Feniusa Farsa, grandson of Magog, *is the language of the native Irish to this day* ; a very venerable antiquity, I must confess. But at the same time I cannot but regret that this worthy gentleman, who appears but too well inclined to favour the antiquities of Ireland and Britain, did not consider that nothing could be of greater prejudice or discredit to them than asserting those fabulous genealogies, and the stories of the travels of the supposed leaders and chiefs of their ancient colonies, such as have been rejected with just contempt by all learned nations, first invented in Ireland by bards and romancers, after they came to some knowledge both of the sacred writings and profane histories ; and in Britain by *Nennius* and *Jeffry of Monmouth*.”

And again, in his remarks on the letter A.

“ We should not, in the mean time, forget that it is to this

change made in the words *Gaill* and *Galic*, doubtless by our heathenish bards who inserted the letter *d*, that we owe the important discovery necessarily reserved to their successors who embraced Christianity, of those illustrious personages *Gadel* and *Gadelus*; the former an usher under that royal schoolmaster *Pheniusa Farsa*, king of Scythia, in his famous school on the plain of *Sennaar*, where this *Gadel* invented the Irish alphabet and the Gadelian language, so called, as it is pretended, from his name; and the latter a grandson of that king by his son *Niul*, married to *Scota*, daughter of Pharaoh *Cingris*, as our bards call him, instead of *Cinchres*, king of Egypt, under whose reign, they tell us, *Moses* and our *Gadelus* were cotemporaries and great friends: and from this *Gadelus* our learned bards gravely assure us that the Irish derive their name of *Gadelians*, who, they tell us, were also called *Scots*, from his wife the Ægyptian princess *Scota*. This discovery, I have said, was necessarily reserved to our Christian bards, as their heathenish predecessors most certainly could have no notion of the plain of Sennaar, of Pharaoh, or of Moses; objects not to be known but from the Holy Scriptures, or some writings derived from them, such as those of Josephus, Philo, &c. never known to the Irish bards before their Christianity."

Charles O'Connor, of Belanagar, also, though in his youth he had believed the pagan traditions with the same facility and enthusiasm as O'Flaherty, yet in his maturer years, gave up all hope of being able to convince the learned of the truth of the pagan history of Ireland, as handed down by the bards. On this subject he writes as follows, in his "Dissertation on the Origin and Antiquities of the ancient Scots of Ireland and Britain," prefixed to O'Flaherty's "Ogygia Vindicated," which he edited in the year 1775.

"OUR earliest accounts of *Ireland* have been handed down to us by the *bards*, a race of men well qualified for



working on the barren ground of broken traditions. Poetic invention gave existence to facts which had none in nature, and an origin which included some genuine truths, has been obscured by forged adventures on sea and land. A succession of monarchs has been framed, many of whom never reigned, and the line of genealogy has been opened, to make room for redundancies, without which the succession of so many monarchs could not be admitted by the most ductile credulity.

“THUS it fared in the infancy of things in *Ireland*, as well as in every other *European* country; and in all, we will find that the introduction of letters, far from limiting, has, in fact, enlarged (for a considerable time) the sphere of the ostentatious and marvellous. The registering of facts under the direction of nature and truth, has been the work of ages advanced in civilization. To these we will hasten; and that we may give no line to a fugitive hypothesis, or the fanciful excursions of ingenious idleness, we will not attempt to pass any of our most antient traditions on our readers, but such as may be supported by parallel documents of foreign antiquaries, who held no correspondence with the natives of this island<sup>n</sup>.”

He does not, however, go so far as to give up all claims of the pagan Irish to the use of letters: far from it; he argues that the ancestors of the Scoti must have had communications with the Phœnician colonies in Spain, from whom they must have borrowed their seventeen letters “so different in their powers, names and arrangement from those of the *Greeks* and *Romans*.” He then writes as follows.

“This people, it is certain, know so little of *Greek* or *Roman* learning, that it was only in the fifth century they have learned the use of the *Roman* alphabet from the *Christian* missionaries. It was then, or soon after, that they laid aside their own uncouth and virgular characters, their *Beth-luis-*

<sup>n</sup> pp. xxvii, xxviii.



nion, and the *Ogum* ; the form heretofore used, and since preserved by the antiquaries, either from vanity, or the more rational motives of preserving an antient fact worthy of being recorded. The old manner of writing was indeed useless to the public, after a better and more elegant form was introduced ; but yet the retention of the *Ogum* has had its use in latter times, by convincing us that the heathen Irish had the means of conveying their thoughts in cyphers, and consequently of recording memorable events, for the information and instruction of posterity.—Their jurisprudence, partly still preserved, the succession of their monarchs, their accurate chronology, and their genealogies, transmitted with great care from the first to the fifth century, are incontestible proofs of this truth. An earlier or more creditable era of cultivation than that, which began with the monarch *Feradach the Just*, (a hundred years after the birth of *Christ*,) no nation in *Europe* can boast<sup>o</sup>.”

Dr. Ledwich, however, argues that the Irish Ogums were secret alphabets invented in the middle ages, like the Runic inscriptions of the northern nations. He says :

“ Verelius, Wormius, with many existing monuments prove, that the Northerns writ their runes in every possible form ; in circles, in angles, from right to left, and vice versa. Wormius enumerates twelve different ways of making runic inscriptions. The German Buchstab or runes were drawn sometimes in horizontal, and sometimes in perpendicular lines. Here we have, if not the original of our *Ogum Craobh*, a practice exactly similar. In a word, these wonderful Irish Ogums were nothing, as we see, but a stenographic, or steganographic contrivance, common to the semibarbarians of Europe in the middle ages, and very probably derived from the Romans<sup>p</sup>.”

<sup>o</sup> pp. xxxviii, xxxix.

<sup>p</sup> Antiquities of Ireland, 2nd edit., pp. 330, 331.

The pagan antiquity of the Irish Oghams cannot be now established, to the satisfaction of the learned, except by existing monuments. It must be first proved that the monuments are undoubtedly pagan, and secondly, that the inscriptions are cotemporaneous with such monuments, and not fabrications of after ages. The only monument with an Ogham inscription yet discovered, which exhibits all the apparent features of a pagan monument, is an artificial cave near the castle of Dunloe, in the county of Kerry. This interesting remain of ancient Ireland was discovered in 1838, by the workmen of Daniel Mahony, Esq., of Dunloe Castle. In constructing a sunk fence in one of the fields of the demesne, they broke into a subterranean chamber, of a curved form, which proved to be the termination of a gallery. The sides of the cave are constructed of rude stones, without any kind of cement, and the roof is formed of long stones, laid horizontally; an upright stone pillar extends from the centre of the floor of the cave to the roof, and is evidently designed to support it. This pillar stone is inscribed with Ogham characters, as are four of those which form the roof, in such a manner as to impress the conviction that they had been inscribed before they were placed in their present positions. In the passage were found several human skulls and bones, which clearly indicated the sepulchral character of the monument, and which Mr. Mahony removed to Dunloe Castle, in order to preserve them.

The Author of this Grammar examined this cave in the year 1841, and can testify that the inscriptions are not fabrications; but whether the monument be pagan or early Christian, he will not take upon him to decide. Ogham inscriptions are constantly referred to in the oldest Irish historical tales, as engraved on the tombs and monuments of pagan kings and chieftains, and from these tales it would appear that they contained simply the names of the persons

interred. Thus in the story in *Leabhar na h-Uidhri*, about the identifying of the grave of King Fothadh Airgtheach, in the third century, it is stated that his headstone exhibited, in Ogham characters, the inscription :

FOTHADH AIRGTHECH INO SO,

“FOTHADH AIRGTHECH HERE.”

Also in a very ancient poem, beginning *Ogum illia, lia uap leact*, “Ogum on the stone, the stone over the monument,” preserved in the *Book of Leinster*, p. 28, *b*, a stone placed over a monument, with an Ogham inscription, situated on the site of a battle fought in the third century, is thus alluded to :

In τ-ogum úτ píl ip in cloic,  
Imma τopcapatar mór;  
Dammaped Finn pictib glond,  
Cian bad cuman in Ogom.

“That Ogum which is on the stone,  
Around which many were slain;  
If Finn of the many battles lived,  
Long would the Ogum be remembered.”

Again, in the tale of Deirdre, published in the *Transactions of the Gaelic Society of Dublin*, pp. 127, 128, the sepulchral monument of Naisi and Deirdre is thus spoken of :

Do tógbað a liag óp a lect, do pcpibað a n-anmanna Ogaim,  
acap do pcpað a ccluirce cainte.

“Their stone was raised over their monument, their Ogham names were written, and their ceremony of lamentation was performed.”

It would be easy to multiply similar references to pagan monuments inscribed with Ogham characters, but as we have no manuscripts of pagan antiquity, the real proof of the facts above stated must be derived from the monuments themselves; and it is to be hoped that our antiquaries, in examining the ancient Irish sites of pagan battles, cars,



sepulchral chambers, and cromlechs, will have a close look out for Ogham inscriptions. It is highly probable that such inscriptions were generally engraved on that part of the stone which was concealed by the earth, in order to prevent the air from wearing the surface of the stone. This, at least, appears to have been the case with the monument of Fothadh Airg-thech above alluded to; but from other references it seems that the Ogham inscription was cut on the flag stone with which the monument was covered over head<sup>a</sup>, but whether on its upper or under surface, or on its external edges, we cannot determine. Ledwich, in his strictures upon O'Flanagan's paper on the Ogham inscription on the Callan mountain, in the county of Clare, asserts that the stone could not have retained the inscription from the remote period to which O'Flanagan ascribed it, and writes as follows:

“ Can it be imagined, that the Callan inscription has stood almost 1500 years in a naked and wild situation, uninjured by the tooth of time, and all the vicissitudes of a variable climate? That the great Atlantic ocean, and its briny atmosphere, have had no influence on this rock, and so far from pulverizing its surface, have rendered it unfit for vegetation? These are wonderful things! Perhaps the venerable Druid who performed the funeral rites to the manes of Conal Colgach (and who has not heard of Conal Colgach?) not only pronounced the ‘sit terra levis,’ but washed the stone with a magic composition of Miseltoe, Semolus, and Selago, and in a fine prophetic phrenzy, predicted the amazing discoveries of Irish Antiquaries in the 18th century<sup>r</sup>. ”

<sup>a</sup> The South Munster Society of Antiquaries have made a considerable collection of Ogham inscriptions, and Mr. Windele of Cork, a zealous advocate for the civilization of the pagan Irish, intends to write a paper on the

subject, in which he will point out the situation and nature of the monuments on which they are found.

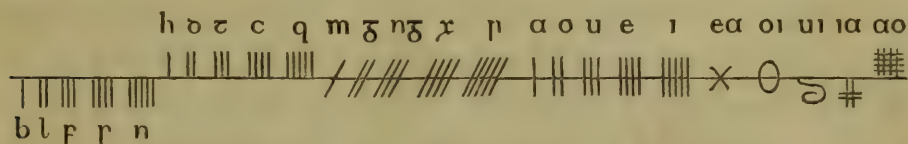
<sup>r</sup> Antiquities of Ireland, 2nd edit., p. 341.



It is, however, stated by some that this stone had lain buried beneath the earth for ages, while others asserted with confidence that the inscription was forged by Mr. John Lloyd, a Munster Irish poet of the last century, who was the first to notice it himself, in his *Short Description of the County of Clare*, as the monument of Conan, one of Finn Mac Cumhaill's followers! O'Flanagan, without acknowledging that it had been ever deciphered before, actually forges an Irish quatrain, which he cites as a part of the poem called the *Battle of Gabhra*, to prove that Conan was buried on the Callan mountain, whither he had repaired, after the battle of Gabhra, to worship the sun!

The Ogham inscriptions at Dunloe, and elsewhere in Kerry, are, however, of a more authentic character than that on the Callan mountain, but the clue to their interpretation has not yet been discovered; and it would be rash in the extreme to assume without positive proof that they are all pagan, as several of the stones, on which they are inscribed, exhibit crosses, and are clearly Christian monuments.

There are various kinds of Ogham given in the tract in the *Book of Ballymote* already referred to, but a complete discussion of the subject would occupy too much space, and it must therefore suffice to give here the most common form, called the Ogham Craobh, or Virgular Ogham, which is as follows:



Here it is to be noted that the diphthongs beginning with e, as ea, ei, eo, eoi, are all distinguished by a cross (x) intersected by the stem line. The diphthong oi is marked by a circle bisected by the line. The diphthongs and triphthongs beginning with u, as ua, ui, uai, are all marked by a curve

( $\mathcal{D}$ ) below the line. All the diphthongs and triphthongs beginning with  $i$ , as  $ia$ ,  $io$ ,  $iu$ ,  $iui$ , are denoted by two strokes drawn below the line, with two others intersecting them at right angles. All the diphthongs beginning with  $a$ , as  $ao$ ,  $ae$ ,  $ai$ , are marked by four parallel strokes intersected at right angles by four others placed above the line. The letter  $z$  ( $ts$  or  $dz$ ) which has been decidedly borrowed from the Roman alphabet is represented by a curve of this form  $\mathcal{D}$  (“representans inuolutam Draconis caudam”) intersected by the stem line, thus,  $\mathcal{D}$ . A short line drawn parallel to the stem line  $—$  represents the consonant  $p$ ; and  $q$ , which was unquestionably borrowed from the Roman alphabet, and used by the Irish to stand for  $cu$ , is indicated by five strokes drawn perpendicular to the stem line.—See O’Molloy’s *Grammatica Latino-Hibernica*, pp. 135–142.

In a MS. in the British Museum (Clarendon 15), various Oghams are described, such as Dinn-Ogham, in which the name of the letters are borrowed from those of hills; En-Ogham, in which they are borrowed from those of birds; Dath-Ogham, from colours; Cell-Ogham, from churches, &c.; but these are evidently contrivances of later ages.

The ancient Irish also used an obscure mode of speaking, which was likewise called Ogham, and is thus described by O’Molloy: “Obscurum loquendi modum, vulgò Ogham, Antiquarijs Hiberniæ satis notum, quo nimirum loquebantur syllabizando voculas appellationibus litterarum, diphthongorum, et triphthongorum ipsis dumtaxat notis<sup>s</sup>.” To this mode of speaking distinct reference is made in the following entry in the Annals of Clonmacnoise, as translated by Connell Mageoghegan, in the year 1627:

“A. D. 1328. Morish O’Gibelan, master of art, one exceeding well learned in the new and old laws, civile and

<sup>s</sup> Grammatica, p. 133.

cannon, a cunning and skillfull philosopher, an excellent poet in Irish, an eloquent and exact *speaker of the speech, which in Irish is called Ogham*, and one that was well seen in many other good sciences : he was a cannon and singer at Twayme, Olfyn, Aghaconary, Killalye, Enaghdown, and Clonfert ; he was official and common judge of these dioceses ; ended his life this year.”

But if the Irish are obliged to resign all claims to letters in the time of paganism, they can still historically boast of having writers among them before the general establishment of Christianity in the fifth century ; for we must infer, from the oldest lives of St. Patrick, that there were several christian bishops in Ireland on Patrick’s arrival ; and we learn from St. Chrysostom, in his *Demonstratio quod Christus sit Deus*, written in the year 387, that the “ British Islands, situated outside the Mediterranean sea, and in the very ocean itself, had felt the power of the divine word, churches having been founded there, and altars erected<sup>t</sup>.”

But the most curious information respecting the literate character of Ireland before St. Patrick’s time, is derived from the accounts of Celestius, who was certainly an Irishman, and the favourite disciple of the heresiarch Pelagius. St. Jerome, alluding to a criticism of Celestius upon his Commentaries on the Epistle of St. Paul to the Ephesians, thus vents his rage against this bold heretic :

“ Nuper indoctus calumniator erupit, qui Commentarios meos in epistolam Pauli ad Ephesios reprehendendos putat. Nec intelligit, nimiâ stertens vecordiâ, leges Commentariorum, &c., . . . . nec recordatur stolidissimus, et Scotorum pultibus

<sup>t</sup> S. Chrysostom, Opp. tom. i. 575, B, Ed. Bened. Καὶ γὰρ αἱ Βρετανικαὶ νῆσοι, αἱ τῆς θαλάττης ἐκτὸς κείμεναι ταύτης, καὶ ἐν αὐτῇ οὔσαι τῷ ὠκεανῷ,

τῆς δυνάμεως τοῦ ῥήματος ἤσθοντο· καὶ γὰρ κᾶκεῖ Ἑκκλησίαι καὶ θυσιαστήρια πεπηγασιν.



prægravatus, nos in ipso dixisse opere : non damno digamos, imo nec trigamos, et si fieri potest octogamos : plus aliquid inferam, etiam scortatorem recipio pœnitentem<sup>tt</sup>.”

And again, in the *proemium* to his third book on Jeremiah, St. Jerome thus more distinctly mentions the native country of Celestius :

“ Hic tacet, alibi criminatur ; mittit in universum orbem epistolas biblicas, priùs auriferas, nunc maledicas : et patientiam nostram, de Christi humilitate venientem, malæ conscientiæ signum interpretatur. Ipseque mutus latrat per Alpinum [al. *Albinum*] canem grandem et corpulentum, et qui calcibus magis possit sævire, quàm dentibus. Habet enim progeniem Scoticæ gentis, de Britannorum viciniâ : qui, juxta fabulas Poëtarum, instar Cerberi spirituali percutiendus est clavâ, ut æterno, cum suo magistro Plutone, silentio conticescat<sup>u</sup>.”

We learn, however, from Gennadius (who flourished A. D. 495), that before Celestius was imbued with the heresy of Pelagius, he had written from his monastery to his parents three epistles, in the form of little books, containing instructions necessary for all desirous of serving God, and no trace of the heresy which he afterwards broached. The words of Gennadius are as follows :

“ Celestius antequàm Pelagianum dogma incurreret, imò adhuc adolescens, scripsit ad parentes suos de monasterio Epistolas in modum libellorum tres, omnibus Deum desiderantibus necessarias. Moralis siquidem in eis dictio nil vitii postmodum proditi, sed totum ad virtutis incitamentum tenuit<sup>v</sup>.”

<sup>tt</sup> Hieron. Prolog. in lib. i. in Hieremiam. Opp. ed. Vallarsii, tom. iv.

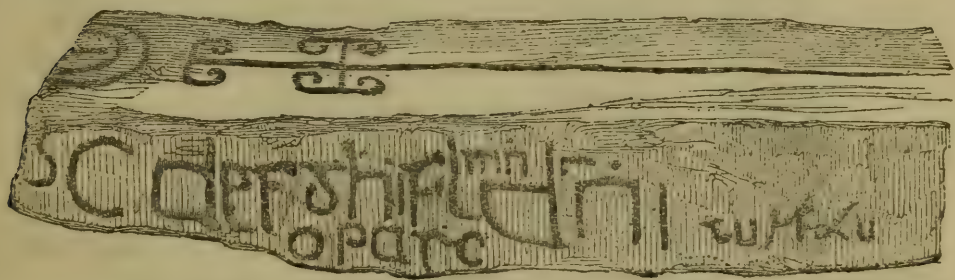
<sup>u</sup> Prolog. i. lib. iii. in Hieremiam. Some, however, think that the heretic Pelagius is here alluded to. See Vallarsius, not. in loc. Opp. S. Hieron. tom. iv. who confounds, both here and

in his note on the passage last quoted, the *Scotia* of St. Jerome with the modern Scotland : not knowing that Ireland was the only country called *Scotia* in St. Jerome's time.

<sup>v</sup> Gennadius de Script. Eccl. c. 44. (inter Opp. B. Hieron. Ed. Vallarsii, tom. ii.)

It is conjectured<sup>w</sup> that these letters were written by Celestius from the monastery of St. Martin of Tours, in the year 369. But be this as it may, if Celestius, while a youth, wrote epistles from a foreign monastery to his parents in Scotia, in the neighbourhood of Britain, we must conclude that his parents could read them, and that letters were known in Ireland, then called Scotia, at least to some persons, at the close of the fourth century. For further historical reference to Celestius, and his master Pelagius, the reader is referred to Ussher's *Primordia*, p. 205, *et sequent.*, and O'Connor's *Rerum Hibernicarum Scriptores, Prolegomena*, p. lxxxiii.

There are also inscriptions still extant to which we may appeal in proof of the early use of letters in Ireland. The following, which is of undoubted antiquity, is a copy of the Roman alphabet, inscribed on a stone at Kilmalkedar, in the west of the county of Kerry. An accurate representation of this inscription is given by Mr. Petrie, in his *Essay on the Ecclesiastical Architecture and Round Towers of Ireland*<sup>x</sup>, and is inserted here by permission of the author.



But there is a still older inscription, perhaps the oldest extant, which remains on the monument of Lugnathan, the nephew of St. Patrick, at Inchaguile, in Lough Corrib, county of Galway: of this a fac-simile is also given in Mr. Petrie's work, p. 164, and is here inserted. It contains the following words, in the Roman characters of the fifth century:

<sup>w</sup> Moore's *History of Ireland*, vol. i. p. 208.

<sup>x</sup> *Transactions of the Royal Irish Academy*, vol. xx. p. 133.

ΛΙΕ ΛΥΓΝΑΕΔΟΝ ΜΑC C ΛΜΕΝΥΕΗ.

“THE STONE OF LUGNAEDON SON OF LIMENUEH.”



The oldest Irish manuscript extant in Ireland is the Book of Armagh, now in the possession of the Rev. Mr. Brownlow. It contains a copy of the Gospels, and some very old Lives of St. Patrick; the characters are clearly a slight modification of the Roman alphabet, with a few Greek characters in the titles of the Gospels.

The Books of Durrow and Kells, in the Library of Trinity College, Dublin, said to be coeval with St. Columbkille, and in his handwriting, are in the uncial character common in Europe at the period. The latter is, perhaps, the most magnificent specimen of penmanship and illumination now remaining in the western world.

There is another manuscript of great age preserved in the Library of Trinity Col-

lege, Dublin, called *Liber Hymnorum*, containing several ancient hymns in Latin and Irish, of which work there is another copy in the College of St. Isidore at Rome. This, though evidently not so ancient, nor so exquisitely beautiful, as those



already mentioned, is in the same character, and sufficiently proves that the Irish letters are immediately derived from the Roman alphabet. Ussher, in a letter to Vossius, expressed his opinion that this manuscript was then a thousand years old, but I think he increased its age by a century or two.

The manuscript of the Psalter, preserved in the Cathach, or Caah, a beautiful reliquary, now the property of Sir Richard O'Donnell, is also very probably coeval with St. Columba, if indeed it be not in his handwriting. This most curious box and reliquary has been deposited, by the public spirit and good taste of its owner, in the Museum of the Royal Irish Academy.

A fac-simile of an Irish passage in a manuscript at Cambray, has been recently published by Charles Purten Cooper, Esq., from which it would appear that the manuscript is probably of the eighth century. The character looks as old as that of any manuscript we have in Ireland, and differs from any of them that I have ever seen, in the form of the letter p, which is thus (ƿ). Pertz, who has read the passage tolerably well, considering that he does not understand a word of the language, ascribes this manuscript to the ninth century.

The next oldest Irish manuscript remaining in Ireland is probably the Book of Leinster, preserved in the Library of Trinity College, Dublin (H. 2. 18.) ; and next in order of time I would rank *Leabhar na h-Uidhri*, in the Library of the Royal Irish Academy, which was transcribed by Maelmuire Mac Cuinn na m-bocht, at Clonmacnoise, in the twelfth century. Next may be classed the *Leabhar Breac* of the Mac Egans, the Books of Lecan and Ballymote, and a host of others compiled from more original manuscripts, in the fifteenth century. The characters in these are of a more angular form than those in the more ancient manuscripts<sup>v</sup>.

<sup>v</sup> Mons. Adolphe Pictet of Geneva, in a letter addressed to the late Edward O'Reilly, dated 24th

June, 1835, seems to incline to the opinion that we had no written documents in Ireland before

Specimens of alphabets from the most important of these ancient manuscripts, forming a series, nearly complete, from the sixth to the seventeenth century, will be found in the annexed plates. They have been drawn, from the original manuscripts, by George Du Noyer, Esq., one of the Fellows of the College of St. Columba.

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## SECTION 2.—*Of the Writers on Irish Grammar.*

Having now noticed the bardic accounts of the antiquity of letters among the Irish, and the authorities which prove the existence of learning in Ireland before St. Patrick, we shall next give some account of the labours of those who have

the fourth or fifth century, or at least that this is the most remote period to which written documents can be traced. The queries which this learned philologist proposes in this letter are very curious, and should not be omitted here :

“ 1°. La seconde édition de votre dictionnaire a-t-elle paru, ou doit-elle bientôt paraître ?

“ 2°. Existe-t-il quelque bon dictionnaire anglais-irlandais ?

“ 3°. A-t-on publié, depuis O’Conor, ou doit-on publier prochainement, quelques textes anciens, soit poétiques, soit historiques, soit philologiques ? Comment l’académie royale d’Irlande n’encourage-t-elle pas la publication des textes anciens des Brehon laws, des poèmes encore existans de Cenfaolad, de Eochoid, de Tanaide, de Maelduire, etc. du glossaire de Cormac de l’ur-aicheapt de Fortchern, etc. ?

“ 4°. N’a-t-on retrouvé aucun fragment de traduction de la Bible en ancien irlandais, dont on puisse fixer la date avec quel-

que certitude ? par ancien irlandais j’entends la langue telle qu’elle existoit antérieurement au dixième siècle et depuis le 4<sup>ième</sup> ou 5<sup>ième</sup> époque la plus reculée, je crois à laquelle remontent les documens écrits.

“ 5°. Connoissez-vous quelque ouvrage de topographie sur l’Irlande ancienne ou moderne, qui renferme d’une manière exacte et un peu complète les noms de lieux, fleuves, lacs, montagnes, provinces, tribus, etc. avec l’orthographie irlandaise ?

“Voilà, monsieur, bien des questions. Je m’excuse encore de mon indiscretion en prenant la liberté de vous les adresser : l’intérêt de la science plaidera pour moi. Si vous êtes assez bon pour vouloir bien m’aider de vos lumières j’espère que mes travaux ne seront pas inutiles à la cause trop méconnue des études celtiques, et réveilleront sur le continent un intérêt nouveau pour les restes vénérables de la littérature du plus ancien peuple de l’Europe.”

written on Irish grammar. The first work of this kind mentioned by the Irish writers is *Uraicecht na n-Eiges*, or Precepts of the Poets. This treatise is attributed to Forchern, or Ferceirtne, the son of Deaghaidh, from whom the Deagads, or Clanna Deaghaidh, of Munster, are descended. It is said to have been written at Emania, the royal palace of Ulster, in the first century, but was afterwards interpolated and enlarged at Derryloran, in Tyrone, about the year 628, by Cennfaeladh, the son of Ailill. Copies of this work, as remodelled by Cennfaeladh, are preserved in the Books of Lecan and Ballymote, in the Library of the Royal Irish Academy, and a more ancient one, on vellum, in the British Museum, which the Author has recently perused. This work contains rules for poetical compositions, and is rather a prosody than a regular grammar. In a paper manuscript, in the Library of Trinity College, Dublin (H. 1. 15), is a larger work, called *Uraiceacht*, which gives genders and inflections of nouns, and various orthographical and etymological rules; but this work is a compilation of comparatively modern times.

There are several short treatises on Irish grammar, in manuscript, by various writers in the seventeenth century, in the Library of Trinity College, and one, by O'Mulconry, in that of St. Sepulchre's, Dublin; and we learn from the monument of Sir Mathew De Renzi, at Athlone, who died in 1635, that he composed a *grammar, dictionary, and chronicle*, in the Irish tongue<sup>z</sup>.

The first Irish book ever printed, with instructions for reading Irish, was John Kearney's "*Alphabeticum et Ratio legendi Hibernicam, et Catechismus in eadem Lingua*, 1571, 8vo." The only known copy of this curious and rare book is preserved in the Bodleian Library, Oxford<sup>a</sup>.

<sup>z</sup> See Statute of Kilkenny, 12, note g.  
 edited by Mr. Hardiman for the  
 Irish Archæological Society, p.

<sup>a</sup> The Catechism is a Translation into Irish of the Catechism



The first printed Irish grammar is that of the Rev. Francis O'Molloy, written in Latin, and entitled "*Grammatica Latino-Hibernica, nunc compendiata,—Authore Rev. P. Fr. Francisco O'Molloy, Ord. Min. Strict. Observantiæ, in Collegio S. Isidori S. Theol. Professore Primario, Lectore Jubilato, et Prouinciæ Hiberniæ in Curia Romana Agente Generali. Romæ, Typographia S. Cong. de Propag. Fide 1677.*" It contains 286 pages, 12mo., and is divided into twenty-five chapters, of which the first nine treat of the letters; the tenth, eleventh, and twelfth, of etymology, of which he treats but very slightly; the thirteenth chapter is on the oghams and contractions; and the remaining twelve, of the ancient Irish prosody, into which he enters very copiously.

The next grammar of Irish which issued from the press was written by the celebrated antiquary Lhwyd. It was published in his *Archæologia Britannica*, and prefixed to his Irish-English Dictionary, Oxford, 1707. This work was extracted from O'Molloy's, and from another work on Irish grammar, in manuscript, written by an anonymous author at Louvain, in 1669. It is somewhat more copious than O'Molloy's in the etymology, but is still very imperfect. He omits the defective or irregular verbs altogether, observing that they are very numerous, and that in conjugating them, "the common use and practice of the province, &c., is the only pattern." From the preface to his Dictionary, written in Irish, it appears that this great philologist knew almost nothing of the idioms of the Irish language, for he uses the English collocation in most of his sentences, which gives his Irish composition a strange, if not ridiculous, appearance.

The next Irish grammar that made its appearance after Lhwyd's, was written by Hugh Boy Mac Curtin, a native of

of the Church of England, which is followed by some Prayers and

Collects from the Book of Common Prayer.

the parish of Kilcorney, near Corofin, in the county of Clare. It is entitled “The Elements of the Irish Language, grammatically explained in English, in fourteen chapters: small 8vo. Lovain, 1728.” It was reprinted with his English-Irish Dictionary, at Paris, in 1732. This work is much more copious than its predecessors, particularly in the etymology and syntax, on which the author has every claim to originality. Of the irregular verbs he says, that they are very numerous, and that in the forming thereof, the common use or practice of the kingdom, or the distinct dialects of each province, is the only guide and rule. He omits prosody altogether.

In 1742, Donlevy published, at Paris, his Irish-English Catechism, to which he appended instructions for reading the Irish language, entitled “The Elements of the Irish Language.” This treats of orthography only, but it is by far the best treatise on the subject that had till then appeared. At the end, he says: “Such as desire to get more Insight into the *Grammar-Rules* of this *Language*, may have recourse to the *laborious* M. HUGH MAC CURTIN’S *Irish Grammar*. The chief Difficulty of reading, or speaking *Irish*, consists in pronouncing *oh*, *gh*, and some Diphthongs and Triphthongs rightly; but this is easily overcome by Practice, or a little instruction by the Ear; whereby the Pronunciation of the *Language* will become agreeable, there being much Use made of *Vowels*, and little of *Consonants*, in it.”

No other Irish Grammar appeared after this till the year 1773, when Vallancey published his, in quarto, with a preface, which tended to call attention to a subject then but little appreciated. Of this work he brought out an improved edition, in octavo, in 1782, with an “Essay on the Celtic language, shewing the importance of the Ibero-Celtic or Irish dialect to students in history, antiquity, and the Greek and Roman classics.”

This work is compiled from those already mentioned, and from O'Brien's remarks on the letters throughout his Irish-English Dictionary. The author has treated of the irregular verbs more copiously and satisfactorily than any of his predecessors, and assures the learner that "they are not so numerous or more difficult than those of Latin, French, or English." His syntax, which is briefly dismissed in twelve rules, is much inferior to that of his predecessor Mac Curtin. On the whole, this work shews considerable research, and curious learning; but it is more theoretical than practical, and better adapted to assist the comparative etymologist than the mere Irish student. It is by far the most valuable and correct of Vallancey's writings, and is doubtlessly the joint production of the avowed author and several native Irish scholars<sup>b</sup>.

Shortly after Vallancey's, appeared Shaw's *Gælic Grammar*, Edinburgh, 1778; but this is confined to the Erse or *Gælic* of Scotland, and its merits are very questionable<sup>c</sup>. In 1801 appeared the first edition of a *Gælic Grammar*, by Alexander Stewart, Minister of the Gospel at Moulin. Of

<sup>b</sup> The only other production given to the world by Vallancey which shews much ability, is the *Law of Tanistry exemplified by the Pedigree of O'Brien*; but this work was written not by Vallancey, but by the Right Rev. John O'Brien, Roman Catholic Bishop of Cloyne, as appears from a letter in the hand-writing of the Chevalier Thomas O'Gorman, in the possession of Terence O'Brien, Esq., of Glencolumbkille, in the county of Clare. O'Gorman, in referring to a genealogical extract from Vallancey's *Collectanea*, says: "The above genealogy is extracted

from the History of the House of O'Brien, *written by the late Doctor John O'Brien, titular Bishop of Cloyne*, and published in the year 1774, by Col. Vallancey."

<sup>c</sup> The Rev. Mr. Stewart, in the Introduction to the 2nd edition of his *Gælic Grammar*, has the following reference to this work: "I know but one publication professedly of *Gælic Grammar*, written by a Scotsman (*Analysis of the Gælic Language*; by William Shaw, A.M.); I have consulted it also, but in this quarter I have no obligations to acknowledge." p. xiii.



this an improved edition was brought out in 1812, which is undoubtedly the ablest work on Gaelic grammar that ever appeared.

In 1808 was published, in Dublin, an Irish Grammar, in octavo, entitled *Uraiceét na Gæidilge*, “A Grammar of the Irish Language,” under the fictitious signature of *E. O’C.*, which, in the Prospectus, is given in full as Edmund O’Connell; but the author, as many living witnesses can attest, was William Halliday, Esq., a solicitor in Dublin, who studied Irish as a dead language, and who died before he reached his twenty-fifth year, having produced this grammar in his nineteenth year. He derived much information from the first edition of Stewart’s Gaelic Grammar, and from Messrs. Wolfe, O’Connell, and Casey, three Irish scholars, natives of Munster, with the latter of whom he commenced the study of the language in 1805, under the fictitious name of *William O’Hara*. In this work he rejects the modern Irish orthography as corrupt, and strikes out a new mode of classifying the declensions of nouns. His syntax is almost wholly drawn from the works of Mac Curtin and Stewart, particularly the latter, whose arrangement and diction he has closely followed; and indeed he could not have followed a safer model. However, he has pointed out some errors in the first edition of Stewart’s Gaelic Grammar, which Stewart himself thankfully acknowledges and corrects in the second edition of his work, published in 1812<sup>d</sup>. Haliday gives the ancient Irish prosody, but

<sup>d</sup> Stewart writes in the Introduction: “The Irish dialect of the Gaelic is the nearest cognate of the Scottish Gaelic. An intimate acquaintance with its vocables and structure, both ancient and modern, would have been of considerable use. This I cannot pretend to have acquired. I have not failed, however, to consult,

and derive some advantage from such Irish philologists as were accessible to me; particularly O’Molloy, O’Brien, Vallancey, and Lhwyd. To these very respectable names, I have to add that of the Rev. Dr. Neilson, author of ‘An Introduction to the Irish Language,’ Dublin, 1808; and E. O’C., author of a

merely as shortened from O'Molloy, with, here and there, a few remarks of his own. This work, however, considering the early age<sup>e</sup> and disadvantages of its author, must be regarded as one of much merit; it bears the stamp of taste, genius, and originality, not at all observable in the works of his predecessors.

In the same year (1808) was published, in Dublin, "An Introduction to the Irish Language," by the Rev. William Neilson, D.D., 8vo. This grammar is the joint production of Dr. Neilson and Mr. Patrick Lynch, a native of the parish of Inch, near Castlewella, in the county of Down. Mr. Lynch had a good practical knowledge of the dialect of Irish spoken in the east of Ulster, but was a rude scholar. The orthography, however, and grammatical rules, are adapted to this dialect, and not to the general language. The arrangement of the work is excellent, but it is to be regretted that the examples given to illustrate the rules are, for the most part, provincial and barbaric.

In 1808 the Gaelic Society of Dublin published, in their Transactions, "Observations on the Gaelic Language, by R. Mac Elligott." The same writer<sup>f</sup> also compiled an Irish

'Grammar of the Gaelic Language,' Dublin, 1808; to the latter of whom I am indebted for some good-humoured strictures, and some flattering compliments, which, however unmerited, it were unhandsome not to acknowledge." p. xiii.

<sup>e</sup> Mr. Patrick Lynch, the author of the Life of St. Patrick, has the following note in an advertisement of his works appended to his *Introduction to the Knowledge of the Irish Language*: "N. B. The new translation of the first volume of Keating's

History" [of Ireland], "though originally published in Mr. Lynch's name, was begun and actually completed by the late William Halliday, Esq., whose much lamented death at the premature age of 24, is a cause of heart-felt regret, not only to the Gaelic Society, of which he was an active member, but to the lovers of Irish literature in general."

<sup>f</sup> For some account of the literary qualifications of Mr. Mac Elligott, the reader is referred to a pamphlet published in London,

Grammar, which is still extant in manuscript, in the possession of his daughter, Mrs. Ryding, of Limerick, but was never printed. He was a native of the county of Kerry, a region in which they studied classics, "even to a fault," in his time, and was for many years a classical teacher in the city of Limerick, where he created a high taste for classical and polite literature.

The next year (1809) ushered into light "A Practical Grammar of the Irish Language," by the Rev. Paul O'Brien. This is, perhaps, the worst attempt hitherto made to explain the principles of this language. The author was a native of Meath, and a man of some learning; but the visionary character of his mind disqualified him for the important task of writing a grammar of an ancient and neglected language. He does not appear to have had any acquaintance with Irish history or topography, or with any of the correct ancient Irish manuscripts. There are many specimens of his poetry in the native Irish preserved, but they exhibit no merit, except the mere power of stringing together long compound words in jingling rhyme, without poetic genius, or strength of thought. His Irish Grammar is the production of his old age; and the late Mr. James Scurry says, in his Review of Irish Grammars and Dictionaries, published in the fifteenth

in 1844, by his pupil, the Rev. Jonathan Furlong, in reply to certain observations by Dr. D. Griffin, of Limerick, in the life of Gerald Griffin, the celebrated novelist. We learn from O'Flanagan that Mr. Mac Elligott had got some valuable Irish manuscripts in his possession in 1808. In enumerating the collections of Irish manuscripts known to him, O'Flanagan writes: "The Chevalier O'Gorman, now living in the county of Clare, has a rare

collection of annals, and other inestimable monuments. The books of Lecan and Ballymote, and the *Сeбap бpec*, or 'speckled book,' of Mac Egan are in the archives of the Royal Irish Academy; and there are besides several valuable tracts in private hands throughout the island, of which those in the possession of the learned M'Elligott, of Limerick, are not the least worthy of estimation."—*Transactions of the Gaelic Society of Dublin*, p. 235.



volume of the Transactions of the Royal Irish Academy, that “it is not to be taken as a fair specimen of the vigour of his intellect, or the extent of his learning.”

In 1813 Mr. John O’Connell, of the parish of Tuath na Droman, near Caherciveen, in Kerry, published at Cork an Irish translation of F. Paul Segnary’s “True Wisdom,” to which he prefixed short “Instructions for reading Irish,” which are very correct. This translation is a curious specimen of the dialect of the Irish spoken in Kerry.

In 1815 was published, in Dublin, a small grammatical tract, entitled “*Foroideas Ghnath-Ghaoidheilge na h-Eireand*, An Introduction to the Knowledge of the Irish Language as now spoken,” by Patrick Lynch, Secretary to the Gaelic Society of Dublin. This little work contains some very valuable remarks on the pronunciation and genius of the Irish Language, although it cannot be considered as entitled to the name of a grammar. Mr. Lynch was a native of the county of Limerick; he kept a classical school at Carrick-on-Suir in 1800, and afterwards removed to Dublin, where, for many years, he taught the classical languages, French and Hebrew. He wrote small works on grammar, chronology, astronomy, geography, and history; but the most celebrated of his works is his “Proofs of the Existence of St. Patrick,” written chiefly to refute Ledwich’s assertions. This work was published in Dublin, in 1810, and contains short “Directions for reading Irish.” Mr. Lynch was of the Milesian Irish race (and wrote his name Patruic O’Loingsigh), and not of the Galway tribe of that name.

In 1817 appeared “A Compendious Irish Grammar,” by Edward O’Reilly, annexed to his Irish-English Dictionary. This is chiefly compiled from the Rev. Paul O’Brien’s Grammar, and partakes of all its faults and defects. His system of making the initials of nouns the foundation of the declensions, in imitation of O’Brien, is quite absurd, as the tables of ter-

minational changes, given in both grammars, sufficiently shew. The author was a man of strong mind, good memory, and studious habits, but had little or no acquaintance with the classical languages, or with any, except English. He learned Irish as a dead language, and had not commenced the study of it till he was more than thirty years of age; but by laudable perseverance, and strong powers of intellect, he acquired a considerable knowledge of the ancient Irish language and history.

In 1820 was published, at Waterford, an Irish translation of John Baptista Manni's "Four Maxims of Christian Philosophy," by Mr. James Scurry, of Knockhouse, in the barony of Iverk, and county of Kilkenny. To this is prefixed "An Introduction to the Irish Language, containing a comprehensive Exemplification of all the alphabetical Sounds, and their corresponding English Sounds, as a further Illustration of them, as far as could be effected by the Substitution of English characters."

This treatise is valuable, as giving the pronunciation which prevails in the diocese of Ossory, with which the writer was most intimately acquainted.

In 1828 Mr. Scurry published, in the fifteenth volume of the Transactions of the Royal Irish Academy, "Remarks on the Irish Language, with a Review of its Grammars, Glossaries, Vocabularies, and Dictionaries; to which is added a Model of a comprehensive Irish Dictionary." In this paper, p. 55, the author says, "that he had prepared for press a grammar, both theoretical and practical, formed on the genius of the language, the result of many years' consideration of the subject, which he had been deterred from publishing, from the little encouragement works of that nature had met with from the public." Mr. Scurry was a respectable farmer, and though his education was imperfect, he was a man of so vigorous a mind that he acquired an extensive knowledge of philology

and general literature<sup>g</sup>. He died in Dublin in 1828, and his body was buried in the church of Kilpecan, near the village of Mullinavat, in the county Kilkenny, where it lies without a monument to exhibit even his name.

Various other compilations, and abstracts from these grammars, have since been published ; but the limits of this preface would not permit a particular description of them. The largest work of this kind was published in Dublin, in 1841, and compiled for the Synod of Ulster, by S. O'M. Dr. Mason, Librarian of the King's Inns, Dublin, also compiled an Irish Grammar ; but it is to be regretted that he has adopted the system of O'Brien and O'Reilly to a considerable extent. The Rev. Mr. Nangle, of Achill, has also brought out a second edition of Neilson's Irish Grammar, with some judicious corrections. And Mr. Owen Connellan, who was employed for many years in the Royal Irish Academy, to transcribe the Books of Lecan and Ballymote, for the Royal Library, has recently published a small work on Irish Grammar, with examples from Irish MSS., not to be found in any of the works of his predecessors. He also gives the pronunciation which prevails in the northern part of Connaught, which will be found very useful, in preserving for posterity the local peculiarities of the Connacian dialect.

Some works have also been written on the grammar of the Gaelic of Scotland, by Armstrong and Munroe ; but they contain nothing original, the Rev. Alexander Stewart having exhausted the subject, in his very excellent Gaelic Grammar, published in 1812.

<sup>g</sup> The Author of these pages became acquainted with Mr. Scurry in Dublin, in the year 1826, and found that, although he had but slight acquaintance with Latin or Greek, he had still a sound knowledge of philosophi-

cal grammar. He was the first that induced the Author to study the grammatical works of Harris, Ward, Horne Tooke, Pickburne, and Fearn, and the antiquarian productions of Baxter, Davies, and Vallancey.



SECTION 3.—*Testimonies to the Value of the Study of Irish.*

The testimony of such writers as have mentioned the Irish language, in ancient and modern times, may be now adduced, in order to shew the importance and value of the language as a branch of philological study.

Ledwich<sup>h</sup> quotes Irenæus (A. D. 167), Latinus Pacatus Drepanus (A. D. 361), and Sidonius Apollinaris (A. D. 472), in proof of his assertion, that the ancients “branded the Irish language with the harshest expressions for its barbarism. But even though it were clear that these writers meant what we now call Irish, we should receive their testimony with some allowances, for the Romans described as barbarous the languages of all nations not civilized by themselves, except the Greeks.

Our own Adamnan, however, who was born in the year 624, and was one of the best Latin writers of his age, acknowledges, in his modest preface to his Life of St. Columba, that his own Latin style was inelegant, and that the Scotie language was to be classed with different other languages of the external nations. His words are :

“Beati nostri Patroni (*Christo* suffragante) vitam descrip-

<sup>h</sup> Antiq. p. 325. I have not been able to find any thing of this kind in S. Irenæus. Charles O’Conor of Belanagare, thinks that the original harshness of the Celtic must have been softened down in Ireland by a communication between the Phœnicians and the ancestors of the Scots. “How else,” he asks, “the number of *Phœnician* words discovered in their language? By what other means but a communication with the *Phœnicians* could they improve and harmonize their own unsonorous Celtic? From what other people could they obtain

the number of seventeen letters, so different in their powers, names, and arrangement, from those of the *Greeks* and *Romans*? Evident it is, that without intercourses of this nature on the Continent, and perhaps afterwards in this island, our old inhabitants might be considered (as some have laboured to represent them) the most barbarous, as they were the remotest, in the west of Europe.”—*Origin and Antiquities of the ancient Scots*, prefixed to *Ogygia Vindicated*, p. xxxviii.

turus, fratrum flagitationibus obsecundare volens : imprimis eandem lecturos quosque admonere procurabo ; ut fidem dictis adhibeant compertis ; et res magis quam verba perpendant, quæ (ut æstimo) inculta et vilia esse videntur, meminerintque, Regnum Dei non eloquentiæ exuberantia, sed in fidei florulentia constare : et nec ob aliqua *Scoticæ*, vilis videlicet linguæ, aut humana onomata, aut gentium obscura locorumve vocabula (quæ, ut puto, inter alias exterarum gentium vilescunt linguas) utilium, et non sine divina opitulatione gestarum despiciant rerum pronuntiationem<sup>i</sup>.”

By this passage we are to understand that Adamnan regarded the Scotie language as one of those which had not received the polish of the classical languages ; and in this light must all the vulgar languages of Europe be viewed, till they were cultivated during the last four or five centuries, and received terms of art from the Latin and Greek.

Tirechan also, in his “ Annotations on the Life of St. Patrick,” in giving a reason for having composed a portion of them in the Scotie language, though he was able to write the Roman language, says the Scotie names of men and places (“*qualitatem non habentia*”) would not sound well in Latin composition. But the same could be said of the Hebrew, Persian, Arabic, and all the eastern languages ; the proper names of which would not sound well in a Latin sentence, as wanting the necessary terminations, and could not be even pronounced by an ancient Roman, or a modern Italian.

In the seventeenth century, Archbishop Ussher pronounced the Irish to be a language both elegant and copious<sup>j</sup> :

<sup>i</sup> See Ussher’s Sylloge, 1st edition, p. 42 ; Parisian edition, p. 29. See also Colgan’s and Pinkerton’s editions of Adamnan’s Life of St. Columba.

<sup>j</sup> A curious contrast to this account is afforded by the following description of the Irish lan-

guage, ascribed to a prelate of equal dignity in our own time : “ The Irish language is a barbarous jargon, in which all the discordant sounds to be heard in the farm-yard are mixed up ; there is the drawling running of one note into another of the

“Est quidem lingua hæc [*scil.* Hibernica], et elegans cum primis, et opulenta : sed ad rem isto modo excolendam (sicuti reliquas feré Europæ Linguas vernaculas intra hoc sæculum excultas videmus) nondum extitit hactenus qui animum adjiceret<sup>k</sup>.”

Stanihurst, the uncle of Archbishop Ussher, a Roman Catholic priest, although he wished the Irish language not to be used in the English Pale, still does not venture to condemn it, as uncouth or barbarous.

“Idem ipse locus à me olim erat tractatus, in Hiberniæ descriptione, quam dictione vernacula edidi : meaq. ibi disputatio dedit sermonem inuidis, me laudes Hibernici sermonis minuisse. Sed in falsa hac criminatione suam produnt malevolentiam, non redarguunt meam. Nec enim ego tum oratione mea suscepi, linguam, cuius essem ignarus et insolens, minus considerate vituperando, adfligere : imò contrà gravissimorum hominum auctoritas fidem mihi iamdudum fecit, eam, verborum granditate, dictionum concinnitate, atq. dicitate quadam acutula redundare ; denique cum Hebraica lingua, communi conglutinationis vinculo.”

Campion, in his *Historie of Ireland*, written in 1571, thus speaks of the Irish language ; cap. iv. Dublin Ed. p. 17 :

“The tongue is sharpe and sententious, offereth great occasion to quicke apothegmes, and proper allusions, wherefore their common Jesters, Bards, and Rymers, are said to delight passingly those that conceive the grace and propriety

cock's crow, the squall of the peacock, the cackle of the goose, the duck's quack, the hog's grunt, and no small admixture of the ass's bray.”—See *Etruria Celtica*, vol. i. p. 48, by Sir William Betham, where that writer gravely comments upon the injustice of this description of the language of the old Irish, not perceiving that the illustrious

archbishop must have uttered it in jest. For though, like Stanihurst, he has of course no wish to see the Irish language revived, still the authority of grave men must have convinced him also that it is not so utterly savage as this description would make it.

<sup>k</sup> Ussher's *Letters*, by Parr. Lett. 193, p. 486.



of the tongue. But the true Irish indeede differeth so much from that they commonly speake, that scarce one among five score can either write, read, or understand it. Therefore it is prescribed among certaine their Poets, and other Students of Antiquitie."

The celebrated Leibnitz recommends the study of Irish, as useful in illustrating Celtic antiquities; but he does not give any opinion as to the elegance or inelegance of the language. His words are :

"Postremo ad perficiendam, vel certe valde promovendam literaturam Celticam, diligentius linguæ Hibernicæ adjungendum esse, ut Lloydius egregie facere cepit. . . . Nam uti alibi jam admonui, quemadmodum Angli fuere colonia Saxonum et Britanni emissio veterum Celtarum Gallorum Cimbrorum; ita Hiberni sunt propago antiquiorum Britannicæ habitatorum Colonis Celticis Cimbricisque nonnullis, et ut sic dicam mediis, anteriorum. Itaque ut ex Anglicis linguæ veterum Saxonum et ex Cambricis veterum Gallorum; ita ex Hibernicis, vetustiorum adhuc Celtarum, Germanorumque, et, ut generaliter dicam, accolarum oceani Britannici cismarinorum antiquitates illustrantur<sup>1</sup>."

It would be tiresome to adduce here the praise of the Irish by the native writers<sup>m</sup>; but if the reader is curious to learn the opinion of a profound native scholar, who was acquainted with many other languages, he can turn to Dr. Lynch's *Cambrensis Eversus*, pp. 16 and 159, where he will find a very curious account of the avidity that some persons pos-

<sup>1</sup> Collect. Etymolog., Opp. vi. part 2, p. 129.

<sup>m</sup> Dean Swift, *Rabelaius noster*, though fond of ridiculing the Irish people in most of his writings, yet, in a letter to the Duke of Chandos, dated 31st August, 1734, requests that nobleman to restore to Ireland, by presenting to the Library of Trinity College,

Dublin, a large quantity of her ancient records, on paper and parchment, then in his Grace's possession, that had been formerly collected and carried off from this country by the Earl of Clarendon, during the time of his government here.—*Swift's Works by Scott*, vol. xviii. p. 224.

sessed, in the writer's time, for studying Irish, and the feeling that existed to discourage such study ; also of the use of the language to preachers and antiquaries.

Towards the close of the last century, Vallancey described the Irish in the following laudatory terms :

“ The Irish language is free from the anomalies, sterility, and heteroclite redundancies, which mark the dialects of barbarous nations ; it is rich and melodious ; it is precise and copious, and affords those elegant conversions, which no other than a thinking and lettered people can use or acquire<sup>n</sup>. ”

The Rev. William Shaw, in his *Gælic Dictionary* (London, 1780), calls the Irish language “ the greatest monument of antiquity, perhaps, now in the world. The perfection,” he says, “ to which the Gælic arrived in Ireland in such remote ages is astonishing.” Alluding to the Irish MSS. of Trin. Coll. Dublin, which he calls “ sealed books,” he makes the following observation : “ Whilst I surveyed and examined them, and looked back to the ancient state of this once blessed and lettered island, they produced emotions easier conceived than produced.”

The same writer (*Gælic Gram.*, Edinb. 1778) has the following observations on the state of learning in Ireland :

“ Whilst Roman learning, by the medium of a dialect of the Saxon, now flourished in Scotland, the Gælic and Roman in some degree grew together in Ireland, which, for some centuries, was deemed the greatest school for learning in Europe. There letters and learned men, from all countries, found a secure retreat and asylum. Its happy situation, however, did not perpetuate these blessings. Ireland was invaded by the Danes, and, in a subsequent age, made subject to the kings of England. Though there were English colonies in Ireland, the Gael of that country enjoyed their own laws and customs till the reigns of Elizabeth and James I., when the

<sup>n</sup> Essay on the Gælic Language, p. 3.

English laws were universally established. Then, for the first time, the Gælic ceased to be spoken by the chiefs of families, and at court ; and English schools were erected, with strict injunctions, that the vernacular language should no longer be spoken in these seminaries. This is the reason why the Ibero-Gælic has more MSS. and books than the Caledonian. In Scotland there has been a general destruction of ancient records and books, which Ireland escaped. It enjoyed its own laws and language till a later date, while the Scots-English very early became the language of North Britain°."

About the same time, the learned Dr. Samuel Johnson expressed the following opinion of the Irish language and literature, in a letter to Charles O'Connor, of Belanagare :

"What the Irish language is in itself, and to what languages it has affinity, are very interesting questions, which every man wishes to see resolved, that has any philological or historical curiosity. Dr. Leland begins his history too late. The ages which deserve an exact inquiry, are those times, *for such times there were*, when Ireland was the school of the West, the quiet habitation of sanctity and literature."

The celebrated Edmund Burke was anxious to preserve a knowledge of the Irish language, for the purpose of proving or illustrating that portion of Irish history which precedes the period of Anglo-Irish official records. In a letter to Vallancey, dated 15th August, 1783, he says :

"All the histories of the middle ages, which have been found in other countries, have been printed. The English have, I think, the best histories of that period. I do not see why the Psalter of Cashel should not be printed, as well as Robert of Gloster. If I were to give my opinion to the Society of Antiquaries, I should propose that they should be printed in two columns, one Irish and the other Latin, like



the Saxon Chronicle, which is a very valuable monument, and, above all things, that the translation should be exact and literal. It was in the hope that some such thing should be done, that I originally prevailed on Sir John Seabright to let me have his MSS., and that I sent them by Dr. Leland to Dublin. You have infinite merit in the taste you have given of them in several of your collections. But these extracts only increase the curiosity and the just demand of the public for some entire pieces. Until something of this kind is done, that ancient period of Irish history, which precedes official records, cannot be said to stand upon any proper authority. A work of this kind, pursued by the University and the Society of Antiquaries, under your inspection, would do honour to the nation."

Mons. Adolphe Pictet, of Geneva, in our own time, has written the following account of the importance of the Irish language in his work, *De l'Affinité des Langues Celtiques avec le Sanscrit* :

"*L'irlandais*, par son extension, sa culture, et l'ancienneté de ses monuments écrits, est de beaucoup le plus important des dialectes gaéliques. Sans entrer ici dans des détails qui nous mèneraient trop loin, je me bornerai à dire que ces monuments sont fort nombreux qu'ils embrassent l'histoire, la philologie, la législation, la poésie, qu'ils datent sûrement pour la plupart du 10<sup>e</sup> au 14<sup>e</sup> siècle, et que quelques uns remontent très probablement jusqu'aux 7<sup>e</sup> et 6<sup>e</sup> p."

But to collect other testimonies of this kind would exceed the limits which must necessarily be imposed on the present publication.

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#### SECTION 4.—*Of the Dialects of Irish.*

A few remarks must now be made on the *dialects* of the Irish language. Keating informs us, from the ancient tradi-

tions of the bards, that Fenius Farsaidh ordered Gaedhal, the son of Eathor, to divide the Gaedhelc language into five dialects, namely, *Béarla Feine*, *Bearla Fileadh*, *Bearla eadarscartha*, *Bearla Teibidhe*, and *Gnath-bhearla*. On this subject, Thaddæus Roddy, of Crossfield, near Fenagh, in the county of Leitrim, wrote as follows, in the year 1700<sup>a</sup>:

“ I have several volumes, that none in the world now can peruse, though within twenty years there lived three or four that could read and understand them all, but left none behind absolutely perfect in all them books [*sic*], by reason that they lost the estates they had to uphold their publique teaching, and that the nobility of the Irish line who would encourage and support their posterity, lost all their estates, so that the anti-quaryes posterity were forced to follow husbandry, &c., to get their bread, for want of patrons to support them. *Honos alit artes*. Also the Irish being the most difficult and copious language in the world, having five dialects, viz. the common Irish, the poetic, the law or lawyers’ dialect, the abstractive and separative dialects: each of them five dialects [*sic*] being as copious as any other language, so that a man may be perfect in one, two, three, or four of them dialects [*sic*], and not understand almost a word in the other, contrary to all other languages, so that there are now several in Ireland perfect in two or three of these dialects, but none in all, being useless in these times.”

Connell Mageoghegan, who translated the Annals of Clonmacnoise in 1627, says that the “ Fenechus, or Brehon law, is none other but the civil law, which the Brehons had to themselves in an obscure and unknown language, which none cou’d understand except those that studied in the open schools they had.”

<sup>a</sup> The original (which consists of answers to questions proposed to the writer, evidently by the great antiquary Lhwyd), is in the autograph of Roddy, and is preserved on paper, bound up with a vellum MS. in the Library of Trinity College, H. 2. 16.

Vallancey thinks that there were but two dialects, the *Feini* and *Gnath*, i. e. the Fenian and the common ; and that the former was, like the Mandarin language of the Chinese, known only to the learned ; and that the science of jurisprudence was committed to this dialect. These five dialects cannot now be distinguished with satisfaction. The Brehon Laws and other tracts are distinctly stated to be written in the *Fenian* dialect ; and Keating informs us that there are words from every primitive language in the *Bearla Teibidhe*, from which Vallancey assumes that it is the physician's dialect, because, I suppose, he found that the old medical Irish manuscripts contain words taken from various languages, such Latin, Greek, and Arabic ; but none of the medical Irish manuscripts are older than the twelfth century. The poets' dialect was the same in construction as the common language, except that the poets were constantly borrowing words from the *Bearla Feine*, and every other dialect<sup>r</sup>.

The dialects now spoken by the people differ considerably from each other, in words, pronunciation, and idiom, throughout the four provinces. The difference between them is pretty correctly expressed in the following sayings or adages, which are current in most parts of Ireland :

Tá blar gan ceapt ag an Múineac ;  
 Tá ceapt gan blar ag an Ulltac ;  
 Ní fuil ceapt ná blar ag an Laigneac ;  
 Tá ceapt agus blar ag an g-Connaéac.

“ The Munsterman has the accent without the propriety ;  
 The Ulsterman has the propriety without the accent ;  
 The Leinsterman has neither the propriety nor the accent ;  
 The Conaughtman has the accent and the propriety.”

<sup>r</sup> Of this we have a striking specimen in the Inauguration Ode of Brian na Murtha O'Rourke, composed in the reign of Eliza-

beth, by John O'Mulconry, of Ardchoill, in the county of Clare ; published by Mr. Hardiman, in his Irish Minstrelsy, vol. ii. p. 286.



The antiquity of these national Irish sayings has not been determined; but they must be of considerable age, as they are paraphrased by Lombard, in his work entitled *De Regno Hiberniæ Commentarius*, published in 1632, as follows :

“Tertiò notandum, quod hoc ipsum idioma sit vernaculum totius in primis Hiberniæ, tametsi cum aliquo discrimine, tum quoad dialectum nonnihil variantem inter diversas prouincias, tum quoad artificij obseruationem inter doctos & vulgares. Et Dialecti quidem variatio ita se habere passim æstimatur, vt cum sint quatuor Hiberniæ prouinciæ (de quibus paulò infra) Momonia, Vltonia, Lagenia, Conactia, penes Conactes sit & potestas rectæ pronuntiationis, & phraseos vera proprietatis; penes Momonienses potestas sine proprietate, penes Vltones proprietatis sine potestate, penes Lagenos nec potestas pronuntiationis, nec phraseos proprietatis.”

There is another dialect known to some persons in the counties of Cork, Clare, Limerick, and Kerry, called *Bearlagar na saer*, or tradesman's jargon, of which Mr. Mac El-

<sup>6</sup>Ledwich, who sees every thing Irish with a jaundiced eye, refers to this passage of Lombard's, to confirm his assertion, that the Irish was a barbarous dialect, possessing “neither alphabetical sounds, words for ideas, orthography, or syntax.” He might, for the same reason, pronounce the Greek a barbarous jargon, because it not only consisted of four principal dialects, the *Attic*, *Ionic*, *Doric*, and *Æolic*, but each of these dialects varied with the localities; and in one colony of Asia Minor, four different species of the Ionic dialect were observable. Every language, of any antiquity, and spread over a

number of provinces, must have different dialects and local peculiarities. Nothing but literature, and a public communication, can form a standard dialect of a nation; and nothing can possibly prevent the language of a numerous people from splitting into dialects. The older the language is, and the more widely separated the tribes are, the greater will be the difference of the respective dialects. These facts being fairly considered, it will appear that Ledwich's observations on the different dialects of the Irish, are nothing more than illiterate and impertinent criticisms.

ligott, of Limerick, has given a few words and phrases in the Transactions of the Gaelic Society of Dublin, pp. 11, 12. This appears to be very like the slang of London, for as the latter preserves several Saxon words and phrases, which have become obsolete in the standard dialect of the English, and even in the provincial dialects, so the former preserves many ancient Irish words which have been obsolete in the spoken language throughout the provinces.

But passing over all artificial dialects of poets, and slangs of artisans, we will find that the common living language of the country, like the provincial English in the different shires, divides itself into varieties of dialects, merging into each other by almost imperceptible degrees of approximation, and which it would be next to impossible minutely to describe. Donlevy has the following observation on the dialectic variations and incorrect modes of writing Irish prevalent in his own time (1742):—

“ *Poets*, not the Ancient and skilful, who took Pains to render their Poems sententious and pithy without much Clipping, but the *Modern Makers of Doggrel Rhymes and Ballads*; to save Time and Labour, introduced the Custom of clipping and joining Words together, in order to fit them to the Measure of their Verses: Others, who wrote in *Prose*, have, either in Imitation of the *Poets*, or through Ignorance and Want of Judgment, strangely clipped, and spelled, and huddled them together, as they are pronounced; let the Pronunciation be never so irregular and defective; not reflecting, that a *Poetical Licence*, even when justifiable, is not imitable in *Prose*; or that Writing, as People speak or pronounce, is to maim the *Language*, to destroy the *Etymology*, and confound the *Propriety* and *Orthography*: for, not only the several Provinces of *Ireland*, have a different Way of pronouncing, but also the very Counties, and even some Baronies in one and the same County, do differ in the Pronunciation:

Nay, some Cantons pronounce so odly, that the natural Sound of both the Vowels and Consonants, whereof, *even* according to themselves, the Words consist, is utterly lost in their Mouths. There are too many Instances of these Suppressions and Jumblings: A few will suffice here to shew the Abuse thereof: *ṛḡan*, *ṛḡo*, *ṛme*, *ṛtu*, instead of *agur ḡan*, *agur ḡur*, *agur me*, or *ṛ me*, *agur tu* or *ṛ tu*: And all this Mangling and Confusion without so much as an Apostrophe ('), to let the Reader see, that some Thing is left out. Again, *Mac a naḡar*, *cuid a nṛṛ*, instead of *an Aḡar*, *an ṛṛ*: The poor *Particle* *an* is divided in two, and one Half of it is joined to the subsequent Word, for no other Reason but that in the Pronunciation, the (n) comes fast and close upon the following Word, as it frequently happens in all *living Languages*; yet ought not to pervert, or alter the *Orthography*, or Order of Speech in Writing: However, from this Fancy of Writing as People speak, chiefly arise not only the Mangling and Jumbling of Words, but also that puzzling Diversity found in the Writings even of those, who know the *Language* in Question, infinitely better than he, who has the Assurance to make these Remarks. But, either they have not reflected, or rather were resolved to imitate their Neighbours, who curtail and confound the different *Parts of Speech*, with far greater Liberty than the *Irish* do; for instance: I'll, you'll, he'll, &c. cou'dn't, sha'n't, won't, don't, t'other, they're, ne'er, can't, ha'n't, and thousands of that Kind; which, although very fashionable, the judicious *English* Writers look upon as a great *Abuse*, introduced only since the Beginning of *King Charles the Second's* Reign; and endeavour to discredit it both by Word and Example.

“It is no Wonder then, seeing the *English Tongue*, although in the Opinion of all, it be otherwise much improved, is thus maimed and confounded, *even in Prose*, that a *Language* of neither Court, nor City, nor Bar, nor Business, ever



since the Beginning of *King James the First's* Reign, should have suffered vast Alterations and Corruptions; and be now on the Brink of utter Decay, as it really is, to the great Dishonour and shame of the *Natives*, who shall always pass every where for *Irish-Men*: Although *Irish-Men* without *Irish* is an incongruity, and a great Bull. Besides, the *Irish Language* is undeniably a very Ancient *Mother-Language*, and one of the smoothest in *Europe*, no Way abounding with Monosyllables, nor clogged with rugged Consonants, which make a harsh Sound, that grates upon the Ear. And there is still extant a great Number of old valuable *Irish Manuscripts*, both in public and private Hands, which would, if translated and published, give great Light into the Antiquities of the Country, and furnish some able Pen with Materials enough, to write a compleat History of the *Kingdom*: what a Discredit then must it be to the whole *Nation*, to let such a *Language* go to Wrack, and to give no Encouragement, not even the Necessaries of Life, to some of the Few, who still remain, and are capable to rescue those *venerable Monuments of Antiquity* from the profound Obscurity, they are buried in? But, to return to our Subject, so prevailing are Habit and Custom, that even those who are sensible of the Abuse of clipping and blending of Words, do sometimes insensibly slip into it<sup>t</sup>."

The grand difference between the dialects of the present living language, consists in the position of the accent, and in the pronunciation of the grammatical termination *ao* in nouns and verbs, it being pronounced in Conaught and Ulster like *oo*, or *úm*, in all dissyllables and polysyllables, but varied in Munster, being sometimes pronounced like *α*, short, sometimes like *αc*, and sometimes like *αg*. The minor differences consist in pronouncing *n* like *p* when coming after

<sup>t</sup> Christian Doctrine, pp. 504–507, Paris, 1742.

c, g and m, in the north and west. The Munster dialect is also remarkably distinguished by the pronunciation of g in genitive cases from é, and by throwing the primary accent on the second or third syllable when long. These peculiarities are pointed out in the Orthography and Prosody of the following Grammar with sufficient minuteness.

The other dialects which shot off from the Gælic of Ireland at an early period, are the Erse, or Gælic of the Highlands of Scotland, and the Manx, or primitive language of the Isle of Man.

#### OF THE ERSE, OR GÆLIC OF SCOTLAND.

The Highland Gælic is essentially the same as the Irish, having branched off from it in the sixth century ; but there are peculiarities which strongly distinguish it, though the spoken Irish of the north-east of Ulster bears a close resemblance to it in pronunciation and grammatical inflections. The principal peculiarities of the Erse are the following :

##### I. *In the Terminations of Words.*

1. The frequent ending of the nominative plural in *an*, as *slatan*, rods ; *mnathan*, women ; *mullaichean*, summits ; *clarsaichean*, harps ; *laithean*, days. This is not unlike the old Saxon plural termination in *en*, still retained in a few English words, as *eyen*, *shoen*, *oxen*, *women*<sup>u</sup>.

2. In writing the personal terminations απε, οη, and αὐ, or ῖε, always *air*, and *aiche*, or *iche*, as *sealgair*, a huntsman, for ρεαλγαπε ; *dorsair*, a doorkeeper, for the Irish δόρρῳρ, or δόρρεῳρ ; *coisiche*, a footman, for κοιρηε<sup>v</sup>.

3. In writing the termination υῖαὐ of progressive active nouns, always *achadh*, as *smuaineachadh*, for ρμυαινουῖαὐ ; *gradhachadh*, for γραδουῖαὐ.

<sup>u</sup> See Stewart's Gælic Grammar, 2nd edit., pp. 54-57.

<sup>v</sup> Id., p. 46.

4. In writing the passive participle *te* hard, without varying it to  $\tau\alpha$ ,  $\tau\acute{\alpha}$ ,  $\tau\epsilon$ ,  $\tau\acute{\epsilon}$ , as the Irish do. See this discussed more fully at pp. 205, 206.

5. In writing the diminutive termination  $o\gamma$ , always *ag*, as *cuachag*, a little cup, for *cuacóγ*. This termination is also observable in the living language, and in the names of places in the north-east of Ulster.

## II. In the Beginning of Words.

1. The genitive plural does not suffer eclipsis, as in Irish, for the Scotch Highlanders say *nan cos*, of the feet; *nan ceann*, of the heads; for the Irish,  $na\ \gamma\text{-}cop$ ,  $na\ \gamma\text{-}ceann$ . But *nam* is used before a labial, as *nam bard*, of the bards; *nam fear*, of the men<sup>w</sup>.

2. The possessive pronouns *ar*, our, *bhur*, your, do not cause eclipsis, for they write *ar buachaill*, our boy; *ar Dia*, our God; *bhur cosa*, of your feet; for the Irish,  $ap\ m\text{-}buachaill$ ,  $ap\ n\text{-}\text{D}ia$ ,  $\bar{b}ap\ \gamma\text{-}cop\alpha$ . It should be remarked, however, that the eclipsing letters are often not used in the most ancient Irish manuscripts.

The other peculiarities are less general, and consist in the inflection of the verbs, with a greater use of the auxiliary verb  $\tau\acute{\alpha}$ , and in the total absence of the  $f$  in the future tense of the indicative mood, and in the subjunctive mood; also in the constant use of the negative  $\acute{c}\alpha$ , for the modern Irish *ní*, and the ancient *no $\acute{c}\alpha$* , and in the strange orthography of some words, as *chaidh*, for  $\acute{c}u\alpha i\acute{o}$ , anciently  $\acute{c}oi\acute{o}$ , he went; *thuirt*, for  $\bar{d}u\bar{b}\alpha i\pi\tau$ , he said; *ghios*, for  $\bar{o}'\ \bar{p}i\bar{o}\bar{\rho}$ , to know, see, or visit; sometimes written  $\bar{o}u\bar{r}$  in Irish manuscripts; *seann*, for  $\bar{r}ean$ , old.

## OF THE MANX DIALECT.

The Manx is much further removed from the Irish; and it is probable that the Isle of Man had inhabitants from Ire-

<sup>w</sup> See Stewart's *Gælic Grammar*, 2nd edit., p. 155.



land long before the emigration of the Scots from Ireland to the coast of Argyle. Its words are principally obscured by being written as they are pronounced, without preserving the radical letters, as in the Irish. It also exhibits extraordinary corruptions, and approximations to the Welsh, of which the following are the most remarkable :

1. The nominative plural ends in *n*, as in the Erse and Welsh.
2. A final vowel is lost, as “ O Hiarn,” for O  $\Upsilon\eta\grave{\iota}\epsilon\alpha\rho\eta\alpha$ , O Lord! *dooy*s, for  $\delta\alpha\grave{\iota}\mu-\rho\alpha$ , to me, &c.
3. *t* is added to progressive active nouns derived from verbs, as *choyrt*, for  $\kappa\upsilon\rho$ , putting. [This final *t* is also used in some words in Irish, as  $\phi\epsilon\iota\phi\iota\eta\tau$ , for  $\phi\epsilon\iota\phi\iota\eta$ .—See p. 200.]
4. *d* is often put for  $\zeta$ , as *dy bragh*, for  $\zeta\omicron$   $\beta\rho\acute{\alpha}\zeta$ .
5. *t* is often written for *c* or  $\zeta$ , as *tustey*, for  $\tau\upsilon\grave{\iota}\zeta\eta\epsilon$ , the understanding; *festor*, for  $\phi\epsilon\phi\omicron\phi$ , the evening, &c.
6. The final *a*, or *e*, of the passive participle is always dropped, as *soillsit*, *foluit*, for  $\phi\omicron\iota\iota\lambda\lambda\iota\grave{\gamma}\epsilon\epsilon$ ,  $\phi\omicron\iota\iota\lambda\grave{\gamma}\epsilon\epsilon$ , illumined, concealed.

There are also many peculiarities of idiom, too numerous to be even glanced at here; and some particles of constant occurrence are so strangely, though analogically different from the Irish, that an Irish scholar would find it difficult to understand a Manx book, without studying the language as a distinct dialect<sup>x</sup>.

#### OF THE WELSH.

It may not be out of place here to make a few observations upon the analogies between the Cymric or Welsh and Scotie or Gælic dialects, they being considered by some as

<sup>x</sup> The reader is referred to observations on this subject by Richard Mac Elligott, in the Transactions of the Gælic Society of Dublin, where he gives

specimens of this dialect from the Manx Book of Common Prayer, London, 1767, with suggestions for restoring the pure original orthography.

cognate, and by others, as belonging to a totally different family of language. That they are very remotely related is quite evident from the fact, that the *Gælic* dialects of Ireland and Scotland, which separated from each other about the year of Christ 504, may be said to be still the same language: but that the Irish and Welsh were, at a still more remote period, the same language, will appear to any sober-minded philologist, on comparing the great number of words which are identical, or different only in analogical dialectic peculiarities in both languages, the almost perfect agreement of their mode of forming grammatical inflections, and even of their idioms, which are considered the soul of language. The number of words, not derived from the Latin, or Danes, in which they agree, having been already sufficiently shewn by Lhwyd and others, it will, therefore, be enough to point out here how far they agree in grammatical inflections; for when this agreement is duly considered, it will, no doubt, impress the conviction, that nothing but relationship of people, and identity of dialect, could have caused it, be the period of separation ever so remote.

To a casual observer, the difference between the grammatical inflections of both languages will appear to be very great, because the Welsh have adopted more of the letters of the Roman alphabet, by means of which, and of certain other combinations of their own invention, they write their words, throughout all the grammatical inflections, exactly as they are pronounced, without any regard to the preservation of the radical letters of the word; whereas the Irish, who have not adopted all the Roman letters, always write their words with the initial letters of the roots, and give notice of the grammatical influences, either by prefixing an adventitious consonant, or placing a mark of aspiration over or after the radical consonants. To make this intelligible, let us take a word common to both languages, and place it under a grammatical

influence, in which both agree : thus, *bean*, a woman ; Welsh, *benyn*. Now if we place the possessive pronoun *do*, thy, Welsh, *dy*, before this word, the radical letter *b* suffers what the Irish call aspiration, and they write *do bean*. But the Welsh, who do not observe the same orthography, although the change of pronunciation is nearly the same, write *dy venyn*. In this particular both languages, *considered orally*, are the same, the difference existing merely in the system of writing. This being understood, let us next ascertain how far the initial changes by aspiration and eclipsis actually agree in both languages.

*In Welsh*, the initial consonants of feminine nouns are aspirated (or, as the Welsh grammarians term it, *become light*) after the articles.

*In Irish*, feminine nouns are always aspirated in the nominative singular after the article, as *an bean*, the woman ; pronounced *an ven*, or *in van*.

*In Welsh*, after the possessive pronouns *dy*, thy, *ei*, his, aspiration takes place, as *dy venyn*, thy wife ; *ei venyn*, his wife. In Irish, aspiration takes place after *mo*, my ; *do*, thy ; and *a*, his ; as *mo bean*, my wife (pronounced *mo ven*) ; *do bean*, thy wife ; *a bean*, his wife. It should be also remarked, as a striking point of agreement, that *ei*, in Welsh, and *a*, in Irish, mean *his*, or *her's* ; and that when used to denote *her's*, they do not cause aspiration in either language : as, Welsh, *ei benyn*, her woman ; Irish, *a bean*. This point of agreement is so remarkable, that nothing but actual relationship of people and dialect could have originated it<sup>y</sup>.

*In Welsh*, the initial consonants of adjectives are aspirated, or (as their grammarians phrase it) become light, when their substantives are feminine, as *benyn vaur*, a big woman. In

<sup>y</sup> See *Syntax*, Rule xxv. p. 374.



Irish the same takes place in the nominative singular, as *bean mór*; pronounced *ben vore*.

In *Welsh*, certain prefixed particles cause aspiration, as *rhy vyçan*, very little; *ni çarav*, I do not love. In Irish the same prevails as a general principle of the language, as *po beağ*, very little (*ro veg*); *ní çapam*, I do not love (*ni çairaim*)<sup>z</sup>.

In *Welsh*, initial consonants are aspirated (made light) after all prepositions, except two. In Irish, many of the principal prepositions cause aspiration<sup>a</sup>.

The system of eclipsis and aspiration somewhat differs, the *Welsh* having more forms; however, the agreement is so close, that nothing but original relationship could have caused it. The following table will shew this agreement.

*b* becomes *m* in Irish and *Welsh* by eclipsis, and *v* by aspiration.

*c* „ *g* in Irish, and *g* and *ngh* in *Welsh*, by eclipsis, and *ch* by aspiration, in both languages.

*d* „ *n* in Irish and *Welsh* by eclipsis, and by aspiration *ð* or *y* in Irish, and *dh* (pronounced like the Saxon *þ*) in *Welsh*.

*f* „ *v* in Irish by eclipsis, but wanting in *Welsh*.

*g* „ *ng* in Irish and *Welsh*, by eclipsis, and *y* by aspiration in Irish; but the true aspirate is wanting in *Welsh*.

*p* „ *b* in Irish, and *b* and *mh* in *Welsh* by eclipsis, and *ph* by aspiration in both languages.

*t* „ *d* in Irish, and *d* and *nh* in *Welsh*, by eclipsis, and *th* in *Welsh*, and *h* in Irish, by aspiration.

*s* „ *t* in Irish, by eclipsis, and *h* by aspiration; but both are wanting in the *Welsh*<sup>b</sup>.

<sup>z</sup> See *Composition*, p. 336, and *Syntax*, Rule xxxix. p. 388.

<sup>a</sup> See *Syntax*, Rule xlv. page 392.

<sup>b</sup> See Prichard's "Eastern Origin of the Celtic Nations," pp. 30, 31.

Let us next see the analogy between the two languages in terminational inflections. In these we find an equally close agreement, as will appear from the following instances.

1. The formation of the plural by attenuation, as Welsh, *bard*, a poet ; plural, *beird* : Irish, *bápo* ; plural, *báipo*. Welsh, *brán*, a crow ; plural, *brain* : Irish, *bpan* ; plural, *bpaím*. Welsh, *gŷr*, a man ; plural, *gŷyr* : Irish, *peap* ; plural, *fp*.

2. The formation of the plural by adding a vowel, as Welsh, *pénau* ; Irish, *cimhu*, heads<sup>c</sup>.

3. The ordinals are formed in Welsh by the addition of *ved*, as *saip*, seven ; *seipved*, seventh. The ordinals in Irish are expressed by *máð*, *vadh*, as *peact*, seven ; *peactmáð*, seventh, pronounced *sechtvadh*.

4. The terminations *n* and *g* are diminutive in Welsh, as *dynyn*, a manikin ; *oenig*, a lambkin. They have the same import in Irish, as *duimín*, a little man ; *uaineog* (more usually *uainín*), a lambkin ; *cuileóg*, a little fly.

5. As expressive of an agent, the termination *r* is common to both languages, as, Welsh, *morŷr*, a seaman ; Irish (*muip-peap*, seaman), *muilneoip*, a miller.

6. The termination *og* in Welsh adjectives is generally *é* in Irish, as *Duw trugarog*, a merciful God ; Irish, *Ḑia tró-caipeac*.

7. The termination *vaŷr* is used in Welsh adjectives to denote abounding, and *máp*, in Irish, as *guerpvaŷr*, costly ; Irish, *líonmáp*, abounding ; *peonmáp*, abounding in wine.

8. The present participle in Welsh ends in *d* ; in Irish, the progressive active noun, which stands for the present participle, generally ends in *ó*.

9. In what the Welsh grammarians call the first form of the verb, the third person singular is merely the verbal root,

<sup>c</sup> See Chap. II. p. 83.

as *carav*, *ceri*, *câr*, from *caru*, to love. In Irish, the form of the verb in the past tense for the third person singular is the simple root of the verb.

10. In Welsh, the third person plural ends in *ant*, *ent*, *ynt*. In Irish, in *aid*, *id*, *adap*. In this particular the Welsh is more like the Latin.

11. In Welsh, the first person of the preter tense ends in *is*, or *ais*. In Irish, in *ar* (anciently *ar*), as in the following example of *caru*, to love.

SINGULAR.		PLURAL.	
WELSH.	IRISH.	WELSH.	IRISH.
1. <i>cerais</i> ,	<i>carap</i> .	1. <i>carasom</i> ,	<i>carpom</i> , or <i>carpamap</i> .
2. <i>ceraist</i> ,	<i>carair</i> .	2. <i>carasoch</i> ,	<i>car rîb</i> , or <i>carabadap</i> .
3. <i>carodh</i> ,	<i>car</i> .	3. <i>carasant</i> ,	<i>carpæz</i> , or <i>carabadap</i> .

12. The passive voice is expressed in both languages by endings almost identical; thus :

WELSH. IRISH.

*carier*, *carëap*, *amatur*.

*carid*, *carad*, *amabatur*.

*carir*, *carfap*, or *carfaider*, *amabitur*.

The Welsh has a greater variety of distinct terminations to express the persons than the Irish, but the Irish is far more distinct in the future tense, and in having a present and consuetudinal tense in the active voice, which the Welsh wants altogether.

The reader is referred to Dr. Prichard's valuable work, entitled "Eastern Origin of the Celtic Nations," for the theory of the personal terminations of verbs, where he shews that the personal endings of the verbs in the Welsh language are abbreviated forms of the personal pronouns.

Whether this agreement of the two languages is owing to identity of race, or to an amalgamation of both nations in the



third and fourth centuries, is a question not easily determined; but the probability is, that it is attributable to both. We are informed by Cormac Mac Cullenan, Bishop of Cashel, and King of Munster, in the ninth century, that Crimhthann Mor Mac Fidhaigh, Monarch of Ireland (of the Munster or Heberian line), subdued the Britons, and established Irish colonies, and erected royal forts, at Glastonbury and in Cornwall, and throughout the country; and that the Irish retained this power for a long time after the arrival of St. Patrick. It is not impossible, therefore, that it was at this period the Irish built the forts which the Welsh call *Ceitir Guidelod*, or forts of the Gaels, or Irish. Mr. Lhuyd says: "There are none of the Irish themselves, that I know of, amongst all the writings they have published about the origin and history of their nation, that maintained they were possessed of England and Wales; and yet whoever takes notice of a great many of the names of rivers and mountains throughout the kingdom, will find no reason to doubt but the Irish must have been the inhabitants, when those names were imposed upon them<sup>d</sup>."

It is not true, however, that no Irish writers attribute to their ancestors the conquest of Britain, though I believe the notice of it had not been published in Lhwyd's time. It is stated as follows in Cormac's Glossary, *voce Mogh Eime*:—

"At the time that the sway of the Gaels was great over the Britons, they divided Albion<sup>e</sup> between them in holdings, and each knew the habitation of his friends; and the Gaels did not carry on less agriculture on the east side of the sea than at home in Scotica [Scotia], and they erected habita-

<sup>d</sup> See *Archæologia Br.*, p. 7.

<sup>e</sup> *Albion*.—This was originally the name of all the island of

Great Britain.—See Ussher, *Primordia*, and the Irish translation of Nennius.

tions and regal forts there; *inde dicitur* DINN TRADUI, i. e. the triple-fossed fort of Crimthann Mor Mac Fidhaigh, King of Erin, Alba, and as far as the Iccian sea; *et inde est* Glas-timber na n-Gaedhal [Glastonbury of the Gaels], a large church which is on the brink of the Iccian sea, &c. And it was at the time of this division also, that Dinn Map Le-thain, in British Cornwall, received its name, i. e. Dun mic Leathain, for *Map* in the British is the same as *mac*. And they continued in this power for a long time after the arrival of St. Patrick. It was at this time Coirpre Musc was dwelling in the east [of the Channel], with his family and friends, &c.<sup>f</sup>

J. O'D.

It is right to say a few words here respecting certain manuscript authorities frequently referred to, for examples of grammatical forms and inflexions, in the following work.

1. The copy of Keating's History of Ireland, of which very great use has been made, and which is always quoted by its pages, is a manuscript in the Library of Trinity College, Dublin (H. 5. 26). It was purchased in London, for the College, a few years ago, by Dr. Todd, and proves to be the most accurate and valuable copy of Keating's work which is known to the Author. It is in the handwriting of John, son of Torna O'Mulconry, of the Ardchoill family, in the county of Clare, a most excellent Irish scholar, and a contemporary of Keating.

2. The medical manuscript, by John O'Callannan, who was Mac Carthy Reagh's physician, sometimes quoted in the following pages, was the property of the Author, but is now by

<sup>f</sup> For the original of this passage, see Battle of Magh Rath, published by the Irish Archæo-

logical Society, note G, pp. 339, 340.

him deposited in the Library of Trinity College (H. 5. 27). It is a mere fragment, chiefly valuable for the age of its author, who translated it from Latin into Irish, at Kilbritton, in the year 1414, when Donnell Reagh Mac Carthy Cairbreach was on his death-bed.

3. The Irish manuscript transcribed in Ulster, in 1679, quoted as authority for the Ulster dialect of that period, and the extracts from the Book of Fermoy, the original of which is not now in Dublin<sup>s</sup>, were also the property of the Author, and are deposited in the Library of Trinity College (H. 5. 28). The latter of these manuscripts is in the handwriting of old Mr. Casey, formerly of Myler's Alley, Dublin, and was purchased for the Author by his friend, Myles John O'Reilly, Esq., of the Heath House, in the Queen's County, at the sale of the manuscripts of the late Edward O'Reilly, author of the Irish Dictionary. An account of the transcriber, Mr. Casey, will be found in Whitelaw and Walsh's History of Dublin.

<sup>s</sup> The Book of Fermoy was in the possession of the Chevalier O'Gorman, at the close of the last century ; it is not known to

the Author into whose hands it has fallen, or whether it is still in existence.



A GRAMMAR  
OF  
THE IRISH LANGUAGE.

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PART I.  
ORTHOGRAPHY.

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CHAPTER I.

CLASSIFICATION OF LETTERS.

THE modern Irish Alphabet consists of eighteen letters, arranged in the same order as their corresponding letters in the Roman Alphabet. They are as follows: α, b, c, d, e, f, g, h, i, l, m, n, o, p, r, s, t, u. The various forms of these characters, as found in manuscripts of different ages, have been already shewn in the Introductory Remarks.

Of these letters α, e, i, o, u are vowels, the rest are consonants.

The vowels are divided into broad and small. The broad vowels are α, o, u; the small e, i.

The consonants are either mutes or liquids. The mutes are b, c, d, f, g, m, p, t; the liquids l, n, r, s.

They are also divided into labials, palatals, and linguals, from the organs of speech by which they are chiefly pronounced. The labials are b, p, m, p; the palatals, c, g, and the linguals o, l, n, r, r, t. The letter h is not included in any of these divisions.

Philosophical writers on comparative Etymology have divided the consonants of the Celtic dialects generally into surds and sonants, and subdivided them into gutturals, palatines, linguals, dentals, labials, semivowels, and sibilants; but although these distinctions have been found useful in comparative Etymology, it is not necessary to introduce them into a practical grammar. For a curious classification of the consonants of the Celtic dialects see *Prichard's Eastern Origin of the Celtic Nations*, p. 129.

The author several years since made a classification of the Irish consonants, according to Dr. Darwin's system of articulate sounds, as explained in his work called the *Temple of Nature*, and drew up orthographical rules according to such a classification, but he has since been induced to reject these rules, in consequence of the novelty of the terms, and to adopt the divisions which are in common use. According to Dr. Darwin's system the Irish consonants would be divided thus: c, p, t are *mutes*, properly so called, as being perceptible stops of the vocal sound; b, o, g, *orisonants*, because they are preceded by a slight vocal sound formed in the mouth; m, n, *narisonant semivowels*; f, r, h, *sibilants*; and l, p, *orisonant liquids*. The aspirated consonants would be thus classified: b, o, g, *sonisibilants*; c, p, r, t, *simple sibilants*; and m a *norisonant semivowel*.

Although this classification has not been adopted by any of the subsequent writers on the philosophy of articulate sounds, it is decidedly the most correct.

It should be here remarked, that in ancient Irish MSS. consonants of the same organ, particularly b and p, c and g, o and t, are very frequently substituted for each other, and that where the ancients usually wrote p, c, t, the moderns write b, g, o.

o for t, as oap for tap, over, across.

τ for o, as coṣlaṑ for coṣlaḃ, sleep, MS. Trin. Coll. Dubl. (H. 3. 18.), p. 42; éṣaḃ for éaṣaḃ, *Cormac's Gloss.*, voce opṣ tpeṣṣh.

b for f, as beoṑl for feoṑl, flesh, *Cor. Gloss.*, voce Moḡ éime.

c for ḡ, as caḃ, every, for ḡaḃ; cloiceno for cloigeann, the skull, *Cor. Gloss.*, voce Moḡ éime.

ḃ for m, as noṑḃ for naoim, saints, *Ibid.*, voce Noṑ; aḃám for aṑám, alone; ap na baṣaḃ for ap na maṣaḃ, on the morrow, *Vit. Moling.*

m for ḃ, as a lenm, her child, for a leanḃ, *Vit. Moling.*

p for ḃ, as maṣpaṣṣ caḃ a céile, for maṣbaṑ caḃ a céile, *Vit. Moling* ; oóip for oóib, to them, *Annals of Ulster.*

p for b, as Alpu for Alba, Scotland, *Cor. Gloss.* (in v. Coṑe bṣecam) ; Coṑppu for Caṑbpe, a man's name, *Ibid.* (in v. Moḡ eime) ; cappaṣ for caṑbaṑ, a chariot, *Ibid.* (in v. Opṣ tpeṣṣh).

Nine of these consonants, namely, b, c, o, f, ḡ, m, p, r, τ, are called *aspirates*, because in certain situations their primary or natural sounds are changed into aspirated sounds, as b, into ḃ, i. e. the sound *b* into the sound *v*, &c., as will be presently shewn.

Every consonant, whether in its primary or aspirated state, has a broad or a slender sound, according to the nature of the vowel which it precedes or follows. When it precedes or follows a broad vowel it has always a certain fixed broad sound, and when it precedes or follows a slender vowel it has a fixed small or slender sound, which will presently be described. This influence of the vowels over the consonants, which exists to some extent in every language, has given rise to a general rule or canon of orthography which distinguishes the Irish from all the European languages, namely, that every consonant, or combination of consonants, must always stand between two broad vowels or two slender vowels, as bṑpim, I break ; moṑaṑ, they praise ;



corporeḁa, corporeal; not bṛiparḁ, molḁ, corperḁa, or bṛiporḁ, moleḁ, corporḁe.

O'Molloy, in his *Grammatica Latino-Hibernica*, published at Rome in 1677, explains this great canon of Irish orthography as follows, pp. 50, 51: "Rursus obserua in oculis polisyllabis quibuscumque saltem ordinariè seruari debere regulam Hibernis tritam tùm in scriptura, tùm in sono, quæ dicitur caol le caol, leathan le leathan, latinè *subtilis cum subtili, et larga cum larga*. Hoc est dicere, si posterioris syllabæ prima vocalis fuerit subtilis, similiter prioris seù antecedentis syllabæ ultima vocalis debet esse subtilis; pariformiter si larga, larga; aliàs vitium erit tùm in enunciatione, tùm in orthographia: non tamen requiritur quod utraque vocalis semper; sit eiusdem speciei, vel numeri, tametsi multoties contingat quòd sint, sed sufficit quòd ambæ sint largæ, vel ambæ subtiles. Dixi ordinariè, nam exceptio datur de quibusdam paucissimis, vt mṁ, mṁp, &c., latinè, *quam in quo, &c.*"

Professor Latham, in his chapter on Euphony, and the permutation and the transition of letters, notices this rule as a remarkable one in the Irish. His words are: "The Irish Gaelic, above most other languages, illustrates a Euphonic principle that modifies the Vowels of a word. The Vowels *a, o, u*, as seen in § 71, are Full, whilst *i, e, y* are Small. Now, if to a syllable containing a Small Vowel, as *bwil*, there be added a syllable containing a Broad one, as *am*, a change takes place. Either the first syllable is accommodated to the second, or the second to the first; so that the Vowels respectively contained in them are either both Full or both Small. Hence arises, in respect to the word quoted, either the form *bwalam*, or else the form *bwilim*."—*The English Language*, p. 122.

This rule, which has been so scrupulously adhered to by modern Irish writers, has been condemned as cumbrous by Vallancey, Stewart, Haliday, Mac Elligott, and others, and it is certain that it is not always strictly adhered to in the ancient Irish manuscripts; but the principle on which it is founded is observable in the oldest fragments of Irish composition remaining to us, as will appear from the specimens given in the Appendix to this work.

## CHAPTER II.

## OF THE VOWELS.

SECTION 1.—*Of the Sounds of the Simple Vowels.*

ALL the vowels are sometimes long, and sometimes short or obscure. In the southern half of Ireland they have medial or diphthongal sounds between long and short, which have not been hitherto noticed, or at least, not sufficiently explained by Irish grammarians. These diphthongal sounds, not being strictly analogical, shall not be introduced into the text of this Grammar, with the exception of a few of the most prominent of them, lest they should perplex the learner ; but they shall be carefully described in the notes, in order to preserve the Munster pronunciation of the language.

A long vowel is generally marked by an acute accent, thus : *báir*, death ; *mín*, smooth. In the absence of this accent, it is understood that the vowel is short, as *bair*, the palm of the hand ; *min*, meal.

In words of two or more syllables the accent is generally on the first syllable, or root of the word, whether it be long or short, as *plánuig̃te*, saved ; *coppop̃da*, corporeal.—See the Prosody, Chap. I., Sect. 1.

There are no quiescent final vowels in this language, as in the English or French ; for although the final *e* in the words *buid̃e*, yellow, *cpuid̃e*, a heart, and such

like, as pronounced at present, is nearly quiescent, and looks as if it were merely intended, like the final *e* in English, to render the preceding vowel long, still we know from the oldest specimens of Irish poetry remaining, that the final *e* in such words was distinctly uttered and accounted a syllable.

The obscure sounds of the vowels prevail after the accented syllables, or when they are final in polysyllables, as *mórōa*, majestic; *τῖγεαρχα*, a lord.

In this situation the vowels have so transient and indistinct a pronunciation that it is difficult to distinguish one broad or slender vowel from another, and hence in ancient manuscripts we find vowels substituted for each other *ad libitum*, as *plánuigēe*, saved, is written *plánaigēe*, *plánoigēe*, and *plánuigēi*; where it is to be observed that the long accented *á* cannot be changed, but the obscure vowels are changed *ad libitum*, because the ear could not possibly distinguish the sound of one from that of the other. Walker, in his observations on the irregular and unaccented sounds of the English vowels, has a remark somewhat similar to this. "If," he says, "the accent be kept strongly on the first syllable of the word *tolerable*, as it always ought to be, we find scarcely any distinguishable difference to the ear, if we substitute *u* or *o* instead of *a*, in the penultimate syllable; thus, *tolerable*, *toleroble*, and *toleruble*, are exactly the same word to the ear, if pronounced without premeditation or transposing the accent for the real purpose of distinction," &c.

However, in writing *plánuigēe*, and such other words as present many indistinct vowels, a fixed orthography should be preserved, and the form of the word to be adopted should be decided upon by observing the root and proper grammatical inflections or branches springing from it; thus, from the root *plán*, safe, is formed *plán-úgao*, salvation, and the *u* in this form should be retained in the passive participle *plánuigēe*, and in all other derivatives springing from it, as *plánuigēeoi*, a saviour; *plánuigēeac*, sanative.



Such as wish to become acquainted with the ancient MSS. should be informed that u before p may be written aup, ep, or up, as upnaiǵte, prayers, which may be written aupnaiǵte, epnaiǵte, or upnaiǵte; upoam, a scarcity, aupoam, epoam, ipoam.—See the remarks on the diphthong au.

According to a principle of the language no number of vowels meeting in a word forms more than one syllable; and therefore when many vowels come together an adventitious ò or ǵ is often thrown in between them to make a second syllable, and to serve the same purpose as a hyphen or a diæresis; as òo beóalb, to the living, may be written òo beoðalb; aier, the air or sky, may be written aòép<sup>a</sup>; but in ancient manuscripts these adventitious consonants are seldom, if ever, used, and we sometimes find four or five vowels together without any consonant intervening, as aieoir, of the air; aieuròa, tauuir, melodious<sup>b</sup>.

In modern Irish orthography no vowels are doubled in the same syllable, like *ee* or *oo* in English; but in the ancient manuscripts all long vowels are found doubled, as òee, gods; laa, a day; moo, greater, as “òo pála laa nano mui am oenar, I happened to be one day alone.”—*Battle of Magh Rath*, p. 34. “Moo a emeach oloar bié, his bounty is greater than the world.”—*Id.* p. 52. This doubling of the vowels, however, does not in any way affect the pronunciation.

In reading Irish, all consonants, whether primary or aspirated, must be pronounced according to their respective powers, as they shall presently be described, except such as are eclipsed, as pointed out in the table

<sup>a</sup> See the copy of Keating's History of Ireland, by John Mac Torna O'Mulconry, in the Li-

brary of Trinity College, Dublin, p. 127, line 36.

<sup>b</sup> Book of Fermoy.

of eclipsis, and also the aspirated  $\dot{p}$ , which is quiescent in every situation, and the aspirated  $\dot{o}$  and  $\dot{g}$  in the middle of words which are not compounds. It should be also remarked, that the aspirated  $\dot{t}$  is but very faintly pronounced in the end of words, as  $\text{πλα}\dot{\tau}$ , a chieftain;  $\text{βε}\dot{\tau}$ , a sentence.

### TABLE OF THE SOUNDS OF THE VOWELS.

#### Α.

1. Α when *long*, sounds like *a* in the English words *call*, *fall*, as  $\text{lán}$ , full;  $\text{áp}\dot{o}$ , high.

In Meath and Ulster α long is pronounced like *a* in the English words *mar*, *father*, as these words are pronounced by Walker, and this is also the prevailing long sound of this vowel throughout the Highlands of Scotland; but it cannot be considered its true original sound. O'Molloy describes the long sound of this vowel as follows:—"Hanc autem A efferes cum Latinis largè, ore scilicet deducto, flatu valentulo, suspensa modicè lingua, et dentibus inuicem non tangentibus, ut  $\alpha\mu\sigma\acute{o}\alpha\acute{n}$ , latine *stultus*."—*Grammatica Latino-Hibernica*, Romæ, 1677, p. 8.

2. Α *short*, like *a* in the English word *fat*, as  $\alpha\alpha\alpha\mu$ , a soul;  $\text{ḡλαρ}$ , green<sup>c</sup>. In the end of a word it is pronounced very obscurely, like *a* in the English word *tolerable*, as  $\text{céαρτα}$ , crucified or tormented;  $\text{ḡéαντα}$ , done;  $\text{móp}\dot{o}\alpha$ , majestic<sup>d</sup>.

<sup>c</sup> In some of the southern counties α is pronounced in this situation like *a* in the English word *what*, as  $\text{ταρτ}$ , thirst;  $\text{ḡαρτα}$ , acute.

<sup>d</sup> As has been already remarked, when α has this obscure sound, it has been the custom to substi-

tute o and u for it *ad libitum*, as  $\text{Ulltu}$  for  $\text{Ullτα}$ , the Ultonians;  $\text{ḡéαντο}$  for  $\text{ḡéαντα}$ , done, but this should not be permitted, as it would prevent the orthography of the language from becoming fixed.

3.  $\text{A}\ddot{o}$  and  $\text{a}\ddot{g}$ , when immediately followed by a broad vowel, or by the consonants  $\text{l}$ ,  $\text{m}$ ,  $\text{n}$ ,  $\text{p}$ ,  $\text{c}$ ,  $\ddot{g}$ , are pronounced like the English word *eye*, or the German *ei* in *wein*, as  $\text{a}\ddot{o}\text{a}\text{p}\text{c}$ , a horn;  $\text{a}\ddot{o}\text{lac}\text{a}\ddot{o}$ , burial;  $\text{a}\ddot{o}\text{p}\text{a}\ddot{o}$ , adoration;  $\text{T}\text{a}\ddot{o}\ddot{g}$ , a man's name.

This rule holds good throughout the southern half of Ireland, but it must be varied for the pronunciation of the north and west. In Connaught  $\text{a}\ddot{o}$  and  $\text{a}\ddot{g}$ , when followed by a vowel, have the sound laid down in the text, but when followed by  $\text{l}$ ,  $\text{m}$ ,  $\text{n}$ ,  $\text{p}$  they are pronounced like  $\text{a}$  long (1), as  $\text{a}\ddot{o}\text{p}\text{a}\ddot{o}$ , adoration;  $\text{a}\ddot{o}\text{lac}\text{a}\ddot{o}$ , burial;  $\text{a}\ddot{o}\text{m}\text{a}\ddot{o}$ , timber, which words are pronounced as if written  $\acute{\text{a}}\text{p}\text{a}\ddot{o}$ ,  $\acute{\text{a}}\text{lac}\text{a}\ddot{o}$ ,  $\acute{\text{a}}\text{m}\text{a}\ddot{o}$ . In the north of Ulster  $\text{a}\ddot{o}$  and  $\text{a}\ddot{g}$ , followed by a vowel, or by the consonants  $\text{c}$ ,  $\ddot{g}$ , have a strange sound, not unlike  $\ddot{u}\ddot{e}\ddot{u}$  closely and rapidly pronounced; but in the southern counties of Ulster, and in Meath, they are pronounced somewhat like *ay* in the English word *mayor*, as  $\text{p}\text{a}\ddot{o}\text{a}\text{p}\text{c}$ , sight;  $\text{a}\ddot{o}\text{a}\text{p}\text{c}$ , a horn;  $\text{T}\text{a}\ddot{o}\ddot{g}$ , a man's name, which words are pronounced in the north of Ulster nearly as if written  $\text{p}\text{a}\ddot{o}\ddot{\text{e}}\text{a}\text{p}\text{c}$ ,  $\text{a}\ddot{o}\ddot{\text{e}}\text{a}\text{p}\text{c}$ ,  $\text{T}\text{a}\ddot{o}\ddot{\text{e}}\text{a}\ddot{g}$ ; but in the south of Ulster and in Meath, as if written  $\text{p}\text{a}\acute{\text{e}}\ddot{o}\text{a}\text{p}\text{c}$ ,  $\text{a}\acute{\text{e}}\ddot{o}\text{a}\text{p}\text{c}$ ,  $\text{T}\text{a}\acute{\text{e}}\ddot{o}\ddot{g}$ . Throughout the Highlands of Scotland this combination is pronounced nearly as in the north of Ulster, and Dr. Stewart says that "the sound has none like it in English." It would be now difficult to strike a medium between those various pronunciations, and point out what was the true original sound of this combination, but it is highly probable that it was originally pronounced  $\acute{\text{a}}$  long, as it is in some instances in Connaught at present.

4.  $\text{A}\ddot{o}$  in the end of words is pronounced in the south of Ireland like *a* in the English word *general*; as  $\text{b}\text{u}\text{a}\text{l}\text{a}\ddot{o}$ , striking;  $\text{d}\acute{\text{e}}\text{a}\text{n}\text{a}\ddot{o}$ , doing;  $\text{g}\text{lac}\text{a}\ddot{o}$ , receiving;  $\text{p}\text{eac}\text{a}\ddot{o}$ , sin.

This rule holds good in all monosyllabic words throughout Ireland; but in dissyllables and polysyllables  $\text{a}\ddot{o}$ , in this situation, is



pronounced like *oo* nasal throughout Connaught and Ulster. This, however, cannot be considered a sound of *ao*, but more properly of *am*, which is the dialectic termination of most verbal nouns in Connaught and Ulster. For example, the word *óéanao*, doing, is pronounced in Connaught as if it were written *óioḡnam*; but this should not be considered the pronunciation of the form *óéanao*, which is peculiar to the south of Ireland, but of *óioḡnam*, which is a form of this verbal noun found in very ancient manuscripts. Some Irish grammarians, who had but a local knowledge of the pronunciation of the language, not considering the dialectical variations of words, have given very odd sounds to some of the vowels and consonants, such as that of *oo* to the *ao* in question, and that of *í* to *é*, which leads to much confusion and inaccuracy; for it is in reality making a local peculiarity, or barbarism, the standard of a general principle of the language.

The original pronunciation of *ao* and *ag* was in all probability like *agh* guttural, which is still partially preserved in the mountainous districts of the counties of Londonderry and Tyrone, as in *'reao*, it is; *cpunneagao*, a gathering, &c.

5. *Α*, when coming before the consonant *m*, or the double consonants *ll*, *nn*, *ng*, in monosyllabic words, and before *nt*, *nc* in dissyllables, is pronounced in the southern half of Ireland like the German *au*, or nearly like *ow*, in the English word *how*, as *am*, time; *ball*, a member; *pann*, weak; *manḡ*, a bag; *neantog*, nettles; *ṛtpeancán*, a tune. But in the province of Ulster the *α* has its regular analogical short sound (2) in these situations<sup>c</sup>.

6. *Α* before *b* is pronounced in the southern half

<sup>c</sup> See the Prosody. In some parts of Connaught *α* before *ll*, *m*, and *nn*, has its natural long sound; as *am*, time, pronounced *ám*; *oall*, a blind man, pronounced *oáll*; but this sound is

unknown in Ulster and in the southern half of Ireland, and not general even in Connaught; it must therefore be regarded as a local peculiarity.

of Ireland like *ou* in the English word *ounce*, as *abann*, a river; *tabairt*, giving; *labairt*, speaking.

In the County of Kerry *a*, in this situation, has the regular diphthongal sound of *a* (5). But in Ulster it has the sound of *o* long, as *abann*, a river; *gabal*, a fork; *gaba*, a smith; *gabap*, a goat, pronounced in Ulster at present as if written *óbann*, *góbál*, *góbá*, *góbap*.

### e.

1. *E long* sounds like the Greek *ἦτα*, or like *e* long in the French, and all languages except the English, as *ré*, time; *ré*, six; *mé*, I.

In English *e long* has evidently lost its original sound, it being now pronounced *ee*, like *i* long in all ancient, and most modern languages; but *e short* still retains its original sound, as in other languages. *E* still keeps its ancient long sound in a few words, as *where*, *there*, *ere*, &c., in which words it exactly corresponds with *e* long in Irish. O'Molloy, in pointing out the primitive character of the pronunciation of the Irish vowels and diphthongs, thus exclaims: "Sistunt ergo Patrum, veterumque vestigijs, nec cum nouatoribus in vicinio mutant religionem Hiberni."—*Grammatica Latino-Hibernica*, p. 46.

2. *E short* is pronounced like *e* in the English word *met*, as *duine*, a man; *buile*, madness.

In the modern Irish orthography the vowel *e* never appears alone in the body of a word or syllable, but is always accompanied by other vowels; but in the ancient Irish manuscripts it is often written singly, as *fép*, grass; *fep*, a man; *ben*, a woman, for the modern *féap*, *feap*, *bean*; also *ppépe*, of the firmament, for the modern *ppéipe*.—See notes under the diphthongs *ea* and *ei*. In the ancient manuscripts *iu* is frequently used for the final *e* short of the moderns, as "moo ocur aipoiu oloap ceç fep," for the modern "mó agur áipoe iná gac feap."—*Battle of Magh Rath*, p. 64. "A n-bul uait-piu" for "a n-bul uait-pe."—*Id.*, p. 68. "Epiu" for "Eipe."—*Id.*, p. 110.

## 1.

1. *l* long sounds like *i* long in all the ancient and modern languages, except the English, and like the usual long sound of the English *e*, or *ee*, as laid down by Walker, as *mín*, smooth or fine; *prí*, a king<sup>d</sup>.

2. *l* short, like *i* in the English word *mill*, as *míl*, honey; *mín*, meal; *bíle*, an old tree.

Before *ll* and *lp* the short *l* of the other provinces is pronounced like *ei*, very slender, in the south-east of Ireland, but in the south-west like *í* long, as *mílpe*, sweeter; *míll*, spoil; *píll*, return; *cíll*, a church. Neither of these sounds, however, can be considered analogical, though the former seems of considerable antiquity in the south of Ireland, and was highly prized by the poets for the sonorous jingles which it produced in their rhymes. It is made up of *ě-ēē*, not of *ǎ-ēē*, like the English *i* long.

## O.

1. *O* long, like *o* in the English word *more*, as *móp*, great; *óp*, gold.

Throughout Meath, and the adjoining counties of Ulster, *o* long is pronounced like *a* in *hall*, as *ól*, drink, pronounced *all*; *o* short exactly corresponds with it, and is pronounced like *o* in the English *lot*, *sot*; but this must be regarded a great corruption.

2. *O* short, always like *o* in the English words *mother*, *brother*, *other*, as *copp*, a body; *olc*, evil<sup>e</sup>.

<sup>d</sup> The general long sound of *i* in English is not that of a simple vowel, but that of a perfect diphthong; but in some few words it has the pure sound of a simple vowel, as in *machine*, &c.

<sup>e</sup> This is the natural short

sound of the vowel *o*, as has been stated by all scientific writers on organic sounds. The general short sound of *o* in English is the natural short sound of *a* long and broad, as in *hall*, *all*, &c.



In monosyllables closed by the consonants *ll*, *m*, *nn*, and in dissyllables, when it is followed by *ġ*, or *ò*, the vowel *o* is pronounced in the southern half of Ireland like *ou* in the English word *ounce*, as *poll*, a hole; *cpom*, stooped; *lom*, bare; *ponn*, desire; *τοῖα*, selection; *ποῖα*, choice. These sounds were highly prized by the southern poets for their musical tone, although the inhabitants of the north and west of Ireland considered them unnatural and barbaric. They are well exemplified in the following rhymes:

“*Τά τωpann τονn α' βοῖραò Hawk τοιp*  
*Α'p é ðan ím, ðan meaðġ, ðan blátaiġ.*”

*William English.*

“*ða átol a com, a cpaob-fole tpom*  
*Αġ teact ġo bonn léi na ppeactaiġ.*”

*John Claragh Mac Donnell.*

“*Daé an loáa α'p ġopm na o-tonn*  
*Αġ teact ġo tolġac, τωpannaé, tpom.*”

*Brian Merriman.*

In Ulster, Connaught, and Meath *o*, in these situations, has its short sound, except before *ò* and *ġ*, where it is made long, as *foġlam*, learning.

It may be remarked here, once for all, that the principal difference between the Munster and the other dialects of the Irish language consists in the diphthongal sounds of the vowels here pointed out. The Ulster and Connaught pronunciation is generally, and particularly in this instance, more analogical and correct, but the Munster dialect is more sonorous and musical. The natives of the different provinces, however, are much divided in their opinions of the different modes of pronunciation, each claiming his own to be the most mellifluous and the purest.—See *Preface*.

## U.

1. *U long*, like *u* in *rule*<sup>f</sup>, as *úp*, fresh; *cúl*, the back.

<sup>f</sup> The usual sound of *u* in English is not that of a simple vowel, as it begins with the consonantal sound of *y*.

2. U *short*, like *u* in *full, bull*, as  $u\acute{c}\tau$ , the breast;  $up\grave{p}\alpha$ , a prop.

This is the natural short sound of *u*, and it will be necessary for the English scholar to remember here that the general short sound of *u* in English, as heard in *tub, current*, is really that of *o* short. In the ancient Irish manuscripts  $au$  is often written for the simple *u* of the moderns, as  $au\grave{p}\alpha$  for  $up\grave{p}\alpha$ , a jamb or prop;  $au\acute{o}\alpha\acute{c}\tau$  for  $\acute{u}\acute{o}\alpha\acute{c}\tau$ , a will or testament;  $au\grave{p}\alpha m$  for  $up\grave{p}\alpha m$ , a portico.

## SECTION 2.—*Of the Sounds of the Diphthongs.*

There are thirteen diphthongs in the modern Irish language,  $\alpha e$ ,  $\alpha i$ ,  $\alpha o$ ;  $e\alpha$ ,  $e i$ ,  $e o$ ,  $e u$ ;  $i\alpha$ ,  $i o$ ,  $i u$ ;  $o i$ ;  $u\alpha$ ,  $u i$ . Of these  $\alpha e$ ,  $\alpha o$ ,  $e u$ ,  $i\alpha$ ,  $u\alpha$ , and most generally,  $e o$  are long: the others are sometimes long and sometimes short. Their sounds will be more particularly described in the following Table:

### TABLE OF THE SOUNDS OF THE DIPHTHONGS.

$\alpha e$ .

$\alpha e$  is always long, and sounds like *ae* in Latin, as pronounced by the continental nations, and like *ay* in the English word *mayor*, as  $\alpha e\pi$ , the air, the sky;  $l\alpha e$ , of a day;  $p\alpha e$ , the moon.

This diphthong is very seldom used in modern Irish orthography, and Dr. Stewart, who had no ancient manuscript authorities to refer to, seems to doubt (Grammar, p. 5) that it properly belongs to the Gaelic at all; but he is clearly in error, as it is generally used in the most ancient Irish manuscripts for the modern  $\alpha o$  (which see). O'Molloy, in 1677, describes its sound as follows:

“Secunda biuocalis æe effertur sicut à priscis olim Latinis, in *Musæ, sæpè*, et similibus, largius nempè quàm si scriberentur cum *e* simplici, vt æel, latinè *calæ*.”—*Grammatica Latino-Hibernica*, pp. 48, 49.

# AI.

1. **AI**, with the accent on **a**, sounds like **a** long and very short, as *ṛcáil*, a shadow; *cáin*, a tribute.

The sound of this diphthong is varied in the provinces, accordingly as they pronounce the long **á** broad or slender.

2. **AI** short, like *a* in *art*, *ai* in *plaid*, or *ai* in the French word *travailler*, as *báile*, a town; *cáilleac*, a hag.

This is the ancient and most analogical sound of this diphthong when short, and it now prevails throughout the southern half of Ireland; yet in Ulster it is invariably pronounced like *e* short, as *Áileach*, the name of a place; *árling*, a dream, pronounced *éllagh, eshling*. The Rev. Paul O'Brien, who was a native of Meath, and had no general knowledge of the provincial variations of pronunciation, marks **ai** short as pronounced like *i* in the English word *king*, as *áingéal*, an angel; and it is true that it has this sound in some parts of Meath, but it should be regarded as a very corrupt sound of this diphthong, which is confined to a narrow district. Throughout Leath Mhogha, or the southern half of Ireland, this diphthong, when it comes before **ll**, **m**, **nn**, **ò**, **ḡ**, is pronounced *ǎēē*, but somewhat broader than the English *i* long, as *áill*, a cliff; *áimpir*, time; *ṛnaíom*, a knot; *maíḡdean*, a virgin; *ṛaíðbre*, pride, ostentation; *ṛaíðbpear*, wealth. The Munster poets of the last century delighted in jingles formed by this sound, as

“O ṛaíðbríḡ mé an ṛaíðbpear ba ḡneíðníḡe le féacáin.”

*Donnell Mac Kennedy O'Brien.*

In Connaught, Ulster, and Meath, this diphthong is short in these situations, except before **ò** and **ḡ**, when it sounds in Connaught as in Munster, but in Ulster and Meath like *ai* in the



English word *main*. It should be also observed here that the word *pnaióm*, a knot, which is properly pronounced *snime* in many parts of Munster, is also pronounced in the south of Leinster, and several parts of Munster also, as if written *pnaiom*.

In the preposition *ap*, upon, and a few other words, this diphthong is pronounced like *e* in *err*, but the antiquity of this pronunciation is doubtful, as that preposition, in its simple form, is almost invariably written *ap* or *pop* in ancient manuscripts.

### AO.

*Ao* is pronounced in the south of Ireland like *ay* in the English word *mayor*, but in Connaught, somewhat like *uee* in the English word *queen*, as *maop*, a steward; *daop*, dear.

This diphthong is used in all printed Irish books, and is found in manuscripts of some antiquity, say four centuries; but it never appears in the ancient Irish sepulchral inscriptions, nor in the earlier Irish manuscripts, as the Book of Armagh, the Liber Hymnorum, Leabhar na h-Uidhri, the Book of Leinster, &c., but instead of it *ae* or *oe* are always used; for which reason there can be little doubt that it was anciently pronounced as *ae* was among the ancient Latins. It still retains this ancient sound all over the southern half of Ireland. In Connaught it is pronounced somewhat like *ea* in the English word *steal*, but broader, and with something of a diphthongal sound, not unlike *uee* in *queen*. In Ulster and Meath it has a very odd sound, which may be represented by *ũēũ*, closely and rapidly pronounced<sup>g</sup>.

This diphthong was evidently introduced into Irish orthography to facilitate the adherence to the rule of *Broad with a Broad*, &c.,

<sup>g</sup> O'Molloy described the sound of this diphthong as follows, in 1677, but it is not easy to perceive which of the sounds here laid down he intends: "*Ao* effertur lato mollique sono, ore

videlicet modicè aperto, pugnante parce halitu cum superiori palato, reliquis omninò immotis, vt *Aooh*, quod proprium est nomen *virì*, tametsi idem significet quod Latinè, *ignis*."

because æ, the diphthong which the ancients employed in its place, always gave the consonant which followed it a broad sound, and in the increments of words in which it occurred, broad vowels were always added, as *ræp*, *ræpα*, where there would be an evident breach of the rule alluded to. Hence, when this great canon of Irish orthography began to be more strictly adhered to than it had been by the ancients, it was thought proper to change *e* into *o*, and write *paop*, *paopa*, which fulfils the rule.

### au.

Au is never used in the modern orthography, although frequently found in ancient manuscripts. Its pronunciation is uncertain; but it is often found in words now written with a *u* short, as *aupcor* for *up-cup*, a shot<sup>h</sup>; *aupdam* for *updom*, a porch<sup>i</sup>; *laulgaic* for *lulgaic*, or *loilgeaic*, a milch cow<sup>j</sup>; *aupεpτα* for *εαpεapτ*, or *ioδbapτ*<sup>k</sup>, an offering; *Aulell Aulom* for *Olioll Olum*<sup>l</sup>, a man's name; *Augaine* for *Ugaïne*, a man's name<sup>m</sup>.—See *u* long.

### ea.

1. *Ea* long, exactly like *ea* in the English words *bear*, *swear*, *tear*, *great*, as *geap*, sharp; *peap*, grass.

The sound which *ea* represents in these words is the original and correct sound of that English diphthong, and is still preserved in speaking English by the uneducated classes in Ireland, where it had been introduced before the present affected change of its sound to *ee* took place in England. In the south of Ireland the Irish

<sup>h</sup> MS. Trin. College, Dublin, H. 2. 18. fol. 25.

<sup>i</sup> Book of Ballymote, fol. 245, *a*.

<sup>j</sup> Cormac's Glossary, *voce* *clitap-peo*.

<sup>k</sup> MS. Trin. College, Dublin, H. 3. 18. p. 361.

<sup>l</sup> Cormac's Glossary, *voce* *Moğ Eime*.

<sup>m</sup> Ibid. *voce* *Sanb*.

diphthong *éα* long is sometimes very corruptly pronounced *ēē-ă*, somewhat, but not exactly like *ea* in the English word *fear*; but this pronunciation, which never prevailed in any part of Connaught, Meath, or Ulster, cannot be considered analogical, nor is it to be approved of; and it is curious that while the natives of Munster use it in common conversation, they always reject it in repeating poems, songs, and prayers.

2. *Εα* short, like *ea* in the English words *heart*, *hearth*, *hearken*, as *meap*, respect; *deap*, handsome.

Io short is often used for *εα* short by writers of the seventeenth century. In the ancient manuscripts a single *e*, or the character *f*, (which is only an elongated *e*), is always written instead of this diphthong whether short or long, as *me<sub>f</sub>*, or *m<sub>f</sub>ip*, for *méap*, finger; *pe<sub>f</sub>*, or *p<sub>f</sub>ip*, for *péap*, grass; *me<sub>f</sub>*, or *m<sub>f</sub>ip*, for *meap*, swift; *de<sub>f</sub>*, or *o<sub>f</sub>ip*, for *deap*, handsome; and it is curious that in the counties of Monaghan and Louth, and other parts of Ulster, this diphthong, when short, is pronounced like a single *ě*; thus, the above words are pronounced *mě<sub>r</sub>*, *dě<sub>s</sub>*, not *mă<sub>r</sub>*, *dă<sub>s</sub>*, as in the other parts of Ireland. Some Irish scholars have thought that the character *f*, which frequently occurs in the Irish manuscripts, is a contraction for *εα*, but it can be proved that it stands for a simple *e*, as it is used to represent the Latin *e* in very ancient manuscript copies of the Gospels.—See some curious observations on this subject by Richard Mac Elligott of Limerick, in the Transactions of the Gaelic Society of Dublin, p. 26. From the present pronunciation of the words in which this character is introduced in the ancient manuscripts, we must conclude that the ancients pronounced the consonant preceding it with a slender sound, and that following it with a broad sound; and hence after the establishment of the great Gaelic orthographical canon of “Broad with a Broad,” &c., an *α* was thrust in between the *e* and the following consonant, to mark its broad sound with more certainty, as *peαp*, a man, for *pe<sub>f</sub>*; *ceαp<sub>z</sub>*, just, for *ce<sub>f</sub>p<sub>z</sub>*.

Some have thought that it would improve the modern Irish or-



thography to introduce the diphthong eu for ea, when long, as then ea would be always short and eu always long; for example, for féap, grass, to write feup. O'Molloy, in his Irish Catechism, and Duaid Mac Fírbis, in his Genealogical Book, have adhered to this distinction<sup>n</sup>.

In Munster and south Leinster ea in monosyllables ending in ll, m, nn, and nḡ, is pronounced like the German *au* (*aoo*), as feall, treachery; leam, with me; ḡleann, a valley; reanḡ, slender; but in dissyllables, formed in the course of grammatical inflection from these monosyllables, it is pronounced short, as feallaím, I deceive; reanḡán, a pismire; an ḡleanna, of the valley; except when a consonant follows, as meallta, deceived; ḡleannta, valleys; teannta, a press, a support; neanntóḡ, nettles; ḡeallta, promised. These sounds, which the natives of Connaught, Meath, and Ulster abhor, are exemplified in the following rhymes:

“A h-aolcópp reanḡ, a péio époḡ leabaip,  
A caol-époigḡ teann, a véao, ‘r a maileḡe.”

*John Mac Donnell, surnamed Clarach.*

“Do éreigḡ mé, ‘r fear, mo ḡreann,  
Tá an éleip a n-aipio leam,  
‘r baot mo beart, ‘r faon mo neart,  
Do élaon’ r do rcaip mo meabaip.”

*Andrew Magrath.*

It is necessary to remark here, for the information of such learners as wish to become acquainted with the ancient Irish writings, that ea preceding p is often changed to au in old manuscripts, as aupoalta for eapoalta, certain; aupoam for eapoam, a porch, an apartment; and that these words are also found written with a u, as upoalta, upoam. Also that the ancients wrote iu short for the ea short of the moderns, as “mopḡta caća maieiuḡa” for

<sup>n</sup> Some Irish grammarians have marked another sound of ea, like *ee* in *meek*, as in véan, do, or make; but this is very corrupt, and confined to lower

Connaught, and obtains in so few words that it should not be considered a sound of ea, but a provincial substitution of ío for that diphthong.

“*mórta gaca maiteara.*”—*Battle of Magh Rath*, p. 100. “*Fearcar flaiteara,*” for “*fearcar flaiteara.*”—*Id.* p. 122.

3. *Éa*, with the accent on *a*, sounds like *a* in the English word *father*, as *feápp*, better; *geápp*, short; *feápnóg*, the alder tree.

There are very few words in the language in which this sound obtains, and even in these it is not generally adhered to throughout Ulster. It should be also remarked that the *a* is seldom written in ancient manuscripts, in which *peppoe* is written for the modern *feáppoe*; *pernog* for *feápnóg*, &c.

### EI.

1. *Ei* long, like *ei* in *feign*, *reign*, as *léim*, a leap; *céim*, a step.

2. *Ei* short, like *e* in *ferry*, as *beip*, bring; *deip*, says; *geip*, tallow.

In Munster and south Leinster *ei*, in monosyllables ending in *óg*, *ll*, *m*, *óm*, *nn*, *ò*, and *g*, and in dissyllables, when it is followed by *ò*, *g*, or *m*, is generally pronounced like *i* long and slender in English, or the German *ei*, as *feill*, of treachery (gen. of *feall*); *ceill*, a church; *greim*, a bit or morsel; *peiom*, use; but in Connaught, Meath, and Ulster *ei* in these situations (excepting only before *ll*) is pronounced long, like *ei* in the English word *reign*. The Munster pronunciation of *ei* in these situations is exemplified in the following rhymes:

“*Choir Máige na mara ní fuil meior,*  
*O claoideab ár g-ceap a g-ceill.*”

*John O'Tuama.*

In ancient manuscripts a single *e* is often found for the *ei* of the moderns, as *teap na gpeine* for *teap na gpeime*, the heat of the sun.—*Battle of Magh Rath*, p. 34. Duald Mac Firbis, in his genealogical manuscript, and Peter Connell, in his Irish Dictionary, have, in many instances, rejected the diphthong *ei* and written a

single e in its place; and yet Haliday, who professes to restore the pure ancient orthography of the language, and rejects the diphthongs eo, ea, eu, as modern and corrupt, retains ei as a pure ancient diphthong; for which he certainly has the authority of the Book of Lecan and other manuscripts of considerable antiquity.

## EO.

1. Eo *long*, like *oa* in *shoal*, as *peol*, a sail; *ceol*, music; but it must be borne in mind that the consonant preceding this is always slender, so that the e has its use.

In Meath, Louth, and Ulster, this diphthong, when long, is pronounced like *aw* in *shawl*, and when short like *o* in *mock*. This arises from their manner of pronouncing *o* long, i. e. like *a* in *call*.

2. Eo *short*, like *u* in *just*, as *veoc*, a drink; *eoear*, a key.

As this short sound of eo is found only in seven or eight words in the whole language, there is no necessity for placing an accent over the o when the diphthong is long, for the learner may consider it as always long. The words in which it is short are the following: *veoc*, a drink; *eoear*, a key; *Eoear*, a man's name; *eoia*, horses; *neoc*, which; *peoc*, a part; and two or three others now obsolete.

## EU.

Eu, always like *ea* long, as *meur*, a finger; *treud*, a flock.—See Observations on *ea*.

This diphthong is used by some modern writers for *ea* long, or the simple e long of the ancient manuscripts. Thus Duald Mac Firbis introduces it in the following lines, where the Book of Lecan has a single e :



“Dáti do fuair gac aicme,  
 Corantaic cláir Eoraipe,  
 Do gab go h-Ealpa n-eunaiḡ  
 Slað o’á eacra n-uirreulaig.”

Thus in the Book of Lecan, fol. 83, a:

“Dáti do fuair gac aicmí,  
 Corantaic clair Eorairí,  
 Do gab co h-Elpa n-enaiḡ,  
 Slað oá echra n-uirreulaig.”

### IA.

la is always long, like *ea* in the English word *fear*, as fíar, crooked, warped; fial, hospitable.

la *long* is in a few words pronounced *ēēā*, as in mian, desire; fíadām, wild. The word diaḃal, the devil, forms a singular exception to the usual sound of this diphthong, for it is pronounced *oē-owl* in the north and dial in the south of Ireland.

### IO.

1. lo *long*, like *ī* long, but the o renders the consonant which follows it broad, as fíon, wine; líon, flax.

2. lo *short*, like *io* in the English word *motion*, as cion, affection; fíor, knowledge.

In the ancient manuscripts a single *ī* is written for this diphthong, whether long or short, as fír for fíor, knowledge; fín for fíon, wine; bíor for bíolap, water cresses; ílap for íolap, many; fínn for fíonn, fair. The o was inserted to render the broad sound of the following consonant certain, and to fulfil the rule of “Broad with a Broad,” &c. Dr. Stewart and Mr. Mac Elligott of Limerick recommend the rejection of this diphthong, and Haliday, in his *Gælic Grammar*, has actually rejected it, as being modern and corrupt. It is indeed very true that it is not found in the ancient Irish manuscripts; but still I do not think it advisable to reject it

altogether from modern Irish orthography, as the *o* is distinctly heard in many parts of Ireland, as will be observed by attending to the Munster pronunciation of the following words: *ḟionn*, fair; *mionn*, an oath; *iontóḡaḡ*, turning. The following distich from an elegy by James O'Daly, an Irish poet of Clare, who lived in the last century, will shew that he intended the *o* in the word *ḟionn*, fair, to be pronounced somewhat like *u* long:

“ḡaoiṛe an báir do ḡáruig balta na *muse*,  
Eaḡnaḡ, fearḡa, fáilteac, fearamail *ḟionn*.”

Here the poet makes the *o* in *ḟionn*, form a kind of vowel rhyme with the *u* in the English word *muse*, and this shews that a single *ı* would not have represented its sound to his ears. In the northern half of Ireland also, although the power of the *o* in this diphthong is not so easily observed, still it has fully as much power as the *o* in the English diphthong *io* in the words *notion*, *motion*, *million*. Hence it is evident that although the sound of this diphthong may have been at first correctly represented by a single *ı*, it cannot at present, and, therefore, it cannot with propriety be rejected from the number of modern Irish diphthongs. It should be here remarked, that the general Munster pronunciation of *io* short, before the consonants *m*, *nn*, *ll*, is like *ıu* long; but that in the counties of Tipperary and Waterford, and parts of Kilkenny, it is often sounded like the diphthong *ea* in these situations.—See Observations on *ea*.

### II.

1. *ıu* long, like *ew* in *few*, as *ḟıú*, worth, which is pronounced like the English word *few*, except that the Irish *ḟ* is somewhat more slender.

2. *ıu* short, like *oo* in *good*, as *ḟlıuḡ*, wet; *ṛıuḡ*, thick; but the number of words in which it has this sound is very small.

### OI.

1. *Oı* long is made up of *o* long and *ı* very short, as *cóı*, just; *ṛóı*, pursuit.

2. O<sub>1</sub> *short* is made up of o short and ı very short, as τoıł, the will.

In most parts of Leath Mhogha, or the southern half of Ireland, the diphthong oı, before ll, m, nn, ò, and ġ, is pronounced like *i* in *mile*, as coıll, a wood; poıllpe, light; oıġpe, an heir; poıġıoe, or poıġne, patience. This sound is exemplified in the following verses of Irish poets, who lived in Munster in the last century:

“D’éirceinn leo go boimín ’r an n-ġleo,  
’S mé a ġ-coılltıb ceo go ceolmar, ceacht-binn.”

*Brian Merriman.*

“Da ġnát mé aġ riubal ar ciumair na h-abann,  
Ar bámpıġ úir ’r a’ opúct go tıom,  
Anaice na ġ-coıllteaó, a ġ-coim an t-rléıb,  
ġan mairġ, ġan moıll, ar poıllpe an lae.”

*Idem.*

“Tá poıgeasa le poıllpe go boıġpeac am taeó-ra.”

*Donnell Mac Kennedy O’Brien.*

“D’éag an poıġne boimín ġan ouıbe.”

*O’Donohoe of Glenflesk<sup>o</sup>.*

But in the counties of Cork and Kerry, and in the south-west of Clare, it is generally pronounced in these situations like *uee* in the English word *queen*, a pronunciation which is not at all to be approved of.

In Connaught and Ulster this diphthong, coming before ll, m, and nn, has its analogical short sound as laid down in the text; but before ò and ġ, it is varied, being pronounced in Connaught nearly as in Munster, and in Ulster strangely, somewhat like *ai* in the English word *straight*, as poıġıoe, patience, pronounced řaéġıo. In Ulster oı short is exactly pronounced like their aı short (see the remarks on aı), as Oıleaó, the name of a place; oıoe, a tutor<sup>p</sup>.

<sup>o</sup> In his *Elegy on the Chief of Castletishin*.

<sup>p</sup> The diphthong *ou* is never found in the modern Irish or-

thography, although the sound which it represents exists in many words as pronounced in the south, as in poll, a hole;



3. Οί, with the accent on í, sounds exactly like αοι, or *uee* in the English word *queen*, as αν οίðε, the night; εοίðε, ever; εροίðε, a heart; ρροίγτε, chipped, polished; but the words in which this sound occurs are very few in number.

### υα.

Υα, always long, like *ōōă*, as ρυαρ, cold; ζυαλ, coal.

The ancients often wrote υο and αε for the υα of the moderns.

### υι.

1. Υι, with the accent on υ, like ú long and ι very short, as cúιλ, a corner; ρúιλ, an eye; ουίλ, desire.

2. Υι, with the accent on í, exactly like οί, or *uee* in *queen*, as buíðe, yellow; ρuígle, sounds; ζυíðe, a supplication; but this sound occurs in very few words.

3. Υι *short* is made up of υ short and ι very short, as ρυιλ, blood; ουιλλε, a leaf; buιle, madness; τυιλε, a flood.

In ancient manuscripts the diphthongs αι, οι, and υι, when short, are interchanged *ad libitum*, as βρεῖεαῖνναρ, βρεῖεαῖννορ, βρεῖεαῖννουρ, judgments. It should be remarked here that the υι short of Ulster and Connaught is pronounced like *uee* in South Munster, and *eye* in North Munster, as ορυιμ, which is pronounced *drim* in Connaught and Ulster, is pronounced *dreem* in South Munster and *drime* in North Munster, and in a few parishes of the county of Galway, adjoining the county of Clare.

ροῖ, a rush, or onset; but it is sometimes found in ancient manuscripts, as “ιρ ανο ιρ μου οο

αῖρνεα ροιλλι οουρ αη-αιρσι,” for “ιρ αν ιρ μό,” &c., *Cor. Gloss., voce Σαμπαδ.*

## SECTION 3.—Of the Triphthongs.

There are five triphthongs, viz., αοι, εοι, ιαι, ιυι, and οει, υαι, of which the first αοι is considered modern and corrupt, and οει ancient and now obsolete. They are formed from their corresponding diphthongs by adding ι, which generally takes place in the inflections of nouns. They differ but little in sound from their corresponding diphthongs, the principal difference being that the ι, which closes each triphthong, gives the following consonant a slender sound.

## TABLE OF THE SOUNDS OF THE TRIPHTHONGS.

## ΑΟΙ.

Αοι, always long, nearly like *uee* in *queen*, as καοιν, keen, mild ; μαοιν, wealth ; αοιβνεαρ, happiness.

Haliday, in his *Gælic Grammar*, and O'Flanagan, in his edition of the *Tale of Deirdre*, have rejected the triphthong αοι as modern and corrupt ; and it is true, that before the fourteenth century the Irish writers very generally wrote αι, οι, or οει in its place ; but though the diphthong αι or οι, with the accent on ι, may have anciently represented the sound,—as indeed it would at present in Munster, South Leinster, and Connaught,—it would not convey the complicated and very strange sound which this triphthong represents in Ulster and in the Highlands of Scotland, a sound which may be represented by the English vowels *ūēēū* rapidly and closely pronounced ; and for this reason it would not be advisable now to reject this triphthong, which has been used in all the printed Irish books, and all the Irish manuscripts of the last three centuries. He who wishes to become acquainted with the ancient manuscripts must bear in mind that he will never meet this triphthong in them,

but instead of it, as above remarked, generally *ai*, and sometimes *oi* and *oei*.

### *eoī.*

*Eoī*, always long, like the diphthong *eoó*, with this difference, however, that the consonant following *eo* is broad, and that following *eoī* slender, as *ceol*, music; *ceoil*, of music.

### *iaī.*

*Iaī*, always long, and sounds like *ia*, excepting that the *i* influences the sound of the following consonant, as *ḃriaiw*, Brian, a man's name, gen. *ḃriaiw*.

### *iui.*

*Iui*, always long, as *ciuiw*, silent; the two *i*'s very short, but strongly influencing the sounds of the consonants.

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## CHAPTER III.

### OF THE CONSONANTS.

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#### SECTION 1.—*Of the radical Sounds of the Consonants.*

THE simple powers of the consonants do not differ much from those of the English consonants, except *ḃ*, *n*, *τ*, which are much thicker, or more liquid, than the same consonants in English.



In the modern Irish orthography no consonants are written double except *l*, *n*, and *p*; but in the ancient manuscripts all the consonants are doubled *ad libitum*, particularly *p*, as *corppa*, feet, for the modern *cora*.

#### TABLE OF THE SOUNDS OF THE CONSONANTS.

##### ð.

*ð*, broad and slender, is pronounced exactly like the English *b*, as *bápp*, top; *binn*, melodious.

##### C.

1. *C*, broad, like *c*, in *cool*, as *cúl*, the back.

2. *C*, slender, like *k* in *king*, as *cíall*, sense. The learner should know that the Irish *c* is always pronounced like *k*, never *c* soft, as in English or French.

It is probable that *c* was pronounced *k* also in every situation by the ancient Latins, for the Roman *c* was evidently equivalent to the Greek *κ*, as *Cæsar*, *Cicero*, *Καισαρ*, *Κικερων*. O'Molloy's remarks on this subject are curious: "Imò olim apud Latinos litera *c* non solùm in locum, sed in sonum literæ *κ* planè, plenèque substituebatur: nec assertionem res eget. Quis enim Grammaticorum vnquam aliter tradidit ante hæc tempora? Hoc est, nisi quòd hodie eò inoleuerit vsus, seù potius error; an prauus, anne pertinax, quis non videat? Latini inquam recentiores duplicem ei sonum dant; alterum ut debent; alterum ut volunt. Cum vocalibus namque *a*, *o*, *v*, ut cum diphthongo *Au* naturalem ei relinquunt sonum, pronunciando *corpus*, *caput*, *cubitus*, *cauda*: Verum præposita si fuerit vocalibus *e*, *i*, *y*, et diphthongis *æ*, *œ*, &c., nouum ipsi et antè æuo inauditum dant sonum, quia pronunciant inde syllabam cum pingui et molesto quodam sibilo; quem dixeris à barbarismo fortè deriuatum, sic sequentia, et consimilia sibilantes proferunt, *Cera*, *Cippus*, *Cyrus*, *cæna*, *cœnum*; *Iaceo*, *iacio*, *Lucia*, *cis*, &c., qualem nunquam litera habuit enunciationem." — *Grammatica Latino-Hibernica*, pp. 13, 14, 15.

## O.

1. O, broad, as oún, a fort; oonn, brown. Before l and n in the middle of words it is quiescent, as coolað, sleep; céaðna, same; but the words in which it is so sunk are very few.

The Irish *d* has never such a hard sound as the English *d*, and although Stewart asserts, that in the Gaelic of Scotland *d* is pronounced nearly like *d* in *done*, this assertion is scarcely credible. There is no sound in the English language exactly like it, for *th* in the word *though*, as pronounced by the English people, is more sibilant than the Irish o broad.

In ancient writings τ, or ττ, is frequently substituted for o, as φοτ for φω, length; Τριονοιττ for Τριονοιο, the Trinity, &c.; ρύττ for ρύο, yon, *Vita Moling*.

2. O, slender, has a very liquid sound, nearly like *d* in *dew*, *duke*, *radiant*, as oíleap, loyal; Oia, God; oéipe, alms.

Stewart says, that *d* slender in the Erse or Gaelic of Scotland, is pronounced like *j* in *June*, *Jew*, and this is the sound which it generally has in Ulster also, but it must be considered a corruption. The proper sound of the slender Irish o which prevails in Connaught, Munster, and South Leinster, is not so sibilant as *j*, nor so hard as *d* in the English word *dew*, as pronounced by Walker, but an English speaker may form its sound by pronouncing *d* with the tip of the tongue between the teeth.

In the Manx Book of Common Prayer, London, 1767, the words beginning with o slender in Irish are written with *j*, as “Dy jig dty reeriaght,” i. e. “Thy kingdom come,” for “Oo o-τiγ oo píríacτ.” “Dt’ aigney dy row jeant,” “Thy will be done,” for “O’aigneao oo poib véacτ.” And the same corrupt orthography will be found in some Roman Catholic Catechisms published in Irish, in English characters, in the north of Ireland.

## F.

Ƒ, broad and slender, sounds exactly like *f* in English, as Ƒeap, a man ; Ƒíop, true.

In the south of Ireland this consonant is prefixed to many words which, in the north and west, begin with vowels, as Ƒíolap, an eagle, for íolap ; Ƒuípeog, a lark, for úípeog ; Ƒuinnpeog, the ash tree, for uinnpeog, or uínpeann ; Ƒan, stay, for an, and many others. Both forms are found in ancient manuscripts, but it is better to prefix the Ƒ, as it often renders the word stronger and more distinct.

## G.

1. G, broad, like *g* in *gall*, as Gall, a foreigner ; Gopta, famine.

In the ancient Irish manuscripts *g* is very often commuted with *c*, and sometimes written *cc*, as Tāóc, or Tāócc, a man's name, for Tāóg ; eclā, or ecclā, for eagla, fear ; pucc for pug, he brought, *Vit. Moling*. O'Molloy's remarks on this letter are curious, and worth inserting here : "G, suæ relictæ naturæ, vt jam dixi, non solùm apud Hibernos, verum etiam apud Germanos, atque Latinos, præsertim priscos, vi et sono, à consona *c* parum abit. Vnde Terentius ille Scaurus ait, *c cognationem cum g habet* : et ideò alij *Camelum*, alij *Gamelum*, item alij *Caunacem*, alij dicunt *Gaunacem* : item Veteres pro *agna*, *acna* ; pro *lege*, *lece* ; pro *agro*, *acro* ; pro *Gabino*, *Cabino*, non rarò vtuntur. Verum sonus literæ *g* videtur paulò diffusior, molliorque quam efferes, appulsa ad palatum lingua, modicello interuallo, lenem emittens spiritum, vt *gaípe*, latinè *risus*."—*Grammatica Latino-Hibernica*, pp. 21, 22.

2. G, slender, always hard, like *g* in *give*, as Géap, sharp. This consonant is never soft, like *g* in the English word *general*.



## h.

**h** never appears as an independent radical letter, but is used only in the inflections of words, or thrown in between vowels, like the Greek digamma, to prevent a hiatus, as  $\alpha\eta$   $h$ -óige, of youth;  $\alpha$   $h$ -Εἰρην, out of Ireland.

As no word in Irish begins, in its radical form, with this consonant, it has been much disputed among Irish grammarians, whether it is a letter of the language or not; and the latest writers on the subject of philosophical or general grammar have stated that “the letter *h* is no articulate sound, but only a breathing.”—See *The English Language*, by Professor Latham, p. 104. O’Molloy bestows a whole chapter on the nature and influences of this character; he says, “**h**, siuè litera sit dicenda, siuè flatus, aut aspirationis nota, sæpius ea vtuntur Hiberni, quàm alia ex consonantibus vlla: adeòque propter multiplices eiusdem affectiones, integrum hoc meretur capitulum.”—*Grammatica Hib.-Lat.*, pp. 23, 24. He then goes on to shew the influences which it has over the other consonants in aspirating them, which he does with great ability and accuracy. But it is of very little consequence, in a practical grammar, whether *h* be called a letter or not, so as we know its exact power and influences.

In the ancient Irish manuscripts *h* is sometimes prefixed to words beginning with vowels where it has no apparent grammatical use, just in the same manner as the lower classes in England prefix *h* in “the *h*-eagle flies *h*-over the *h*-oaks;” but this is never found in modern manuscripts or printed books. In the Book of Kells, Leabhar na *h*-Uidhri, and some of the oldest manuscripts, *h* is sometimes formed thus,  $\text{h}$ , and placed over the vowel, like the Greek *spiritus asper*, as  $\alpha$   $\text{h}$ Ultau for  $\alpha$   $h$ -Ultau, with the Ultonians; and (in combination with the contraction  $\text{est}$ ,)  $\text{h}$  $\text{est}$ , for *h. est*, or *hoc est*.

## l.

1. **l**, broad, has no sound like it in English, but in

some parts of Ireland it is pronounced nearly as hard as the *l* in the English word *steal*, as *lám*, a hand ; *ríol*, seed.

2. *l*, slender, sounds somewhat more liquid than the English *ll* in *million*, as *míl*, honey ; *ḡle*, whiteness.

Haliday, in his *Gælic Grammar*, and in his edition of a part of Keating's *History of Ireland*, classes *l* among the aspirable consonants, and marks it, when aspirated, with two dots, thus, *l̈*. And it is true, that when coming after all those particles which cause other consonants to be aspirated, it has, in some parts of Ireland, a different sound from its primitive one. This, however, is not general throughout Ireland, nor is the sound it receives in these situations such as could with propriety be called an aspirate sound. It will be necessary here to remark that the sounds of the linguals or liquids, *l*, *n*, *p*, vary a good deal throughout the provinces, and stand much in need of a grammatical standard. Throughout the diocese of Ossory, and in most parts of the counties of Tipperary and Waterford, the sounds of these consonants are regulated by the characteristic vowels, and are under no other influences whatever ; but in West Munster, Connaught, North Leinster, and Ulster, their sounds, in the beginning of words, are not so much regulated by the characteristic vowels as by the particles which precede them. The sound of *l* is regulated in Ulster as follows : 1. *l*, slender, in the beginning of words, in their radical form, has always the liquid sound laid down in the text. 2. If a small vowel precede a single *l* it is pronounced small, but hard, as *báile*, a town ; *ḡile*, a poet. 3. *ll* double, in the same situation, has the regular liquid sound laid down in the text, as *cáilleac*, a hag ; *coill*, a wood ; *cill*, a church. 4. If a broad vowel precede *l* single, it is pronounced like *l* preceded by a slender vowel, excepting the almost indistinguishable change caused by the broad vowel, as *eaḡa*, a swan ; *meaḡa*, of honey ; *ḡál*, a hedge. This last sound of *l* is certainly the same as the hard English sound of the same consonant, for the Ultonians pronounce *ḡál*, a hedge, exactly as they do the English *fall*. 5. *ll* double, in the same situation, has the regular broad

sound laid down in the text, as eallac, cattle. The hard sound which the Ultonians give the single l, is formed by placing the tip of the tongue against the palate, above the root of the upper teeth, as in pronouncing the English *ally*. Their sound of ll is formed by spreading the tongue and extending it so as to cover one-eighth part of the upper teeth. An English speaker may produce this sound by pressing the tip of the tongue between the teeth.

In the ancient manuscripts we find the ll of the moderns sometimes written lo, as Clililo for Clillo. This, however, is not very general, but it has induced Colgan to Latinize the names which might be so written with a *d*, as Alildus, or Olildus, &c.

### 3. Ln, broad and slender, like ll.—See n.

#### m.

M, broad and slender, sounds exactly like *m* in English, as móp, great; mí, a mouth, pronounced exactly as if written *more*, *mee*.

M is never doubled in the printed Irish books, or correct modern manuscripts, except in some very modern Munster manuscripts, as lomm, bare; cpomm, stooped; tpomm, heavy. The Munster Irish scholars of the last and present century thought it necessary to double the m as well as the n or l, to give the preceding vowel that diphthongal sound, or medial quantity, which is peculiar to the southern half of Ireland; but in Connaught and Ulster, where the preceding vowel has never this medial quantity, the m is never doubled.

In ancient Irish manuscripts, however, m is frequently found double in the middle and end of words, and sometimes in the beginning, as “amail ip lomm in chpuim, as the worm is bare,” *Cor. Gloss., in voce* Cpuimzhep; “cloiceno lomm, a bare skull,” *Id., voce* Coipe ūpecain.—Ammuig, outside, *Book of Leinster*, fol. 78, b. b. immeaon, in the middle. *Vita Moling.*

#### N.

1. N, broad, has a thick sound which does not exist in English, as nóp, a custom; bean, a woman. An



English speaker may form this sound by pronouncing *n* with the tip of the tongue first pressed between the teeth, and afterwards rapidly drawn into the mouth. After *l* it is quiescent, as *colna*, of the flesh, pronounced *colla*.

2. *N*, slender, very like *n* in *new*, as pronounced by Walker, but somewhat more liquid, as *neapτ*, strength; *Niall*, a man's name. After *l* it is quiescent, or rather sounds like *l*, as *muilneoip*, a miller, pronounced *muil-leóip*.

In Ulster the sound of *n* varies like that of *l*: that is, a single *n*, in the middle and end of words, is nearly as hard as the English *n* in *not*; and *nn*, slender, has the thick sound referred to in the text. In the diocese of Ossory, and throughout East Munster, *nn* slender sound like *ng*, as *binn*, melodious; *τinn*, sick; *bainne*, milk. Throughout the north of Ireland, *n*, when preceded by *c*, *m*, and sometimes by *r*, is pronounced like *p*, as *cnoc*, a hill; *cno*, a nut; *cnám*, a bone; *na mná*, the women; *pneácta*, snow, which are pronounced as if written *cpoc*, *cpo*, *cpám*, *na mpá*, *ppeácta*. This change has been made to facilitate the pronunciation, as *cn* and *mn* would not easily coalesce. Dr. Stewart remarks that the Latins changed *n* into *r* for the sake of facility of pronunciation, as *canmen*, from *cano*, first pronounced, and afterwards written *carmen*, *genmen*, from the obsolete *γενω*, passed into *germen*. The English have softened similar words which were originally very rough, by sinking the sounds of *k*, *g*, and *m* altogether, as in the words *gnaw*, *gnat*, *knight*, *mnemonics*.

In the south of Ireland the harshness which would be caused by the coalition of these consonants is got rid of by pronouncing them as if a very short vowel intervened, as *cnám*, a bone, pronounced *cánám*, but the first *α* is so short that it is scarcely perceptible.

In the ancient Irish manuscripts we find *no* almost invariably written for the *nn* of the modern Irish orthography, as *tono* for

tonn, a wave; ceno for ceann, a head; ġleno for ġleann, a glen, or valley. It is now difficult to determine how the ancient Irish pronounced this nō, but it may be conjectured, that as they sometimes substituted nn for nō, they pronounced them alike. Some manuscripts have even nτ for nn, but nō is more general.

3. Nġ. This combination represents a simple sound, which English learners find very difficult to imitate when in the beginning of a word, although its broad and slender sounds are both heard in the English word *longing*; the broad sound in *long* and the slender one in *ing*, as ár nġráð, our love; a nġialla, their hostages.

This nġ, which is called by the Irish nġeatal, is made one of the elements of the Ogham alphabet, and all the writers on the philosophy of articulate sounds have set it down as a simple sound which should be represented by a single character. Professor Latham speaks of it as follows: "The sound of the *ng* in *sing*, *king*, *throng*, when at the end of a word, or of *singer*, *ringing*, &c. &c. in the middle of a word, is not the natural sound of the combination *n* and *g*, each letter retaining its natural power and sound, but a simple single sound, which the combination *ng* is a conventional mode of expressing. The simple sound is related, however, to *n* and *g* in a manner that has not yet been determined."—*The English Language*, p. 110.

The true analogical sound of this combination in Irish is described in the text; it prevails at present throughout Munster, Connaught, South Leinster, and North Ulster; but in the counties of Louth, Cavan, Monaghan, and some parts of Meath, it is pronounced in the middle and end of words, like ġ very guttural, as peanġán, a pismire; teanġa, a tongue; ceanġal, a tie; pronounced peġan, teġa, ceġal. This corrupt pronunciation of nġ is strikingly exemplified in the present pronunciation of Cnoc na peanġán, now Knock Abbey, near Louth, and of Cuailġne, now Cooley, a celebrated mountainous district situated between Dundalk and Newry.

In Thomond and Kerry the combination *ng* in the middle and end of words is sometimes pronounced as if a short vowel intervened between them, as *long*, a ship, pronounced as if written *lon-g'*. This sound, which is unheard of in East Munster, is something like the pronunciation of *ng* among the Cockneys in such words as *king*, *nothing*, which they pronounce *kin-g'*, *nothin-g'*.

## P.

*p*, whether broad or slender, sounds like the English *p*, as *pop*τ, a bank; *pian*, pain.

## R.

1. *R*, broad, like *r* in *raw*, as *pát*, a fort; *puab*, red.

4. *R*, slender, nearly like the second *r* in *carrion*, but more liquid, as *beip*, bring; *geip*, tallow; *deip*, says.

As this consonant may be said to be the only one in the language which does not become broad and slender according to the class of vowels which precede or follow it, I shall here, for the use of such readers as wish to obtain a critical knowledge of Irish pronunciation, lay down such rules as will point out when it is broad and when slender.

1. *R*, in the beginning of radical words, is always broad, whether the characteristic vowel of the word be broad or small, as *puab*, red; *pí*, a king; *péib*, ready. To this rule a few exceptions may perhaps be found in some parts of Ireland, as *pian*, ever; *pinn* *pe*, he did; but these are scarcely worth notice, and can hardly be called exceptions, as one is an adverb, and the other comes properly under rule 3.

2. *R* is always slender in the middle and end of words, when the characteristic vowel is a slender one, as *óip*, of gold; *cóip*, just; *aip*, care; *áip*, state; *cpuibgeip*, creator.

3. *R*, in the beginning of words after the possessive pronouns



mo, mine ; oo, thine ; α, his ; after the interjections o, α, signs of the vocative case, and in every situation in which the aspirable consonants are aspirated, has always its slender sound in the district extending from Galway Bay to Cork ; but in the other parts of Ireland its sounds are regulated in these cases by the characteristic vowels, as α pí, his king ; α pún, his secret.

4. In the combination pp, it has always its broad sound, as ppian, a bridle ; ppeaë, a series. In this we see a reason why the Irish find such difficulty in pronouncing the English words *shrill*, *shrub*, *shrine*, which they pronounce as if they were written *srill*, *srub*, *srine* ; for though the Irish have the sound *sh*, it being the slender sound of their p, more frequently than the English, still, by a peculiar tendency of the language when p is followed by p, it is never pronounced slender.—See under S. Obs. 1.

In summing up these sounds of the letter p it may not be out of place here to notice a barbaric corruption of its sound which prevails in the counties of Kilkenny and Waterford. After the letters c and o it is pronounced in some words like n, as opúir, adultery. This corruption, which the natives of these counties themselves acknowledge to be a vile one, is strikingly exemplified in the local pronunciation of Ceann Criaóam (Credan Head, a headland forming the east extremity of the county of Waterford), which is pronounced as if written Ceann Cníaóám. These tendencies to local corruption of pronunciation cannot be checked except by grammatical knowledge, and reading, or hearing read, correct language ; and therefore it is difficult to check it among the untaught peasantry of any district. In parts of the county of Westmeath the letter p is sometimes changed to l, as Zóc Uair, near Mullingar, to Zoch Uail, and Opuim criaó, the name of a place near Castlepollard, to Opuim cliaó. Such local, or baronial barbarities, however, should not be considered as of any weight in regulating the analogies of the pronunciation of the general language.

#### S.

1. S, broad, like s in *son*, as polup, light.
2. S, slender, like the English *sh*, which is in reality

a simple sound that ought not to be represented by two letters, as *ṛl̥iāb̥*, a mountain ; *m̥p̥*, an island.

This consonant also furnishes some exceptions to the general rule, which it is necessary to point out here for the use of such as wish to obtain a critical knowledge of Irish pronunciation.

1. *S*, when followed by *b*, *m*, *p*, and *ṛ*, has its broad sound, whether the characteristic vowel be broad or slender, as *ṛbeač*, a kick ; *ṛm̥iōp̥*, marrow ; *ṛpeač*, a scythe ; *ṛṛiān*, a bridle.

2. *S*, in the assertive verb *ṛp̥*, and in the demonstrative pronouns *ṛo*, this, and *ṛin*, that, has sometimes its broad, and sometimes its slender sound. In the verb *ṛp̥*, when followed by a word beginning with a slender vowel, *ṛ* has its slender sound, as *ṛ í*, it is she, and a broad sound when that verb is followed by a word beginning with a broad vowel or a consonant, as *ṛ olc ṛin*, that is bad ; *ṛ mé*, it is I. In the pronouns *ṛo* and *ṛin* the *ṛ* has, throughout the southern half of Ireland, its broad sound, when they are preceded by words in which the last vowel is broad, as *an ṛeaṛ ṛo*, this man, *iāo ṛo*, these ; and *vice versa*, when the vowel of the preceding word is slender, as *an oume ṛo*, this man, *e ṛo*, this person ; but in the northern half of Ireland the *ṛ* is always slender in these pronouns. When the *ṛ* is slender in the pronoun *ṛo* some writers spell it *ṛeo*, and when *ṛin* has the *ṛ* broad, they write it *ṛan*, or *ṛom*, in order to comply with the great orthographical canon of “Broad with a Broad,” &c. There may be found some local exceptions to these rules ; but it is the duty of a grammarian to point out all anomalies, and fix a proper standard of pronunciation according to the true analogies of a spoken language. This consonant is never doubled in the modern orthography, but it is frequently doubled in ancient manuscripts, as *ṛpeṛṛ* for *ṛpeaṛ*, third, *Cor. Gloss.*, *voce Cl̥iṛṛap̥-ṛeo* ; “*co ná ṛeṛna ṛeṛc̥iṛbal aṛṛ ocuṛ n̥i ṛeṛṛ α n̥-oiṛeač̥*, so that not one of them escaped, and their death was unknown.”—*Cor. Gloss.*, *voce Coipe ḍṛeṛcam*.

## Ṭ.

1. *Ṭ*, broad, like *t* in the Italian and Spanish, but



not so sibilant as the English *th* in *thought*, as *τonn*, a wave; *τορann*, noise.

It has been stated by some Irish grammarians that *τ* broad is pronounced like *th* in the English words *thumb*, *thunder*, but this arose from their ignorance of the correct sound of *th* in the English language. It is well known to those who have studied the nature of the English letters philosophically, that the English *th* is a real aspirate sound; that is, a sound formed by a continued emission of the breath between the upper surface of the tongue and the edge of the upper front teeth, unimpeded by any contact of the organs of speech with each other; whereas the Irish *τ*, whether broad or slender, is a mute consonant, properly so called, as being formed by a perceptible interruption of the breath, which is produced by striking the tip and edges of the tongue against the inner surface of the upper teeth.

2. *Τ*, slender, nearly like *t* in the English termination *tude*, as pronounced by Walker, as *τίρ*, a country; *τῖρm*, dry; *τῖuḡ*, thick.

In Ulster, in parts of Meath, in the Highlands of Scotland, and in the Isle of Mann, *τ* slender is pronounced sibilantly, like *t* in the English word *nature*, but this must be considered a great corruption. O'Molloy, in his Grammar, pp. 38, 39, 40, rails at the Italians for pronouncing the slender *t* in Latin like *tz*, *s*, or *z*; but he should have acknowledged that his own Celtic brethren, the Ultonians, the Caledonians, and the Manx, had borrowed a similar sibilant pronunciation of *t* and *d* from their neighbours of the Teutonic race.

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SECTION 2.—*Of Aspiration, and its Effects on the Sounds of the Consonants.*

Aspiration, a grammatical accident, the general use of which distinguishes the Irish Gælic, and other cognate dialects of the Celtic, from all other modern languages,



may be defined as the changing of the radical sounds of the consonants from being stops of the breath to a sibilance, or from a stronger to a weaker sibilance.

This change of the radical sounds of the consonants has been considered the result of barbarity by some modern writers, among whom may be reckoned Pinkerton, the author of the *Inquiry into the History of Scotland*, and Davies, author of the *Celtic Researches*, the latter of whom asserts that men fell into this slovenly mode of pronunciation after they had descended into the vale of savage life; but this assertion is gratuitous, as there is no proof that the Irish or Welsh, who use those aspirations more, perhaps, than any other people, had been at any period more civilized than they are at present. Indeed it is much more probable, as we may infer from the Hebrew and the other Semitic dialects, that the original languages of mankind abounded in strong and deep guttural sounds, and that these have been retained or rejected by the different nations according to their ideas of strength or euphony. Thus the English, or Anglo-Saxon language, originally abounded in strong guttural sounds, as in the words *thought*, *nought*, *fraught*, *night*, but these have been all rejected by the polished English of the two last centuries, while the Scotch still retain them. On the other hand, the nobles and gentry of Germany pronounce the German consonants with a variety of guttural sounds, while the peasantry sink all the gutturals, as being too grand for people of their rank. There is, perhaps, no language in the world whose original words have suffered more change by aspiration and sinking of consonants than the French, and yet this is never referred to by writers as a proof of the barbarity of the French nation, but, on the contrary, as the highest proof of their advancement in civilization.

When these facts are considered, one must feel diffident in pronouncing the existence of guttural sounds in a language to be a sign of the barbarity of the speakers. The English, in whose polished spoken and written language no trace of a guttural sound is now to be found, abhor the rough sound of *gh* in the broad Scotch, but much more the Irish guttural sibilant sounds of *c*,

ò, ð; although in reality their own *y*, *c*, *ch*, and *g* soft, are equally sibilant, and as much aspirations, as the Irish *é*, *ò*, *ð*. The fact is, that men will regard this or that sound as polished or barbarous accordingly as it agrees with or differs from the sounds to which they have been themselves accustomed from infancy. The author has often tried the effect of the guttural Irish consonants on the ears of the lower classes of England and Scotland, and always found them to displease or please according to the analogies of their own languages. The Lowland Scotch admire the sound of *é* very much, but cannot bear that of *ò* or *ð* *broad*, but they like the slender sounds of those aspirates, as they are exactly like their own *y*. The English cannot bear either *é*, *ð*, or *ò* *broad*, but have no objection to *ò* or *ð* *slender*. The Welsh have no dislike to any of the guttural Irish consonants, although they believe that their own gutturals are much more forcible and grander, but they despise the Irish language for not having the splendid sound of the Welsh *ll*, or *lh*, which, however, sounds truly barbaric in the ears of the English and French.

In some modern Irish, and all Erse printed books, the aspirate *h* is placed after all the consonants indifferently, to mark their aspirated sounds; but this gives the words so long and strange a look (the number of letters being in many instances double the number of the elemental sounds in each word), that many have recommended the rejection of the *h*, and the introduction of new characters in place of the primitive Irish consonants combined with the *h*; and no doubt this would save the eye some pain, and the printer some trouble. In ancient Irish manuscripts, however, the *h* is never written after any consonant except *c*, *p*, *τ*; and in modern publications in the Irish character the aspirated consonants are always distinguished by full dots placed



over them, as *ḃ*, *ċ*, *ð̇*, &c.; and this is now generally considered a better expedient than to invent new characters, or to adopt equivalent consonants from the English, Greek, or other alphabets, as Lhwyd has done.

In the oldest vellum manuscripts a variety of signs of aspiration appear, which, no doubt, had different powers in early ages, although the ignorance or neglect of copyists has so much confused them in latter times, that it is now difficult to discover the original system. Even in the beginning of the fifteenth century, when the Books of Lecan and Ballymote were transcribed, the original system of aspiration was nearly forgotten; but a tolerably correct idea of this original system may be formed from *Leabhar na h-Uidhri*, a manuscript which was transcribed at Clonmacnoise in the twelfth century, as also from the ancient charters in the Book of Kells, the Book of Leinster, and other fragments of the twelfth and thirteenth centuries. In these the aspirate *h* is frequently written after the consonants *c*, *p*, *τ*, but after no others, and frequently also a mark resembling an *h* is placed over them, thus, *ċ*, *p̃*, *ċ̃*. Over other consonants a full dot is placed, thus, *ṁ*, *ŕ̇*, *ŕ̇*; and even the liquids *n* and *p* are frequently marked with full dots, thus, *ṅ*, *ṗ*; which would seem to shew that the ancients varied their sounds in certain situations. It is a curious fact, however, that the consonants *b*, *o*, *g*, which are so often aspirated in the modern language, never appear with any mark of aspiration in our ancient manuscripts, nor in any of the sepulchral inscriptions still extant. This might naturally lead to the conclusion, that the *b*, *o*, and *g* always retained their radical sounds in ancient times, but we have now no sufficient data for the full determination of this question.

In the oldest monumental inscription in Ireland, namely, that on the monument of Lughnatan, the nephew of St. Patrick, by his sister Liemania, still preserved on *Insi Goill*, an island in Lough Corrib, in the county of Galway, no trace of aspiration is observable, but *h* is used as a separate consonant. The inscription is,



“*ΛΙΕ ΛΥΓΝΑΕΔΟΝ ΜΑC C ΛΜΕΝΥΕΗ.*”

“THE STONE OF LUGNAEDON, SON OF LEMENUEH.”

But on the earliest tombstones at Clonmacnoise the letters c, p, and τ are frequently aspirated, and sometimes m, not by dots or other marks placed over them, but by h written after them, thus :

“*ΟΡΟΙΤ ΔΟ ΤΗΥΑΤΗΑΛ.*”

“A PRAYER FOR TUATHAL.”

“*ΟΡΟΙΤ ΑΡ CΗΥΙΝΔΕΛΛΣ.*”

“A PRAYER ON CUINDLESS<sup>a</sup>.”

“*ΟΡΟΙΤ ΔΟ CΗΟΛΜΑΝ.*”

“A PRAYER FOR COLMAN.”

“*ΟΡΟΙΤ ΔΟ ΜΑΕΛΦΑΤΡΑΙC.*”

“A PRAYER FOR MAELPHATRAIC.”

“*ΟΡΟΙΤ ΔΟ ΜΑΕΛΜΗCΗΙCΗΛ.*”

“A PRAYER FOR MAELMHICHIL.”

But b is never aspirated in any of these inscriptions, as :

“*ΟΡΟΙΤ ΔΟ ΣΥΙΒΙΝΙΥ ΜΑC ΜΑΙΛΑΕΗΥΜΑΙ.*”

“A PRAYER FOR SUIBINIY, SON OF MAILAEHUMAI.”

The name *Suibiniy* would be now written *Suibne*, and *Mailaehumai*, *Maolúma*. We have in this inscription also an example of the use of h, as a separate consonant, being introduced between *ae* and *u* to prevent a hiatus.

Those who first cut Irish type appear to have retained some idea of a variety of marks of aspiration, for in some of the books published by the Franciscans in the seventeenth century the letter c is aspirated with an apostrophe, *c'*; m with a mark like a v, as *m<sup>v</sup>*; and g with a full dot, *ḡ*. In the Grammar published by Hugh Mac Curtin, in 1728, six or seven kinds of marks of aspiration are used, but without any apparent system.

As the radical and aspirated sound of every consonant must be learned by the ear, it is my opinion that nothing is gained, in a

<sup>a</sup> This Cuindless was abbot of Clonmacnoise, and died, according to the Annals of Tighernach, in the year 724.

modern Irish alphabet, by varying the mark of the aspirations: any sign whatever that will give notice that the consonant has its aspirated, not its radical sound, will answer the purpose, and this can be as conveniently done by a full dot placed over the consonant as by any other sign whatever.

The ancient Greeks gave notice of their aspirations by varying the characters, and the Latins, who have been imitated by the English and other modern nations, by postfixing *h*; but as the *h* retains no part of its original power, it is more philosophically correct to vary the character, as the Greeks did, or to give notice of the change by some conventional sign, as the Irish sometimes did. The best plan always is, to represent every simple or elemental sound by a single character, and when this element receives a slight change of its radical sound in the course of grammatical inflection, to give notice of this change by a mark on the character which represents the radical sound, rather than invent a new one, in order that the eye of the reader may see at once the root or original frame of the word. To illustrate this by example, let us take the Irish word *púil*, an eye, which, under certain grammatical influences, is pronounced *huil*, but if the aspirated sound of the initial *p* were represented by a new character, say *h*, one would be at a loss to know what original consonant to refer this *h* to<sup>r</sup>, in order to ob-

<sup>r</sup> O'Molloy illustrates this in the Irish language, by a case of ambiguity in words, for it happens that *ó* and *g* at the beginning of words have the same power, and if a new character were invented to represent this aspirate sound one would be at a loss to know whether to refer it to *g* or *ó*. His words are: "*Ḡh* siuè in principio, siuè in fine dictionis posita, parum quasi vel nihil differt quoad sonum a *oh* de qua iam diximus, vt cùm dico a *ghiol*la *phaoḡhaltaigh*, *bha-oghlaigh*, latinè *famule munda*ne, *periculose*. Istæ enim vocalæ efferuntur tamquam fermè

si loco *gh* esset *oh* vtrobique, vel *græcula* y pronunciata ab Anglis, vt suprâ, vt a *yiolla*, vel a *ohiol*la *phaoohaltaigh*, vel *phao-yaltaigh*, *bhaoohlaioh*, non proindè tamen licebit alterum pro altero poni, alioquin non discernetur sensus in prosa, vel metro. Si enim scripsero a *yaill*, nescies quid intendatur; an *oall*, anne *ḡall*, in vocatiuo, latinè *caece*, vel *galle*, vt iam suprâ dixi de *ph*. Non oportet ergo cum gallo caecum, nec cum caeco gallum hic confundi, maximè in Scripturis."—*Grammatica Latino-Hibernica*, pp. 29, 30.

tain the root of the word ; but when the radical consonant *p* is written, and a notice given of its aspirated sound by a dot placed over it, the eye of the reader sees at a glance the primary and influenced form of the word. This system also prevents the great multiplication of letters which is necessary if *h* be in every instance used to give notice of the aspirations ; for example, the word *α ðeapðráτpeαá*, his brethren (or, as written according to the ancient mode, *α ðepðρατpeαá*), is, according to the Scotch or Erse system, written thus, *a dhearbhraithreacha*, where eighteen letters are employed in representing a word of four syllables.

A tendency to aspiration seems to be a conspicuous characteristic of all the dialects of Celtic, and that it belongs to the Irish in particular, will be seen by the forms which some words, borrowed from the English, have assumed in some parts of Ireland, as *campa*, a camp, pronounced in Clare and Kerry as if written *coumha*; *pláig*, the plague, pronounced *plaw* in many places. It is also perceivable in some words, which are pronounced with an aspiration in some districts, but not generally, as *altóir*, an altar, pronounced *altóir*; *veatac*, smoke, pronounced in some places *veatac*; *gealtán*, a lunatic, pronounced *gealtán*. This tendency to aspiration also shews itself in Irish words obviously derived from the Latin, or at least cognate with it, as in the following list :

LATIN.	ANCIENT IRISH.	MODERN IRISH.
Scribo.	Scrib.	Scríob.
Dominicus.	Domnac.	Domnac.
Baculus.	Đacull.	Đacall.
Figura.	Fíguir.	Fíogúir.
Lorica.	Đupeć.	Đúipeac.
Clericus.	Clépeć.	Cléipeac.
Medium.	Meoon.	Meaðon.
Lego.	Đegim.	Đéiđim.
Cathedra.	Cađair.	Cađaoir.
Grex—gregis.	Đređ.	Đreirđ.
Rex—regis.	Riđ.	Riđ.
Sagitta.	Sađir.	Soiđeao.
Magister.	Mađirceir.	Máiđirceir.



LATIN.	ANCIENT IRISH.	MODERN IRISH.
Imago—imaginis.	Imaigín.	Ioimáig.
Remus.	Ram.	Rám.
Similis.	Saínil.	Saínuil.
Humilis.	Umal.	Umall.
Capra.	Ḑabap.	Ḑabap.
Rota.	Rot.	Roṛ.
Gladus.	Cladim.	Cloidéam.
Cor—cordis.	Crioi.	Croiṛe.
Frater.	Ḑraṛip.	Ḑráṛaip.
Pater.	Ataip.	Áṛaip.
Mater.	Mataip.	Máṛaip.

Many of the same words, and others besides, are also aspirated in several of the modern languages of Europe, as the French, *Moyen* from *Medium*; *avoir* from *habere*; *carême* (anciently *caresme*) from *quadragesima*; *evêque* (or *evesque*) from *episcopus*; *noel* (Irish *noṛluig*, or *noḡluig*), from *natalis*; *père* from *pater*; *mère* from *mater*; *lieu* from *locus*; *lien* from *ligamen*; *rayon* from *radius*; *froid* from *frigidus*; *rire* from *ridere*; *lire* from *legere*; *boire* from *bibere*; *croire* from *credere*, &c. In Italian, *avere* from *habere*; *povero* from *pauper*; *tavola* from *tabula*, &c.

#### TABLE OF ASPIRATED CONSONANTS.

The following Table exhibits the aspirated sounds of the consonants, as derived from the general analogies of the language, together with the present pronunciation throughout the provinces :

Ḑh, or Ḑ.

1. Ḑh, or Ḑ, as written in the printed Erse and some Irish books, is pronounced in Munster like *v*, but has a sound nearly as soft as *w* in the English word *wool* in the northern half of Ireland, as *a bó*, his cow; *a baile*, his town.

In the beginning of words between two short broad

vowels it sounds softly, like *u* or *w*, in every part of Ireland, as γαῖαρ, a goat; ρεᾶβας, a hawk; τρεᾶβας, ploughing; αρῖαρ, corn. In this situation it loses all its consonantal power, and becomes a vowel, like *w* in the English word *power*.—See remarks on the vowel α. But if the vowel preceding or following it be long, then it has the sound of *v* or *w* consonant, as γαῖάιλ, taking; τόςῖβάιλ, raising; ὀίόςῖβάιλ, harm, &c.

2. ḃ slender, exactly like the English *v*, as bí, was; βεῖριμ, I give.

In the counties of Kilkenny, Tipperary, and Waterford, and in most parts of Munster, ḃ slender is often quiescent in the middle of words, as ραῖḃριρ, rich; αῖḃνεαρ, happiness; λυῖḃεαννα, herbs, pronounced *sigh-ir*, *eenis*, *lueena*; but in the northern half of Ireland these words are correctly pronounced *sévvir*, *eevnis*, *lúivënnă*.

This consonant, *b*, never appears with an aspiration in Leabhar na h-Uidhri, which may lead some to conclude that it was anciently pronounced *b* where we pronounce it *v* at present. Thus in *Tain Bo Cuailgne*: ní ρῖρ ρῖν em ol Meḃb, “that is not true indeed quoth Meave” (for the modern ní ρíορ ρῖν, eim, ol Measḃb): oo na ρλυαḃaib, for oo na ρλυαḃaib.

It has indeed been a great puzzle to Irish grammarians whether the consonants left thus unaspirated by the ancients were intended by them to be pronounced according to their radical or aspirated sounds. It is not improbable that the ancient pronunciation differed from the modern in retaining the radical sounds of some consonants which the moderns aspirate; but it may have happened that the ancients thought it superfluous to mark some letters in situations where they were always aspirated, such as in the ablative plural, ἰḃ; in αḃ, the termination of verbal nouns, &c. &c.

### Ch, or ċ.

1. Ch, or ċ, broad, has a deep guttural sound, which does not at present exist in English, but it is found in

the Lowlands of Scotland, in such words as *thought*, *daughter*, &c., as *deoc*, a drink ; *α cōp*, his foot.

It is curious that O'Molloy, who wrote his Irish Grammar at Rome in the year 1677, describes the *gh* in the English word *sought* as guttural, and there can be little doubt that it was then so pronounced. His words are : “ *h autem afficiens c præstat vt utraque sonent gutturaliter, qualiter vel Angli enunciant gh in vocula poughc, vel Florentini litteram c in Duca, vel Hispani litteram g in Angelo, vt each, Latinis equus.* ” — *Grammatica Latino-Hibernica*, p. 25.

It is stated by some grammarians that *c* before the triphthong *ua* approximates to the sound of *f*, as *cuaiò* (*pron.* foo-ee) he went ; but this sound is confined to North Connaught. It is unknown in Leinster, Munster, and South Connaught, and should not be regarded as a sound of *c* in the general language, but the *puaiò* of North Connaught should be considered as a dialectic form of *cuaiò*.

2. *Ch*, or *c*, slender, has a smooth guttural sound, which may be represented by the Greek *χ* in *χιών*, as *α ciall*, his sense ; *α cèann*, his head. In the southern half of Ireland *c* slender in the middle and end of words is pronounced faintly, like the English *h*, as *εic*, horses ; *oíòce*, night ; *píce*, twenty ; but in Connaught and Ulster it has its regular slender sound in these situations.

In the counties of Monaghan and Louth, in parts of Meath, and some of the adjoining districts, *ac* in the termination of words is pronounced very faintly, like *áh* ; and *c* broad, when coming before *τ*, is totally sunk, as *boct*, poor, *leact*, a monument ; pronounced *bot*, *leat*. The English have also rejected the guttural sounds of their *gh* in similar situations, as *bought*, *sought*, *thought*, and there can be little doubt that English analogy has exercised an influence over the pronunciation of the Irish language in South Ulster and Meath. Throughout the southern counties of Ulster *c* broad, in the beginning of words, is pronounced faintly, like *h*, as



conac, he saw, pronounced as if written hănċ. In fact, the Irish spoken in these counties has scarcely a single guttural sound, so that it may be said to have, in a great measure, lost one of the most striking characteristics of the language.

### Ōh, or Ō.

1. Ōh or ō, broad, has a deep guttural sound to which no equivalent is found in English, but it may be described as *y*, broad and guttural, as α ὅαλτα, his foster-son; α ὅορ, his door.

2. Ō, slender, sounds, in the beginning of words, exactly like *y* in *year*, as α Ōηα, O God. In the middle and end of words, which are not compounds, ō, whether broad or slender, is totally quiescent.

This consonant seldom, if ever, appears with an aspiration in the Book of Armagh or Leabhar na h-Uidhri; thus in the latter we find ι νοιαο for α n-οιαο, after; φοτε buoi fuippi, for φοτε buoi fuippi (or, as it would be written in the modern Irish, φοτε buioe uippi), “yellow hair upon her head.” Ōo εαρελβαο α εροεα for oo εαρελβαο α εροεα, to exhibit his personal form.

Throughout the northern half of Ireland αο, in the termination of dissyllables and polysyllables, is pronounced like *oo*, somewhat nasal; but, as already remarked, this in reality is the sound of αm̄, which is the dialectic termination of verbs in Connaught and Ulster, and not a sound of αο, as some have supposed. Thus, οέααο, doing, should be written, according to the Connaught pronunciation, οίοναm̄; according to the Ulster pronunciation οευναm̄; and, according to the Munster pronunciation, οεαναο.—See the remarks on the pronunciation of αο, pp. 9 and 10, *supra*.

In the past tense of the indicative passive αο is pronounced αg̃ in the counties of Kilkenny, Tipperary, Waterford, and parts of Limerick, but αc̃ in the other counties of Munster. These, however, cannot be considered real sounds of αο, but dialectic pecu-

liarities in the termination of the verb. In the third person singular of the consuetudinal past tense, active voice, it is pronounced *eać* in the south, as *buacleaő re*, he used to strike.

*Ųha* or *őa* in the termination of adjectives is pronounced *ǵa* in Munster, as *cpóőa*, brave; *mórpőa*, majestic; *uiaőa*, divine, pronounced as if written *cpóǵa*, *mórpǵa*, *uiaǵa*. O'Molloy says that *ő* after *p* is pronounced *p*: "Nota denique si *dh* in vna syllaba sequatur ad *p* finientem priorem vocolæ syllabam, quod totum suum tunc sonum commutet in aliud *p*, vt *opőha an feap O Mopőha*, latinè, *O'Morus est vir aureus*, quod effertur ac si scriberetur *oppa an feap O Moppa*."—*Grammatica Latino-Hibernica*, p. 60. This, however, is the Meath pronunciation of the Irish language, and cannot be considered general, original, or analogical, and the broad guttural sound of *ő* should be used in this instance.

### *Fh* or *ḟ*.

*ḟ* is quiescent in every situation, as *α ḟuil*, his blood; *an ḟir*, of the man. The vowel following this quiescent *ḟ* is very forcibly pronounced.

In ancient manuscripts this quiescent *ḟ* is frequently omitted altogether, which often causes great obscurity, as *o' opbuő* for *o' ḟopbaő*, to finish.—*Chron. Scot.*, ad ann., 1126. *Ų' uapaic ocup o' iaőnuǵaő* for *o' ḟuapaic aǵup o' ḟiaőnuǵaő*.—See *Battle of Magh Rath*, pp. 92, 93. This omission of the radical letter is called, in Cormac's Glossary, *uicneő topaig*, i. e. *initial decapitation*, or *Aphæresis*. Sometimes it is omitted out of mere whim, as *őp tuil ocup őp tpeoil* for *őp ḟuil aǵup op ḟpeoil*.—*Leabhar Breac*, fol. 111, *b*, *b*.

### *Ǵh* or *ǵ*.

1. *ǵ*, broad, has a deep guttural sound, to which no equivalent is found in English. It is precisely the sound of *ő*, broad.

In the middle and end of words *ǵ*, or *ǵh*, has the

same power as the English *gh* in *high, might, sight*, namely, *gh* has no sound, but the preceding vowel is long, as ἀρδουίγim, I exalt; δλίγε, law; úğðap, an author; ρύğ, juice.

It is very probable that *ğ* had originally a guttural sound similar to that of *gh*, as pronounced by the Lowland Scotch in the words *daughter, sought*, &c. It is remarkable, that in those verbs and verbal nouns in which the Irish write *ğ*, the Highlanders write *ch*, as, Irish, ποίλλρυğao, Erse, *foillseachadh*, &c. This shews that the Irish, like the modern English, have made some progress in getting rid of the guttural sounds of their language.—See Observations on *ch*.

In the middle of proper names of men *ğa*, or *ğu*, is pronounced like *ao* in Connaught, or *uee* in the English word *queen*, as Fearğap, Aonğap, Zeapğap, Fearğal, Doneğal, pronounced as if written *Farrees, Aenees, Larrees, Farreel, Doneel*; *ğail* is pronounced *eel* in some verbal nouns, as fearoğail, pronounced *faddeel*; but these must be considered corruptions, although at present almost general throughout Ireland. The surname O'Fearğail is universally pronounced *O'Farreel*, and written O'Fearrhoill in the margin of p. 120 of John Mac Torna O'Mulconry's copy of Keating's History of Ireland, by a bad Irish scholar of the name, who read the book in 1778.

2. *Ğ* has, when slender, the same sound and power as *ö* slender.

*mh*, or *m̃*.

1. *M̃*, broad, in the beginning of a word, is pronounced, in the south of Ireland, like *v*, but in the north of Ireland like *w*, as α m̃ala, his brow; α m̃átap, his mother. In the middle of words it loses almost all its consonantal power, and becomes a nasal *u* or *w*, as ρam̃pað, summer; ðam̃pað, dancing; tam̃nac̃, a field; ðam̃nac̃, a milch cow.



The syllable *am* in these situations is generally pronounced *oo* nasal in Munster, except in parts of Kerry, where it retains its real analogical sound of *au*, as pronounced by the Germans. The broad sound of *m* varies a good deal in the provinces, and stands in need of a grammatical standard. The most analogical sound is *au* German, but *oo* nasal is much more general at present.

2. *M̃*, slender, sounds like *b* or *v*, but is slightly nasal, as *réim*, mild; *a mian*, his desire.

The only difference between the sounds of *m̃* and *b* is that the *m̃* is somewhat nasal. Some grammarians have erroneously set down the sounds of these aspirates as exactly similar. Neilson (*Irish Grammar*, p. 143) supposes that both were originally pronounced like *v*, but custom, and the analogy of articulate sounds, are opposed to this opinion. O'Molloy, who published his *Irish Grammar* at Rome in 1677, takes particular notice of the nasal sound of *mh*. His words are, p. 30 : "*Mh* posita vbicumque volueris Hibernis sonat quod *v* digamma seù consonans, quasi elata tamen per nares; vt *a mhathair mhair*, latine, *bona mater* : ita tamen vt efferantur per nares." Dr. O'Brien also draws a strong line of distinction between them in his *Irish Dictionary* (*Remarks on the letter M*). He says : "It is to be noted, that though *m* aspirated is frequently substituted in the place of an aspirated *b*, and *vice versa*, yet it is through want of judgment in the writer, inasmuch as the vowel or vowels which precede the latter, are pronounced with a stronger, clearer, and more open expiration than those that precede the former. This difference of pronunciation is sensibly observable; for example, between *treabh*, a tribe, and *leamh*, insipid, as well as between *slabhuidhe*, a slave, and *snamhuidhe*, a swimmer."

## N.

*Ñ* is found with a full dot over it in some very old manuscripts, from which some grammarians have classed it among the aspirated consonants, but as the change

effected in the situations where it is thus marked seems rather a hardening of its sound, it cannot be called an aspiration with propriety.

ph, or ṗ.

Ph, or ṗ, sounds exactly like *ph* in English, as α ṗian, his pain.

It is curious to observe the analogy of these aspirations: *b* becomes *v*, *ṗ* becomes *f*, and when *ph*, which is an aspiration of *p*, is aspirated itself, its sound is totally destroyed. In Connaught *ṗ*, or *ph*, is quiescent in the vocative case of proper names derived from the Greek, as α Pḣilip, O Philip, but the reason is, because the speakers of Irish in that province look upon the name Philip as written with an *ph* in the nominative, not with a *p*. In other parts of Ireland they pronounce α Pḣilip as if written α Pḣilib. Stewart remarks, in his *Gælic Grammar* (second edit., p. 13), that “*Ph* is found in no *Gælic* word which is not inflected, except a few words transplanted from the Greek or the Hebrew, in which *ph* represents the Greek φ, or the Hebrew פ. It might perhaps be more proper to represent פ by *p* rather than *ph*; and to represent φ by *f*, as the Italians have done in *filosofia*, *filologia*, &c., by which some ambiguities and anomalies in declension would be avoided.”

R.

*Ṙ* is sometimes marked with a dot in ancient manuscripts.

See above, Observations under *R*, radical. It should be remarked here that the *aspirated sound* (as it is called) of *p* is nothing more than its slender sound. It is unknown in the counties of Kilkenny, Waterford, and Tipperary, but strongly marked in the other counties of Munster. The late Mr. Scurry, in his *Review of the Irish Grammars*, published in the fifteenth volume of the *Transactions of the Royal Irish Academy*, gives it as his opinion that this aspirated sound of *p*, and of the other immutable consonants, is a

mistake. His words are, in reviewing O'Brien's Irish Grammar : "The immutable consonants are treated of correctly, except when he states that 'the immutables at the beginning of words, which have a reference either to objects of the feminine gender or to objects or things of the plural number, are pronounced double.' This has been asserted by many of his predecessors, but, with deference to such respectable authorities, they have, in my opinion, no variation of sound but what they obtain from the vowels with which they are combined in a syllable, like the other consonants."

This is undoubtedly the case in the county of Kilkenny, of which the critic was a native; but not in Clare, Kerry, Limerick, or Cork; and it appears from O'Molloy's remarks on the liquids *l*, *m*, *n*, *p*, that they were under influences different from those of their adjoining vowels, in his time, in Meath, of which he was a native.—See his *Grammatica Latino-Hibernica*, pp. 33–36.

### Sh, or Š.

Š sounds exactly like *h* in the English words *hall*, *hill*, as *α ṡál*, his heel; *α ṡíol*, his posterity. This aspirate never appears in the middle or end of radical words, nor in the end of any word. Š before the consonants *b*, *c*, *ḁ*, *ḡ*, *m*, *p*, *ṭ*, is never aspirated.

Š being a sibilant dwindles, when aspirated, into the less distinct sound of *h*, which is in accordance with the definition of aspiration above given. In the Book of Lecan *h* is prefixed to *r* to mark its aspiration, as "τṛṛ τṛṛḡ ḁṛ τṛṛ ṛ ḥ ṛṛṛ."—See *Tribes, &c., of Hy-Fiachrach*, p. 216, line 3. This mode is also recommended by Donlevy, but, in my opinion, it is of no advantage whatever.

O'Molloy states, in his Irish Grammar, p. 66, that ṛ coming after ḡ in compound words is quiescent, as in *boghphponach*, but this is confined to Meath and the southern counties of Ulster, as shall be pointed out in a subsequent portion of this Grammar.



## Th, or ċ.

Th, or ċ, sounds also like the English h, and appears very frequently in the beginning, middle, and end of words, as α ċoil, his will; cpuċ, shape or form.

It must be acknowledged that, according to the analogy of articulate sounds, h is too weak an aspirate of τ, as is indeed *y* of ο. But a grammarian can never correct anomalies of this kind, which have been so long and so uniformly established by the tendencies of the language.

In the province of Ulster, and in the counties of Louth and Meath, ċ broad is scarcely heard at all in the middle of words, as Caċán, Caċalán, the proper names of men; bóċap, a road; aċap, a father; pronounced as if written caán, caalán, bóap, ááip; but this must be considered a great corruption, and should be rejected, as tending to enfeeble the language, as Dr. Stewart phrases it, “by mollifying its bones and relaxing its nerves.” In the adjective maċċ, and other words, ċ slender is pronounced like ċ; but this is not to be approved of, neither is it general.

In the end of words ċ is very faintly sounded, as cpuċ, shape; olúċ, close; tnúċ, envy; cpioċ, trembling; but when such words are followed in sentences by words beginning with vowels, the ċ is heard as distinctly as *h* in the English word *hall*, as cpuċ an tpeínċip, the personal form of the mighty man; ċpiċ an bean, the woman trembled. In the counties of Kilkenny, Tipperary, and Waterford, ċ broad, at the end of monosyllabic words, is pronounced like ċ broad, as ġo bpáċ, for ever; rpuċ, a stream; lúċ, agility, pronounced as if written ġo bpáċ, rpuċ, cioċ, lúċ. This is a corruption in the other extreme, but one not analogically adhered to, for the genitives of these words are pronounced correctly in these counties, as bpáċa, rpoċa, ceáċa, pronounced as if written bpáha, rpoċa, ceáha.

It is recommended by Donlevy (in his *Elements of the Irish Language*, annexed to his *Irish Catechism*, p. 514), to place the letter h before r and τ in the beginning of a word where, when aspirated, they are entirely silent, as we have just seen; but this, although

examples of it occur in the Book of Lecan, and other authorities, is not to be recommended, if the system of aspirating the consonants by dots be, as we have attempted to shew, the best ; besides, to prefix the *h* would savour more of the system of eclipsis than of aspiration, and confuse the learner.

Having now shewn the nature of aspiration, it will be necessary in this place to say a few words of the grammatical use made of it in the language, although this more properly belongs to Syntax.

Aspiration is used not only in forming compound words, but also to point out the gender of adjectives and possessive pronouns. It is chiefly caused by the influence of simple prepositions and other particles, as will appear from the following rules, which include every possible case in which aspiration can occur in this language, and which the learner should commit to memory.

1. In all compound words, whether the first part be an adjective or a substantive, the initial of the second is aspirated, if of the aspirable class, as *deag-òime*, a good man ; *ceann-mór*, big-headed.

The exceptions to this rule, which are few, shall be pointed out in the proper place.

The initials of all genitives singular of proper names of men and women are always aspirated ; except in surnames of families, as *O'Feargail*, *O'Farrell* ; *Mac Dòmnaill*, *Mac Donnell* ; but if we wished to express " grandson of Fearghal," or " son of Domhnall," we should write *O'Fheargail*, *mac Dhomnaill*.

2. After the following simple prepositions, the initials of all nouns are aspirated (if aspirable), viz., *air*, on ; *ar*, out of ; *de*, of, or off ; *do*, to ; *fa*, *fo*, or *faoi*,

under; ó from im, about; ταν, over; τπε, through; μαη, as, or like to.

3. After the possessive pronouns μο, my; το, thy; α, his.

4. The article aspirates the initials of all feminine nouns in the nominative, and of masculine nouns in the genitive.

5. The interjection α or ο, sign of the vocative case, also causes aspiration.

6. In verbs the initials are aspirated by the particle ní, not, and μα, if; and also by the particle το, or πο, prefixed to the past tenses of the indicative mood, or to the conditional mood, and the aspiration is retained even if this particle be left understood. The initial of the verb is also aspirated (if aspirable) after the relative α, who, whether expressed or understood, and after the particle το, a sign of the infinitive mood.

SECTION 3.—*Of certain Combinations of Consonants which do not easily coalesce.*

According to the modern pronunciation of the Irish language the following combinations of consonants do not coalesce, and a very short vowel is heard between them :

bτ,	as in	lúbεα,	bent,	pronounced	lúπαεα.
ο <sup>c</sup> ,	„	οlúε,	close,	„	οόluε.
lb,	„	rcolb,	a scollop,	„	rcol-όb.

<sup>c</sup> In the beginning of words only.



l̃g,	as in	bol̃g,	a belly,	pronounced	böllö̃g.
lp,	„	col̃pa,	the thigh,	„	colö̃pa.
nnc̃,	„	Donñc̃aò,	a man's name,	„	Donnac̃aò.
pb,	„	bop̃b,	fierce,	„	bopö̃b.
p̃b,	„	oeap̃b,	certain,	„	oeapö̃b.
p̃c̃,	„	oopr̃c̃a,	dark,	„	oopr̃äc̃ä.
p̃g,	„	gar̃g,	fierce,	„	gar̃ä̃g.
pm,	„	Cop̃mac,	a man's name,	„	Cop̃ämac.
pp,	„	reir̃peac̃,	a yoke of horses,	„	reir̃peäc̃.
pn,	„	cop̃n,	a goblet,	„	cop̃pö̃n.
ēn,	„	aic̃ne,	a commandment,	„	aic̃ēne.

The other combinations of consonants coalesce as readily as in English.

In ancient Irish poetry, however, no allowance is made for the short vowel inserted by the modern pronunciation, from which it may fairly be concluded that the ancient Irish pronounced such words as *rcolb*, *bopb*, *gar̃g*, as the English would pronounce similar combinations of consonants at the present day. Thus, in the poem attributed to Torna Eigeas, the word *bopb* is clearly intended to be pronounced as one syllable, not *bö̃p-ö̃b*, as it is at present.

“*Ö̃opb a o-creathan fop gar̃c̃ tr̃áĩg̃*  
*Niall mac Eac̃ac̃ Muig̃mead̃ain.*”

#### SECTION 4.—*Of Eclipsis of Consonants.*

Eclipsis in Irish Grammar may be defined the suppression of the sounds of certain radical consonants, by prefixing others of the same organ. This owes its origin to a desire of euphony, or facility of utterance. All the consonants are capable of eclipsis, except the liquids *l*, *m*, *n*, *p*.

m	eclipses	b	as	áp	m-bo,	our	cow,	pronounced	áp	mó.
ɣ	„	c	as	áp	ɣ-ceapɾ,	our	right,	„	áp	ɣeapɾ.
n	„	ɔ	as	áp	n-ɔopapɾ,	our	door,	„	áp	noɾapɾ.
b	„	p	as	áp	b-puɪl,	our	blood,	„	áp	buiɪl.
n	„	ɣ	as	áp	nɣopɾ,	our	field,	„	áp	nɣopɾ.
b	„	p	as	ap	b-pian,	our	pain,	„	áp	bian.
ɔ	„	ɾ	as	ap	ɔ-ɾipɾ,	our	country,	„	áp	ɔipɾ.
ɾ	„	r	—See	p. 61.						

It appears from this table, that the eclipsing consonant is always softer than the initial radical which is eclipsed ; as m, a narisonant semivowel, for b, a sonant mute ; ɣ, a sonant palatal, for c, a mute ; n, a narisonant semivowel, for ɔ, a sonant mute ; b, a sonant sibilant, for p, a pure sibilant ; nɣ, a narisonant semivowel, which should be represented by one character<sup>d</sup>, for ɣ, a sonant ;

<sup>d</sup> This is a defect in the system of eclipsis, for in the pronunciation ɣ is not eclipsed by n, but by a simple sound, which the combination nɣ is a conventional mode of expressing. O'Molloy, in his Grammar, p. 63, takes notice of this incongruity : “Eclipsis *ng*, vulgo uip̃ohiúgh-*adh* niaɾal, hoc habet speciale, quod *g* non penitùs taceatur, sed aliquid vno tractu simul cum *n* efferatur, vt ap nɣopɾ latinè, *nostra seges*.” Compare the quotation from Professor Latham, under nɣ, p. 35.

For this reason n should never be separated from the ɣ by a hyphen. Some have remarked that it would be better to omit the eclipsed consonant, as in the Welsh ; but this would, in Irish, lead to endless confusion, as the radical letter of the word would,

in almost every instance, be disguised ; and though this is unavoidably the case in the spoken language, yet it has been thought advisable to preserve, in the written language, the radical consonant in every instance, even at the risk of often giving the words a crowded and awkward appearance. On this subject O'Molloy remarks : “Aduerte ex dictis nunquam sequi, quòd in scriptione liceat literam mergendam omitti, esto omittatur in sono : aliàs foret magna confusio, et ignoraretur dictio, seù sensus vocolæ, ejusque tùm proprietas tùm natura.”—*Grammatica*, p. 66.

Many instances could be pointed out where, if the radical consonant were omitted, the eye would be completely deceived, as in ap noɾɔ, which might be referred

b, a sonant, for p, a mute consonant; τ eclipsing ρ is an exception, but ϝ eclipsing τ is a sonant eclipsing a mute.

The reader is referred to Dr. Darwin's Analysis of articulate Sounds for a classification of the consonants exactly according to this table of Eclipsis, although the author was probably not aware that such a classification had been observed in the practical grammar of any language, but was purely guided by the philosophy of articulate sounds, to which he gave the most careful consideration.

Dr. Prichard's remarks on this subject are worthy the consideration of the student of this language :

“It is a habit common to many of the Indo-European languages to interchange certain letters according to rules founded originally on euphony, or on the facility of utterance; and from this circumstance arises the great capability which these languages possess, of composition, or the formation of compound words. The substitution of consonants of particular orders for their cognates, which takes place in Greek, in the composition of words, and in some other instances, is an example of this peculiarity.

“In Greek, in Latin, and in the German dialects, the mutation of consonants is confined to words brought together under very peculiar circumstances, as chiefly when they enter into the formation of compound terms, and it is scarcely observed in words which still remain distinct, and are merely constituent parts of sentences. Either the attention to euphony, and the ease of utterance, has not extended so far, or the purpose was attained by a choice of collocation, the words themselves remaining unaltered. But in the Sanskrit language, words merely in sequence have an influence upon each other in the change of terminations, and sometimes of initial letters, on the principle above alluded to.”—*Eastern Origin of the Celtic Nations*, pp. 27, 28.

either to ἀν n-δόρῳ, our chant,  
or ἀν n-όρῳ, our order; ἀν  
mala, which might be referred  
to ἀν mala, our brow, or ἀν

m-bala, our wall; ἀν neoῶ, which might be either ἀν n-de-oῶ, our drinks, or ἀν n-eoῶ, our horses.



The peculiarity of the Sanskrit here noticed is evidently of the same nature as the eclipsis in the Irish language. But it should be stated that, in Irish, eclipsis answers a further purpose than that of mere euphony or facility of utterance; for it sometimes helps to point out the cases of nouns and the moods of verbs; and that the learner may see the exact nature, use, and extent of this very peculiar accident, rules are subjoined (see p. 62), pointing out every case in which it can take place in the language.

The letter *p* is eclipsed by *τ*; but as it forms an exception to the ordinary rules, it ought not, perhaps, to have been classed among the consonants that admit of eclipsis. In nouns, but not in verbs, the eclipsis of *p* by *τ* follows the rules of aspiration, not of eclipsis; that is to say, in all instances where the article aspirates the other consonants, *p* has *τ* prefixed, excepting where it is followed by *b*, *c*, *o*, *g*, *m*, *p*, *τ*, in which case it never suffers any initial variation in either nouns or verbs.

The local exceptions to this rule will be pointed out in the proper place. Some writers prefix *τ* to *p* in situations where others aspirate it, as, *ο'οπουιξ Νιυλ ο'α τ-πλιοετ ιαο πέιν ο'αιμμηιοζαο αρ αν Σκιεια*, “*Niul ordered his progeny to name themselves from Scythia.*”—*Keating*. But this is not to be imitated.

The letter *p* never suffers eclipsis in the moods or tenses of verbs, or from the influence of any particle in any situation in verbs, except in the compound verb *ιοντραμλουιγim*, I imagine, which occurs in some medical Irish manuscripts of the fourteenth century, and in the verb *τ-πυβλαγεανν*, it extends or proceeds; but these, particularly the latter, must be considered local, and a mere conceit of the writer.

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The following rules explain the grammatical use of eclipsis to indicate the inflexions and genders of nouns,

and the tenses or moods of verbs. They necessarily presuppose a knowledge of Etymology and Syntax, and may be passed over until the student has mastered the second and third parts of this Grammar. They are inserted here in order to complete the subject of eclipsis.

### I.—*Rules of Eclipsis in Nouns.*

1. All initial consonants that admit of eclipsis are eclipsed in all nouns in the genitive case plural, when the article is expressed, as *na m-bárð*, of the bards; *na ġ-coṛ*, of the feet; *na n-ðuán*, of the poems; *na b-ṑear*, of the men; *na nġorτ*, of the fields; *na-b-ṑián*, of the pains; *na ḁ-τonn*, of the waves. Some writers eclipse these consonants even in the absence of the article, as *α n-αṑṑṑṑ b-ṑear m-ḁolġ<sup>e</sup>*, but this is not general, though the adoption of it would tend to clearness and distinctness in the language.

2. When the article comes between any of the simple prepositions and the noun, the initial consonant of the latter, when capable of eclipsis, is eclipsed in the singular number, as *ó'n m-bárð*, from the bard; *τṑé an ġ-coṛ*, through the foot; *ó'n b-ṑuṑl*, from the blood; *ó'n nġorτ*, from the field; *o'n b-ṑéin*, from the pain. But *ḁ* and *τ* are generally excepted, as *αġ an ḁorṑar*, at the door; *ar an τonn*, on the wave. Also after the simple prepositions *α* or *ι*, in, *ṑiá*, before, and *iaṑ*, after, with or without the article, as *α m-baile*, in a town; *ι n-ḁorṑar*, in a door; *ṑiá m-baṑṑḁeaḁ*, before

baptism ; *iar* *n-dul*, after going. The preposition *do*, to, forms an exception in the western, but not in the eastern counties of Munster.

3. After the possessive pronouns *ár*, our, *bup*, or *bap*, your, *α*, their, all nouns beginning with eclipsable consonants are eclipsed in the singular and plural, without a single exception, as *ár m-bárð*, our bard ; *bap ð-cora*, your feet ; *α n-duanta*, their poems ; *ap b-þip*, our men ; *bap ngorp*, your field ; *α b-þianta*, their pains ; *áp ð-tonna*, our waves.

## II.—Eclipsis in Verbs.

1. After the interrogative particle *an*, which is cognate with and equivalent to the Latin *an*, all verbs beginning with eclipsable consonants are eclipsed, as, *an m-buaileann ré*, does he strike ?

2. After the particle *nað*, whether it means *non*, *nec*, *neque*, *qui non*, or *anne* ? as *ðeipim nað m-buaileann ré*, I say that he strikes not ; *an té nað m-buaileann*, he that does not strike ; *nað nguilþip*, wilt thou not weep ?

3. After the particle *go*, whether it means *ut*, or *utinam*, as *go n-ðeipim*, that I say ; *go ð-cuipð ðia an pað opt*, may God put prosperity on thee, i. e. may God prosper thee.

4. After *ðá*, if (sign of the conditional mood) ; as *ðá m-buaipinn*, if I would strike.

5. After the interrogative *cá*, *ubi*, *where* ? as *ca ð-cuipþip é*, where wilt thou put it ?

6. After the relative preceded by a preposition ex-



pressed or understood, as ó α ὀ-τάιμη, from whom came; ι n-α ḃ-ful, in which is.

In the ancient Irish manuscripts the eclipsing consonant is but seldom prefixed, from which some grammarians have inferred that the ancients pronounced the radical consonants as they wrote them; but this is not certain, as we find the same writer sometimes prefixing the eclipsing consonant, and at other times omitting it in the same words, placed under the same influence; which seems to lead to the conclusion that the consonants, in situations where they would now be eclipsed, anciently changed their sound into that of the letter now used to eclipse them; and that the ancients thought it unnecessary to mark this change where the construction of the sentence, and the ear of the native scholar, would at once suggest the pronunciation.

In some manuscripts, particularly those of the sixteenth and seventeenth centuries, the letters c, f, p, τ are doubled to denote eclipsis; thus, ap cceapτ, our right, for áp ḡ-ceapτ; áp fful, our blood, for áp ḃ-ful; ap ppian, our pain, for áp ḃ-pian; áp τtur, our country, for áp ṭ-tur; but this is not to be recommended, as the prefixed consonant could not be then said to eclipse the one which follows it, but both combined to assume the sound of a consonant different from either, a system which would neither be philosophically-correct nor convenient. The eclipsing consonant is separated, in some modern books, from the radical one by a hyphen, and sometimes in the ancient manuscripts by a dot placed over it; thus, maccan pe mbliaσan dec.—*Liber Hymnorum*, fol. 15, a. Aṅḡo san ap cech mbar act ec fpu aσapτ, “fearful of every death, except death on the bed,” *Id.*, fol. 11, a. Here the dot over the m is not intended to aspirate it, but to give notice that it is an adventitious consonant. But the hyphen placed by the moderns between the m and the b is now preferable, as in the modern orthography the dot is always used to denote aspiration, not eclipsis. In some ancient manuscripts f is dotted to denote that it is eclipsed, as ḡuanano, muimme na fpiann for ḡuanann, muime na ḃ-pian, “Buanann, nurse of the heroes,” *Cor. Gloss.*, in voce ḡuanano; and

in the *Leabhar Breac*, *iar fothugub céll ocup éonbal n-imda, iar feptraib ocup adampaib atta lín gáinem mapa, no penoai nime, iar n-déirc agur épócáipe, 7c.*, “after building many churches and monasteries, after performing miracles and wonders as numerous as the sands of the sea, or as the stars of heaven, after works of charity and mercy,” &c.—*Vita Brigidæ* in *Leabhar Breac*, fol. 33, *b*.

We shall conclude the subject of the grammatical use of eclipsis by observing, that in every situation where an initial consonant is eclipsed, an initial vowel takes *n*, as *ar n-arán*, our bread.

In ancient manuscripts eclipsis is sometimes used, for no grammatical reason whatever, but merely for euphony, as *poillri n-gnémi*, the light of the sun; and hence also we find *n* inserted before an initial vowel, without any grammatical necessity, as *cuairt n-ampipe*, a circle of time.—See p. 71.

## PART II.

### ETYMOLOGY.

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ETYMOLOGY is that part of practical grammar which reduces to fixed rules the changes of forms which words undergo in one and the same language. It is not to be confounded with general Etymology, which treats of the changes that words undergo in passing from one language to another.

#### OF THE PARTS OF SPEECH.

There are nine classes, or divisions of words, or, as they are called, *parts of speech*, viz., article, noun-substantive, noun-adjective, pronoun, verb, adverb, preposition, conjunction, and interjection.

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### CHAPTER I.

#### OF THE ARTICLE.

THE Irish language has but one article, *an*, which has, in general, the same signification as the English definite article *the*, as *an fear*, the man; *an bean*, the woman. When this article is not prefixed, the noun is



translated with the indefinite article in English<sup>a</sup>, as *peap*, a man; *bean*, a woman.

The form of the article is *an* throughout all cases of the singular, except the genitive feminine, in which it becomes *na*; *na* is also the form for all cases of the plural in both genders.

The prepositions *at*, and *im*, with, or about, preceding the article, combine with it, and are written in old, and some modern, manuscripts, *icon*, *con*, *imon*, *immon*, *mun*, as *po éarppen icon pleab*, "he exhibited them at the feast," *Cor. Gloss.*, voce *ḡaleng*; *icon tenib*, "at the fire," *Id.*, voce *Opc*; *immon am rin*, "at that time."—*Annals of the Four Masters*, *passim*.

In the ancient Irish manuscripts the article is written *in*, *ma*, and *mo*, even in the plural; and the masculine form *an* or *in* is sometimes prefixed, in the genitive case, to nouns of the feminine gender in the singular number, as *an* or *in* *éipe*, for *na éipe*, of the country; *in talman*, of the earth.—See *Battle of Magh Rath*, p. 114. *Iappaigir in rin pcela be*, "the men asked the news of him," *Id.*, p. 76; *peab-aimed in talman*, "every tribe of the earth," *Id.*, p. 98; *ir na pelgib ma ngenze*, "in the cemeteries of the pagans," *Cor. Gloss.*, voce *Fe*; *apact roillri na gpréine ór opeic an talman*, "the light of the sun shone upon the surface of the land," *Vita Moling*; *I tpaig in mapa*, "on the shore of the sea," *Imramh Curraigh Mailduin*, MS. in the Library of Trin. Coll. Dubl. (H. 2. 16.), p. 373. Keating also uses this form of the article before the genitive case of *muir*, the sea, as "*go h-imiol an mapa*."—*Hist. Irel.*, p. 148. In some very ancient and correct

<sup>a</sup> This is the case in English with all nouns in the plural number; thus, the plural of *a man* is *men*, without any article, where the absence of the *a*, or any form of it, in the plural, serves exactly the same purpose as the presence of it does in the singular. It may be also worthy

of remark here, that in many languages articles are wholly wanting. In the Latin, for example, the words *filius viri* may mean *the son of a man*, *a son of a man*, *a son of THE man*, or *THE son of THE man*. In Greek there is no indefinite article.

manuscripts the article is made to terminate in *ib*, like the noun, as in the following passage in the Annals of Ulster, at the year 891 : *Uentur magnur in feria Martini, conuarrgar fíó-ár ir naib caillib, ocuṛ con ruc na daurtaigi ar a laṛtaigiḃ, ocuṛ na taigi olcena*, i. e. “A great storm *occurred* on the festival of St. Martin, which caused a great destruction of trees in the woods, and blew the daurthachs [oratories] from their foundations, with the other houses likewise.” Also in a very ancient tract on the consecration of a church, attached to a copy of Cormac’s Glossary : *O naib mecnab coicoib*, “*ex quinis radicibus*.”

As the article is so frequently used in the Irish language, and causes very remarkable changes in the beginning of nouns<sup>b</sup>, it will be necessary in this place

<sup>b</sup> The Rev. Paul O’Brien arranges the declensions of Irish nouns by the initial changes which they undergo, and asserts that the ancient Irish never inflected their nouns by *terminations*, but by initials.—*Irish Grammar*, p. 17. But we find terminational changes in the most ancient Irish manuscripts, in which the initial changes are seldom marked. It matters very little whether the changes caused by the article on the initials of nouns be called declensions or not, but it is absurd to say that these changes are sufficient of themselves to determine the cases of substantives, for they are merely used for the sake of euphony, and to help to point out the gender of the noun; and if the article, which has very little to do with cases, be removed, such initial changes disappear altogether, while the terminational inflexions remain. Stewart has the following accurate re-

marks on this subject: “The changes expressive of Relation are made on nouns in two ways: 1, On the beginning of the noun; 2, On its termination. The relations denoted by changes on the termination are different from those denoted by changes at the beginning; they have no necessary connexion together; the one may take place in the absence of the other. It seems proper therefore to class the changes on the termination by themselves in one division, and give it a name; and to class the changes at the beginning also by themselves in another division, and give it a different name.” And he adds in a note: “It was necessary to be thus explicit in stating the changes at the beginning, and those on the terminations, as unconnected independent *accidents*, which ought to be viewed separately; because I know that many who have happened to turn their thoughts to-

to lay before the learner such rules as will point out distinctly all the changes which it causes, although most of these rules must be considered as strictly belonging to Syntax.

1. In modern printed books the  $\alpha$  of the article is cut off after a preposition ending in a vowel, as  $\text{do}'n$  for  $\text{do } \alpha n$ , to the ;  $\text{ó}'n$  for  $\text{ó } \alpha n$ , from the ;  $\text{pa}'n$  for  $\text{pa } \alpha n$ , under the, &c. ; but in ancient manuscripts and early printed books the article and preposition are united as if one word, without any mark of elision ; thus,  $\text{don}$ ,  $\text{on}$ ,  $\text{pan}$ , &c.

In the spoken dialect a simple  $\alpha$  is used for  $\alpha n$  before a consonant ; but this should not be written.

2. The article aspirates the aspirable initials of all feminine nouns, in the nominative and accusative singular, and of all masculines in the genitive singular : as  $\alpha n$   $\text{beán}$ , the woman ;  $\alpha n$   $\text{pír}$ , of the man ; and eclipses the eclipsable initials of all nouns, masculine or feminine, in the dative or ablative singular ; but these influences never extend to any case of the plural, except the genitive, which is always eclipsed, as  $n\alpha$   $m\text{-bárp}$ , of the bards ;  $n\alpha$   $n\text{-druaó}$ , of the druids ;  $n\alpha$   $\text{g-cpánn}$ , of the trees ;  $n\alpha$   $b\text{-pían}$ , of the pains ;  $n\alpha$   $\text{d-tonn}$ , of the waves.

*Exception.*—Nouns whose initial consonant is  $\text{d}$  and  $\text{t}$ , undergo no initial change in the singular, as  $\text{ir } \alpha n$   $\text{tír}$ , in the country ;  $\alpha n$   $\text{dopair}$ , of the door ;  $\alpha n$   $\text{tígearna}$ , of the lord ;  $\text{ó}'n$   $\text{dopair}$ , from the door ;  $\alpha g$   $\alpha n$   $\text{tígearna}$ , with the lord. 'San  $\text{diorgan}$ , no 'pan

ward the declension of the Gaelic noun, have got a habit of conjoining these, and supposing that both contribute their united aid

toward forming the cases of nouns." — *Elements of Gaelic Grammar*, second edition, p. 48.



m-beiptim, "in the Fasciculus or little collection," *Keat. Hist.*, p. 110; ó'n deamán, "from the demon," *Id.*, p. 127; Do'n Tadhg ro, "to this Tadhg," *Id.*, p. 95; do'n coirg rin, "on that expedition," *Id.*, p. 91; 'ran teimh, "in the fire," *Id.*, p. 94; fo'n talam, "upon the earth," *Id.*, p. 120. But Keating and other modern writers sometimes eclipse *o* and *τ* after the article as regularly as the other consonants: ap an o-uir, "by the testimony," *Id.*, p. 1; ap an o-teaglaic, "on the household," *Id.*, p. 120; tpeir in o-teanguió g-ceudna, "through the same tongue," *Id.*, p. 50; triallair 'na aonap o'n o-culaig, "he goes alone from the hill," *Id.*, p. 75; tpeir an o-tam pug Feargus uaia, "on account of the cattle carried off from them by Fergus," *Id.*, p. 77; leir an o-tpéimfeap, "with the mighty man," *Id.*, p. 80; ap an o-teagorpc rioig, "on (or of) the royal precepts," *Id.*, p. 90.

3. Wherever the article causes aspiration on other consonants, it eclipses *r* by prefixing *τ* (see p. 61); except when *r* is followed by a mute consonant, in which case it is never either aspirated or eclipsed.

Nouns beginning with *r*, not followed by a mute, are, like other nouns, eclipsed by the article, when preceded by the prepositions *de*, off, *do*, to, and *ir*, in, as *do'n τ-paoigal*<sup>c</sup>, to the world; *de'n τ-rliaib*, off the

<sup>c</sup> In some parts of Ireland, articulated nouns of this class are eclipsed after all the simple prepositions; but in north and west Munster, and in the best Irish manuscripts, it is never used, except after the prepositions *de*, *do*, and *ir*; for they say, *ap an paoigal*, in the world, not *ap an τ-paoigal*, *ap an plige*, on the way; but the *τ* is prefixed throughout the eastern half of Munster, and in many other parts of Ireland. O'Molloy, who was a

native of Meath, does not always prefix *τ* to *r* in the dative or ablative case, in his *Irish Catechism*, published at Rome in 1676, for he writes *ap an paoigal ro*, in this world, p. 76, excepting after the preposition *do*; and Keating never prefixes *τ* to *r* in this situation, except after the preposition *do*, for he writes *ap an plige*, on the way; *'r an pneacta*, in the snow, *Hist. Irel.*, pp. 1, 73; *o'n Siúir*, from the Suire, *Id.*, p. 92.—See *Syntax*.

mountain. In the plural, *r* never undergoes any change whatever.

4. The article requires *τ* to be prefixed to the nominative singular of masculines, and *h* to the genitive singular of feminines beginning with vowels, as *αν τ-αρᾶν*, the bread; *να h-αιρε*, of the age.

5. The particle *α* (when an interjection and a sign of the vocative case) aspirates the initial consonants of all nouns in the singular and plural number, as *α τῖγεαρνα*, O Lord! *α ὁαοιμε*, O men! *α μῖνά*, O women!

6. In all cases of the plural (except the genitive) the article requires *h* to be prefixed to nouns beginning with vowels, as *να h-έιν*, the birds; *ὁ να h-έαναιβ*, from the birds. In the genitive plural, *n* is prefixed after the article, as *να n-έαν*, of the birds.

The learner is to bear in mind this general fact, already stated (p.65), that the same grammatical accidents which cause an initial consonant to be eclipsed, require *n* to be prefixed to initial vowels, which explains the exception to rule 6, in the case of the genitive plural. It has also been remarked, that a euphonic *n* is often prefixed to a word beginning with a vowel, merely to prevent a hiatus, and sometimes for no grammatical reason whatever, as, *h-ι τῖρ n-Επenn*, "into the land of Ireland," *Cor. Gloss., voce Moğ Eime*; *γop cuipioð lam n-αιργιο αιρ*, *Keat. Hist.*, p. 37, for *γup cuipeað lam αιργιο αιρ*, "so that a silver hand was put upon him;" *cuαιρτ n-αιμῖρε*, "a circle of time," *Cor. Gloss., in voce Cεpcenn*.

Some writers eclipse the noun in the genitive plural in the absence of the article, and this is to be recommended, as it gives force and definiteness to the case, which would otherwise be weak and uncertain, as it has seldom any peculiar termination; as *ιoμαo γ-κατ*, many battles [i. e. a number of battles]; *αρ é αν ὁρεoγαν ροιμ οo ḃῖρ ιoμαo γ-κατ αρ αν Εαρραιμ*, "this is the Breoghan

who won many battles in Spain," *Keat. Hist.*, p. 49; *ῥίλλιο τὰρ α*  
*n-αιρ τὰρ εἰρ* *ἰομαθ* *ῥ-ερεαθ* *δο* *θευναῖν*, "they returned back after  
 having committed many depredations," *Id.*, p. 133; *le h-áppac-*  
*eur nḡnιοῖν*, "by valour of deeds," *Id.*, p. 140; *ῥλαεθ* *b-ῥear*  
*ῥ-Cúl*, "chief of the Feara Cul," *Id. ib.*; *Μόρ* *ῥ-cléipioθ* *ῥ-cráib-*  
*éioθ*, *ο-ταοιριοθ* *ο-τοῖαῖο*, *αῖγυρ* *λαοῖρῖο* *λοινῖνῖο* *δο* *εῖνιτ* *ανν*  
*θεόρ*, "many pious clergymen, distinguished chieftains, and select  
 heroes fell there," *Keat. Hist.*, 145.

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## CHAPTER II.

### OF NOUNS-SUBSTANTIVE.

To nouns belong gender, number, case, and person.

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#### SECTION 1.—Of Gender.

Gender in Irish grammar is often to be distinguished from sex, for in this language a fictitious, or conventional sex is attributed to all inanimate objects. Sex is a natural distinction, gender an artificial, or grammatical one.

Stewart, in his *Elements of Gaelic Grammar*, p. 44, after having examined the true nature of grammatical gender, remarks: "it seems therefore to be a misstated compliment which is usually paid to the English, when it is said that 'this is the only language that has adapted the gender of its nouns to the constitution of Nature.' The fact is, that it has adapted the *Form* of some of the most common names of living creatures, and a few of its pronouns, to the obvious



distinction of *male* and *female*, and *inanimate*; while it has left its nouns without any mark characteristic of *gender*. The same thing must necessarily happen to any language by abolishing the distinction of masculine and feminine in its attributives. If all languages had been constructed on this plan, it may confidently be affirmed, that the grammatical term *gender* would never have come into use. The compliment intended, and due to the English, might have been more correctly expressed by saying that ‘it is the only language that has rejected the unphilosophical distinction of gender, by making its attributives, in this respect, all indeclinable.’ ”

In Irish the following classes of nouns are masculine :

1. Proper nouns of men, and nouns signifying males, as *Ḑiarmaid*, *Ḑonnchaḑ*; *ḑear*, a man; *ḑaḑarḑ*, a priest; *ḑarḑ*, a bull; *cullaḑ*, a boar.

2. Derivative personal nouns terminating in *aiḑe*, *ḑir*, *ac*, *aiḑe*, *oiḑe*, or *uiḑe*, as *ḑealḑaiḑe*, a hunter; *ḑlánuigḑeoir*, saviour; *maḑcaḑ*, a rider; *ḑcéalaiḑe*, a story teller; *ḑoḑluirḑ*, a robber.

3. Diminutives in *án*, as *cnocán*, a hillock; *mionán*, a kid.

Diminutives in *ín* are of the gender of the noun from which they are derived; as *ḑipín*, a manikin, *masc.*; *ḑiapóigín*, a little chafer, or clock, *fem.* Except *caillín*, a girl, which, by a strange anomaly, is masculine.

4. Derivatives in *ar*, or *ear*, which are principally abstract nouns, as *aiḑnear*, delight; *ḑigearḑar*, lordship; *maḑtear*, goodness; *cáirḑear*, friendship.

5. Most short monosyllables terminating in *at*, *uct*, *ur*, *ut*; as *caḑ*, a battle; *uct*, the breast; *luḑ*, a leek; *ḑpuḑ*, a stream.

6. Most polysyllables, in which the last vowel is broad, are masculine, as *ḑoḑanáḑ*, a thistle; *ḑigearḑar*, lordship.

The following are feminine :

1. Proper names of women, and nouns signifying females, rivers (except the *Fon̄gur* in Thomond), countries, and most diseases ; as *Meaδb̄*, *Dēir̄ore*, names of women ; *Ḡanna*, the River Bann ; *bol̄zaç*, the small-pox ; *bean*, a woman ; *m̄ātāir̄*, a mother ; *bó*, a cow.

2. Diminutives in *ó̄g*, as *ciap̄ó̄g*, a chafer, or clock ; *op̄ōg*, a thumb.

This rule is so general in every part of Ireland, that the peasantry think that St. *Ḡābeog* of Lough Derg, and St. *Ḡachiāpōg* of Errigal, in Ulster, were women.

3. Derivatives in *açt*, as *mó̄p̄daçt*, greatness ; *p̄iōḡaçt*, a kingdom.

4. Abstract nouns formed from the genitives of adjectives, as *uāir̄le*, nobility ; *ḡile*, whiteness ; *p̄inne*, fairness.

5. Most nouns whose last vowel is small (except personals in *ó̄ir̄*), as *tāir̄*, a country ; *pp̄é̄ir̄*, the firmament ; *lārāir̄*, a flame ; *uāill*, a howl ; *uāir̄*, an hour ; *onó̄ir̄*, honour.

This rule is so strictly adhered to in most parts of Ireland, that some words naturally masculine are made feminine to comply with it, as *p̄taul*, an entire horse ; *ir̄ b̄peāḡ an̄ p̄taul* 1, “*She* is a fine stallion.”

It should be here remarked that the gender of nouns varies very considerably in the north and south of Ireland ; as for example, the word *āiteann*, furze, which is masculine throughout the southern half of Ireland, is feminine throughout Ulster. Some varieties of gender will also be found in ancient manuscripts, as in the word *colam*, a dove, which is now universally masculine, but is inflected with the feminine article and termination, in a manuscript in Trinity College, entitled, *Uraicecht na n-Eigeas* (H. 1. 15.) Some

proper names of men are inflected as if they were feminine, in the older Irish Annals and genealogical MSS., as *Fepgaile*, for *Fear-gail*; *Maibúin* for *Maibúin*; *Artgaile* for *Artgail*; this is chiefly the case with names compounded with *maol*, *calvus*, or *juvenis*, and *gal*, *valour*.

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### SECTION 2.—Of Cases.

By case is understood a certain change made in the form (generally on the termination), of a noun to denote relation.

According to this definition, there is in the Irish language, strictly speaking, but one case different from the nominative, namely, the genitive, for all the other relations are expressed by the aid of prepositions and verbs; but as prepositions modify the beginning and ending of some nouns, another case can be admitted, which may properly be called *casus præpositionis*, by reason of its depending on a preposition always expressed. Most Irish grammarians, however, following the plan of the Latin grammars, have given the Irish nouns six cases, and this, though unnecessary, may be done without incommoding the learner in the slightest degree, as the six cases are well suited for the purposes of grammatical construction.

The nominative and accusative are always the same in form, and are only distinguished by their position, and connexion with other words in the sentence.

The dative and ablative cases are always alike in form, and are never used except after a preposition, which can never be left understood, as in Latin or Greek. These two might therefore be conveniently made one case, and called *casus præpositionis*, as Sanctius calls the ablative in Latin, although in that language the



ablative sometimes expresses the relation without the preposition.

Although a change of termination is made in what is called the dative or ablative feminine in the singular, and in both genders in the plural, still the termination does not in any one instance express the relation without the preposition, so that it may be regarded as a form of the noun used in junction with a preposition, to express a certain relation, and not a form which expresses that relation of itself, as the ablative case in Latin sometimes does. Some Irish grammarians have attempted to classify the prepositions according as they are dative or ablative in signification; but the distinction is useless, as the form of the noun is the same whether the preposition means *to* or *from*, and nothing can be gained by any classification of prepositions, except such as would point out the exact relations expressed by them, which the classification under the heads of dative and ablative does not effect. The fact is, that the introduction of an ablative case into Irish is altogether useless, for the reason just given; or, in other words, it is useless to introduce a dative, because it is always the same as the ablative. There is but *one case* influenced by prepositions, and it would be useful, for the sake of distinction, to give it a name; but as neither the term *dative*, derived from the verb *do*, to give, nor *ablative*, from the verb *aufero*, to take away, would be a sufficiently definite name for this case, which comes after all the simple prepositions, the best term that can be invented for it would be the *prepositional case*.

It will be seen also that the accusative of all nouns in the modern language is, without a single exception, the same as the nominative. Stewart, who paid great attention to the analogies of the Erse and Irish dialects, as far as he could become acquainted with them through printed books, came to the conclusion that there is no accusative case of nouns in the Gaelic different in form from the nominative, and no ablative different from the dative. He defines the nominative thus: "The nominative is used when any person or thing is mentioned as the *subject* of a proposition or question, or as the object of an action or affection."—*Elements of Gaelic Grammar*, first edit., p. 48.

Haliday, however, makes a difference between the accusative and nominative plural, by making the accusative always terminate in  $\alpha$ , as  $\acute{\alpha}\rho\alpha$  for  $\acute{\alpha}\rho\omicron$ ; but no such difference is observable, at least in the modern language, for the nominative terminates in  $\alpha$  as often as the accusative. See *O'Brien's Irish Grammar*, pp. 50, 51, where he says, that "some writers terminate their nominatives plural generally in  $\alpha$ ,  $e$ , or  $\omicron$ ; thus,  $\rho\epsilon\alpha\rho\alpha$  for  $\rho\iota\rho$ ,  $\kappa\omicron\rho\alpha$  for  $\kappa\omicron\rho\rho$ ,  $\omicron\lambda\alpha$  for  $\omicron\iota\lambda$ ,  $\acute{\alpha}\rho\alpha$  for  $\acute{\alpha}\rho\omicron$ ,  $\kappa\epsilon\omicron\lambda\tau\omicron$  for  $\kappa\epsilon\omicron\lambda\alpha$ ,  $\rho\iota\grave{\gamma}\tau\omicron$  for  $\rho\iota\grave{\gamma}e$ ,  $\beta\omicron\lambda\alpha$  for  $\beta\omicron\iota\lambda\grave{\gamma}$ ."

The nominative and vocative feminine are always alike in the termination.

The genitive and vocative masculine are always alike in the termination.

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### SECTION 3.—*Of Declensions.*

The general rules by which the cases are formed are called declensions.

In declining nouns the formation of the cases generally depends on the gender and the last vowel of the nominative, and hence the last vowel of the nominative is appropriately called the characteristic vowel.

The number of the declensions is varied by the different writers on Irish grammar; but the author, after the most attentive comparison of their systems, and the closest consideration of the variations of the nouns of the language, as spoken and written, has come to the conclusion that all their inflections can be reduced under five general rules or declensions, as shall be presently pointed out.

Stewart makes but two declensions, which he distinguishes by the quality of the last, or characteristic vowel, making the first declension comprehend those nouns whose characteristic vowel is broad, and the second those whose characteristic vowel is small. Haliday took up the notion that the formation of cases depends

altogether on the last vowel of the nominative, and thus reduced all the nouns of the language under seven declensions. Dr. Neilson makes but four declensions, and appears to have been guided more by the gender in the arrangement of them than by the characteristic vowel; and it is true that the gender has more influence on the formation of the cases than any ending of the nominative.

The fact is, that the declension cannot be discovered until the gender is first known, and that even then the characteristic vowel of the nominative is no absolutely certain guide; it is, no doubt, a help to suggest what declension the noun may be of, but cannot, in very many instances, be relied on, and the learner will discover that, as in Latin, Greek, and other ancient languages, so in Irish, he must learn the gender and genitive case singular of most nouns by reading, or the help of a dictionary.

Before the learner proceeds to study these declensions it will be necessary that he should attend to two accidents of inflection which characterize the Irish language, namely, *attenuating* and *making broad* the characteristic vowel. They are called by the Irish *caolú*, attenuation, and *leathnú*, making broad. Thus *á* is attenuated by being changed into *ái*; and *ai* is made broad by being changed into *a*, and so with other vowels and diphthongs; as in the following Table:

ATTENUATION.		
<i>á</i>	into	<i>ái</i> .
<i>a</i>	„	<i>ai</i> , irreg. <i>oi</i> , <i>ui</i> .
<i>ao</i>	„	<i>aoi</i> .
<i>éa</i>	„	<i>éi</i> , irreg. <i>eoi</i> .
<i>ea</i>	„	<i>ei</i> , irreg. <i>i</i> .
<i>eo</i>	„	<i>eoi</i> , irreg. <i>iu</i> .
<i>io</i>	„	<i>i</i> .
<i>ia</i>	„	<i>ei</i> , <i>iai</i> .
<i>iu</i>	„	<i>iu</i> .
<i>ó</i>	„	<i>ói</i> .
<i>o</i>	„	<i>oi</i> , irreg. <i>ui</i> .
<i>ú</i>	„	<i>úi</i> .
<i>u</i>	„	<i>ui</i> , irreg. <i>oi</i> .
<i>ua</i>	„	<i>uai</i> .

MAKING BROAD.		
<i>ai</i>	into	<i>a</i> .
<i>aoi</i>	„	<i>ao</i> .
<i>ei</i>	„	<i>ea</i> .
<i>eoi</i>	„	<i>eo</i> .
<i>i</i>	„	<i>ea</i> .
<i>iai</i>	„	<i>ia</i> .
<i>iu</i>	„	<i>iu</i> .
<i>oi</i>	„	<i>o</i> .
<i>uai</i>	„	<i>ua</i> .
<i>ui</i>	„	<i>u</i> , <i>o</i> .



In the spoken language throughout Ireland *o* short is attenuated to *ui*, and *a* to *oi*; but in Connaught *a* is seldom so attenuated, for the sound of the *a* is retained in the oblique cases, as *na clainne*, of the children; *na plaíte glaine*, of the clean rod, not *na ploíte*, or *pluíte gloine*, as in Munster. The orthography found in ancient manuscripts proves the correctness of the Connaught pronunciation in this particular, as *baill* for *boill*, members, *Cor. Gloss., voce Nercoit*.—See p. 85.

There are some examples of anomalous attenuation, as *ṛḡian*, a knife, *ṛḡine*, *ṛḡin*; *bíab*, food, *bíó*; *mac*, a son, *meic*, or *míc*, &c.

In all printed books, and in most manuscripts of the last four centuries, final *é* becomes *ḡ*, when attenuation takes place, as *bealaé*, a road, gen. *bealaíḡ*; but in very ancient Irish manuscripts, and in all printed books in the Erse or Scotch Gaelic, the *é* is retained.

In the inscription on the cross of Cong, now in the Museum of the Royal Irish Academy, *ḡ* is used in the genitive, but not aspirated, as, *Opaiḡ do Mupeḡach U Dubthaíḡ do renoip Epeno*, “a prayer for Muredach O’Dubthaig, senior of Ireland.” But on the stone cross in the village of Cong, the same name is written *U Dubthaich*. Mr. Mac Elligott, of Limerick, in his observations on the Gaelic language, published in the Transactions of the Gaelic Society of Dublin, states it as his opinion, that this ancient form in *é* is the best mode of orthography, and after giving several examples from the Book of Lecan, and an old copy of the Festiolog of Aengus, to shew that the final *é* of the nominative is retained in the genitive singular and in the nominative plural, recommends it to be generally made use of. But we have seen that the tendency of the language is, in its inflections, to change the harder consonants into the softer ones, as *c* into *ḡ*, *t* into *o*, *p* into *b*, &c.; and Mac Elligott himself, who had paid close attention to the analogies and tendencies of this language, finds in the spoken dialect of Munster a fact, which suggests a strong objection to the adoption of *ic* in the modern orthography, namely, that the final *ḡ* in this inflection is pronounced without an aspiration, as *ḡleapcaíḡ*, *bobaíḡ*, *apṫíḡ*, &c., which in other parts of Ireland are pronounced *ḡleapcaíḡ*, *bobaíḡ*, *apṫíḡ*, and which in Scotland are written *flescaich*, *bodaich*,

&c. The fact is, that the *g* in this inflection is so distinctly pronounced with its radical sound in Munster, that a native of that province would look upon the substitution of *c* or *ch* in its place as a very strange innovation.

The pronunciation of *g* in this inflection is one of the strongest characteristics of the Munster dialect.

#### FIRST DECLENSION.

The first declension comprises nouns of the masculine gender which are attenuated in the genitive singular. In the singular, the nominative, dative, and accusative are the same, and the genitive and vocative terminate alike. In the plural, the nominative terminates generally like the genitive singular, the genitive like the nominative singular; the dative is formed by adding *αιβ* to the nominative singular. The vocative plural is formed by adding *α* to the nominative singular.

The initial changes caused by prefixing the article and simple prepositions have been already pointed out in treating of aspiration and eclipsis.

*Ḅáipo*, a poet, *masc.*

#### *Simple Form.*

SINGULAR.	PLURAL.
Nom. <i>Ḅáipo</i> .	<i>Ḅáipo</i> .
Gen. <i>Ḅáipo</i> .	<i>Ḅáipo</i> .
Dat. <i>Ḅáipo</i> .	<i>Ḅáipoαιβ</i> .
Voc. <i>α Ḅáipo</i> .	<i>α Ḅáipoα</i> .

#### *Articulated Form.*

SINGULAR.	PLURAL.
Nom. <i>an Ḅáipo</i> .	<i>na Ḅáipo</i> .
Gen. <i>an Ḅáipo</i> .	<i>na m-Ḅáipo</i> .
Dat. <i>o'n m-Ḅáipo</i> .	<i>ó na Ḅáipoαιβ</i> .

Σποτάν, a streamlet, *masc.*

*Simple Form.*

SINGULAR.	PLURAL.
Nom. σποτάν.	Nom. σποτάιν.
Gen. σποτάιν.	Gen. σποτάιν.
Dat. σποτάιν.	Dat. σποτάιναιβ.
Voc. α σποτάιν.	Voc. α σποτάίνα.

*Articulated Form.*

SINGULAR.	PLURAL.
Nom. αν σποτάν.	Nom. να σποτάιν.
Gen. αν τ-σποτάιν.	Gen. να σποτάιν.
Dat. ό'η τ-σποτάιν.	Dat. οο να σποτάιναιβ.

Ψάραç, a wilderness, *masc.*

*Simple Form.*

SINGULAR.	PLURAL.
Nom. ψάραç.	Nom. ψάραιγε, or ψάραça.
Gen. ψάραιγ.	Gen. ψάραç.
Dat. ψάραç.	Dat. ψάραιγιβ.
Voc. α ψάραιγ.	Voc. α ψάραça.

*Articulated Form.*

SINGULAR.	PLURAL.
Nom. αν ψάραç.	Nom. να ψάραιγε, or ψάραça.
Gen. αν ψάραιγ.	Gen. να β-ψάραç.
Dat. ό'η β-ψάραç.	Dat. ό να ψάραιγιβ.

GENERAL RULES FOR THE FORMATION OF THE CASES.

The genitive case singular is formed from the nominative by attenuating the characteristic vowel, according to the table already given, p. 78. With the article the initial consonant of the genitive singular is aspirated, or (if it be ρ) eclipsed by τ.—See p. 61.

Haliday remarks that all polysyllables take both the proper and improper attenuation, unless the last vowel be accented, as οοεçυρ,



or ποῖται, but this arises more from the unsettled state of the orthography of the language than any grammatical principle.—See remarks on the obscure sounds of the vowels, p. 6.

The dative singular always terminates like the nominative. With the article the initial consonant is eclipsed.—See p. 62, Rule 2.

Haliday states that the dative singular is formed by making broad the genitive, as “nom. copp, gen. coipp, or cuipp, dat. copp, or cupp.” And it is true that some ancient, and even modern writers, have attempted to introduce a difference between the dative and nominative forms of some few nouns of this declension, as nom. fear, a man; dat. fiop, anciently fip, as upcúp do’n fip fiócillí, “a cast of the chess-man,” *Battle of Magh Rath*, p. 36; nom. ceann, a head; dat. cionn, anciently cno, as fop a cno, “on her head,” *Id.*, p. 16; also nom. olc, evil; dat. ulc. In an ancient vellum copy of Cormac’s glossary, now in the Library of the Royal Irish Academy, the form ulc is found after the preposition o, under the word *Ḍuanano*, as *genítep buan o ambuan, .i. maith ó ulc*, i. e. “good is produced from evil.” But in a copy of this Glossary preserved in the Library of Trinity College, H. 2. 16, it is written o olc, as in the present spoken language. The word *port*, a port, is also sometimes written *pup*, in the dative, as a *b-Pup* *Ḍáirge*, “in Waterford.”—*Keat. Hist.* pp. 158, 168. The word *cpann*, a tree, is also found written *cpunn* in the dative, as do’n cpunn, in an old life of St. Moling. From these examples it will appear that some effort was made by the old writers to make a dative or ablative form for nouns of this declension, but no trace of this form remains in the modern language.

The accusative singular is always the same as the nominative in form, and is distinguished from it, as in English, only by its position in the sentence and its relation to the verb.

The vocative singular always terminates like the genitive singular, and has always prefixed the interjec-

tions α or O, which aspirate the initial consonant, if it be of the aspirable class.

The nominative plural is generally like the genitive singular.

Some writers form the nominative plural of many nouns of this declension by adding α or u short to the nominative singular, as γιάλλ, a hostage; nominative plural, γιάλλα, or γιάλλu, for γείλλ, as, γιάλλu Ερηνν οcur Αλban, “the hostages of Ireland and Scotland,” *Battle of Magh Rath*, p. 4; ρεαρ, a man, is made ριρu in the nominative plural, as ριρu in βορμáιν, for ριρ an βορμáιν, *Id.*, p. 12; μαερ, a steward, makes μαερα, instead of μαριρ, or μαοιρ, *vide id.*, p. 16; γαρ, a sprig, makes γαρα in the nominative plural, as Οcur ιρ í α ρροινo ceá nonα ιαρ τοct ρunn uḡ co leiṛ, οcur επί γαρα βο διρoρ ná Ḷoinne, “and his dinner each evening, after returning here, is an egg and a half, and three sprigs of the water cresses of the Boyne,” *Id.*, p. 18; ceann makes ceanna, or cinou, as cinou δεḡḱaine, “the heads of good men,” *Id.*, p. 42; αρm makes αρμα, *vide id.*, p. 68.—See particular rules for the formation of the nominative plural, p. 86.

The genitive plural terminates like the nominative singular, but when the article is expressed the initial consonant is eclipsed, ρ being always excepted.—See p. 62.

The dative plural is generally formed by adding αιḃ to the nominative singular. But when the nominative plural does not terminate like the genitive singular, then the dative plural is formed from the nominative plural by dropping final e, and adding ιḃ.—See p. 87.

This termination ιḃ of the dative plural is very seldom used in the spoken Irish of the present day, except in the county of Kerry, where, however, it is as often made the termination of the nominative plural. It should be remarked also, that this termination is not *always* found in plural nouns, even in the best manuscripts,

after the simple prepositions; but this is perhaps owing more to the carelessness of Irish writers than to any real grammatical principle. Mr. Patrick Lynch, who had a native knowledge of the modern Irish, states, in his *Introduction to the Irish Language*, that “a man would be laughed at in the country, were he to say, *ṡabair fear do na caplīb*, or *do capalluib*, give hay to the horses; instead of *ṡabair fear do na capuil*. However, *fear*, a man, and a few other monosyllabic words, are an exception to the above, as we say, *na fearaib*, or *na fearaib*, *do na fearaib*,” &c. &c.—p. 11. It should be also remarked, that in the best manuscripts the dative plural is frequently formed by adding *a* or *u* short to the nominative singular, as *Ṳa naemū Epern*, for *Ṳe naomāib Eipeann*, “with the saints of Erin.”—*Battle of Magh Rath*, p. 4; *do fear-ṡain fáilti fear na rīgu*, “to bid welcome to the kings,” *Id.*, p. 24; *fear h-Ulltu*, “with the Ultonians,” *Id.*, p. 34; *ītu na rīogu*, “between the hosts,” *Id.*, p. 36; *Ro páib Dóinnall fear a māeru ocu fear a peṡairiu*, “Domhnall said to his stewards and law-givers,” *Id.*, p. 16; *fear na h-aónacu*, for *leir na h-aónacāib*, “with the graves,” *Cor. Gloss., voce Fe*; “*Dicunt hoc Scoti, Goibne Goba faciebat hastas*, *fear teopa greppa*, the Scoti say that Goibne, the smith, made the spears with three processes,” *Id., voce Nercoit*.

The accusative plural is, in the modern language, always like the nominative.

Haliday makes the accusative plural different from the nominative plural, but no trace of this difference is to be found in the modern Irish language, although in some ancient manuscripts the accusative is sometimes found to terminate in *a*, or *u* short, while the nominative terminates like the genitive singular; as *ḡalla* for *ḡeill*, hostages; *ripu* for *rip*, men; *maepa* for *maep*, stewards; *arma*, or *armu*, for *arm*, arms; *ḡapa* for *ḡap*, sprigs; *cinnu* for *cinn*, heads; *coppa* for *cupp*, bodies; *mupa*, or *múpu*, for *múp*, as *ocu po ṡopaino rium peṡt múpu mór-aibbī imon dun rin*, “and he drew seven great walls around that fort.”—*Battle of Magh Rath*, p. 6. But the accusative is also frequently found to terminate exactly like the nominative, as *po ḡab oim omun na naem*, “then fear seized the saints.”—*Id.*, p. 38.



PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE CASE  
SINGULAR IN MONOSYLLABLES OF THE FIRST DECLENSION.

Monosyllables whose characteristic vowel is α, or o short, have generally the improper attenuation in the genitive singular, as *copp*, a body, gen. sing. *cuipp*; *τοpc*, a hog, gen. *τuipc*; *cpann*, a tree, gen. *cpoinn*; *cnoc*, a hill, gen. *cnuic*; *ponn*, land, gen. *fuinn*; *clog*, a bell, gen. *cluiḡ*; *loḡ*, a track, gen. *luiḡ*.

Some modern Irish writers have rejected this irregular attenuation, and written *copp* for *cuipp*, *cnoic* for *cnuic*, *foinn* for *fuinn*, but this, although sometimes found in ancient manuscripts, and tending to simplify the language, is not borne out by the general authority of the best manuscripts, nor of the spoken language in any part of Ireland. In the spoken language throughout the province of Connaught, as has been already remarked, the α is scarcely ever changed to οι in attenuation, and this is in conformity with the ancient language; as in *Cormac's Gloss.*, *voce* *Ḟepiur*, where *in chpaimo*, of the tree," occurs for the modern *an cpoinn*; and in an old Life of St. Moling, where the word *cpann*, a tree, is similarly inflected, as *τέιτ α mullach in cpann*, "he climbs to the top of the tree."

Monosyllables characterized by *éα* (long) or *eu*, have two forms of the genitive singular, as *ḡéαð*, a goose, gen. *ḡéið*, or *ḡeoið*; *éan*, a bird, gen. *éin*, or *eoin*; *béal*, a mouth, gen. *béil*, or *beoil*; *ḡéal*, a story, gen. *ḡéil*, or *ḡeoil*; *ḡéan*, a hero, gen. *ḡéin*, or *ḡeoin*; but the latter form is seldom used, except in poetry, or poetical prose.

Monosyllables characterized by *ea* (short) form the genitive singular by changing *ea* into *ei* (short), and sometimes into *i* short, as *eaç*, a steed, gen. *eiç*; *bpeac*,

a trout, gen. *bpic* ; *ceann*, a head, gen. *cinn* ; *peap*, a man, gen. *pip* ; *neart*, strength, gen. *neipt*, or *nirt* ; *ceart*, justice, gen. *ceipt*, or *cirt*.

Monosyllables having *eo* as their characteristic diphthong have also two forms of the genitive singular ; the first, which is regular, and the form most generally used in prose, and in the spoken language, is obtained by changing *eo* into *eoí* ; the second, which is irregular, and seldom used, except in poetry, by changing *eo* into *iui*, as *ceol*, music, gen. *ceoil*, or *ciuil* ; *reol*, a sail, gen. *reoil*, or *riuil*.

Monosyllables characterized by *ia*, form the genitive singular, by changing *ia* into *éi* (long), as *iarḡ*, a fish, gen. *eirḡ* ; *Niall*, a man's name, gen. *Néill*. But from this rule must be excepted *ḡrian*, a man's name, which makes *ḡrian* in the genitive singular ; *piaḡ*, a deer, which makes *piaḡ* ; *Ḍia*, God, which makes *Ḍé*, not *Ḍéi* ; *biað*, food, which makes *bíð*, and a few others.

Duald Mac Firbis, in his genealogical work, which he commenced in 1650, almost invariably writes such genitives with a single *e*, as *Néll*, for *Néill*.—See *Tribes, &c., of the Hy-Fiachrach*, p. 16, note *m*. Peter Connell also adopted the same system in parts of his manuscript Irish Dictionary, but left it off in others.

#### PARTICULAR RULES FOR THE FORMATION OF THE NOMINATIVE AND DATIVE PLURAL OF THE FIRST DECLENSION.

Some nouns of this declension form the nominative plural by adding *α* to the nominative singular, as *piaḡ*,

a debt, *piac̃a*, debts; *leab̃ap*, a book, *leab̃pa*, books; *uball*, an apple, *ubla*, apples.

Others add *τα*, or *τα*, as *ργéal*, a story, *ργéalτα*, stories (but it has also the form *ργέαλα*); *peol*, a sail, *peolta*, sails; *ceol*, music, *ceolta*; *néal*, a cloud, makes *néalta*; *múr*, a wall, or mound, makes *múpa*, or *múrta*; *cogað*, war, makes *cogta*.

Many nouns of this declension, terminating in *ac̃*, form the nominative plural from the genitive singular by adding *e*, as *aonaç*, a fair, gen. sing. *aonaig̃*, nom. pl. *aonaig̃e*; so *ualac̃*, a burden, makes nom. pl. *ualaiḡe*; *mullac̃*, a summit, *mullaiḡe*; *éaðac̃*, cloth, *éaðaiḡe*; *bealac̃*, a pass, *bealaiḡe*; *óplac̃*, an inch, *oplaiḡe*.

When the nominative plural has a different form from the genitive singular, the dative plural of regular nouns is, without exception, formed from it in this and all the other declensions; as *ργéal*, *ργéalτα*, dat. pl. *ργéalταib̃*; *cogað*, *cogta*, *cogtaib̃*; *aonaç*, *aonaig̃e*, *aonaig̃ib̃*; as *a n-aonaig̃ib̃ agur a g-com̃dáluib̃ coit-cionna*, “at general fairs and assemblies<sup>d</sup>,” *mullac̃*, *mullaiḡe*, *mullaiḡib̃*; *bealac̃*, *bealaiḡe*, *bealaiḡib̃*, and, by syncope in old manuscripts, *beilḡe*, *beilḡib̃*; *éaðac̃*, *éaðaiḡe*, *éaðaiḡib̃<sup>e</sup>*.

In the spoken Irish some few nouns of this declension, ending in *áp*, form the nominative plural by adding *aca* to the nominative singular, as *cláp*, a board, or a plain, nominative plural, *clápaca*; but *cláp* is the plural used by correct writers, as *Ip na cláp ríor go Sionoinn*, “and the plains down to the Shannon.”—*O’Heerin*.

<sup>d</sup> Keat. Hist. p. 57.

<sup>e</sup> Cormac’s Gloss., *voce* *legam*.



See *Battle of Magh Rath, Additional Notes*, p. 340 ;—leat̃ap, leather, leat̃apãa; others add lãĩt̃, as éan, or éun, a bird, éunlãĩt̃, birds, as ɣup ab ann t̃ĩɣõĩp̃ eunlãĩt̃ Ɔip̃ionn õ'a nɣp̃ian-ɣopãõ, "it was thither the birds of Ireland were wont to come, to bask in the sun."—*Keat. Hist.*, p. 32. But éin is the regular plural.

Some nouns of this declension, of more than one syllable, suffer syncope in the nominative plural, as uball, an apple, nom. pl. ubla (for uballa); and some suffer syncope and attenuation, as ɔopaɣ, a door; ɣoluɣ, light; and ɔopãõ, fruit; which make ɔóip̃pe, ɣoil̃pe, ɔoip̃t̃e, in the nominative plural, and ɔóip̃p̃ib̃, ɣoil̃p̃ib̃, ɔoip̃t̃ib̃, in the dative plural.

Some suffer syncope and attenuation, and add e, to form the nominative plural, as caingean, a covenant, nom. pl. caingne, dat. pl. caingnib̃; ɔaingean, a fastness, ɔaingne, ɔaingnib̃; ɣuígeall, a sound, ɣuígle, ɣuígl̃ib̃; ɣeimeal, a fetter, ɣeimle, ɣeiml̃ib̃; éigear, a learned man, éigpe, éigp̃ib̃; cléipeac̃, a cleric, cléip̃ĩɣ, cléip̃ib̃<sup>f</sup>.

#### SECOND DECLENSION.

This declension, which comprises by far the greater number of the feminine nouns of the language, is distinguished by the ending of the genitive singular, which has always a small increase. When the characteristic vowel of the nominative singular is broad, the genitive is formed by attenuation and a small increase<sup>g</sup>, but when slender by the increase only. The dative singular is

<sup>f</sup> Battle of Magh Rath, p. 24.

<sup>g</sup> I say *small increase*, because, although in modern Irish books and manuscripts this increase is

almost invariably the vowel e short, in ancient manuscripts it is oftener i, and sometimes u.

formed from the genitive by dropping the increase, and the vocative always terminates like the nominative. The nominative plural is formed from the nominative singular by adding a broad increase<sup>h</sup>, when the characteristic vowel is broad, and a small increase when the characteristic vowel is small; the genitive plural terminates like the nominative singular, and the dative is formed from the nominative plural by adding *ib*, as in the following examples :

*Cailleac*, a hag.

*Simple Form.*

SINGULAR.	PLURAL.
Nom. <i>cailleac</i> .	Nom. <i>cailleaca</i> .
Gen. <i>caillige</i> .	Gen. <i>cailleac</i> .
Dat. <i>caillig</i> .	Dat. <i>cailleacairb</i> .

*Articulated Form.*

SINGULAR.	PLURAL.
Nom. <i>an cailleac</i> .	Nom. <i>na cailleaca</i> .
Gen. <i>na caillige</i> .	Gen. <i>na g-cailleac</i> .
Dat. <i>ó'n g-caillig</i> .	Dat. <i>ó na cailleacairb</i> .

<sup>h</sup> This broad increase is *α* in the modern language, but in ancient manuscripts it is often *u*, and sometimes *o*. Dr. Neilson makes the nominative plural terminate in *adh*, but for this he has no authority, or even analogy, ancient or modern. In the present spoken dialect in the province of Connaught, the plurals of some nouns of this declension

are formed by adding *aió* (the *i* long) to the nominative singular, as *cailleacaió*, for *cailleaca*; *capógaíó*, for *capóga*, coats; but this form, which is not found in ancient or correct modern manuscripts, should be considered a provincial peculiarity, and should not be taken into consideration, in fixing the orthography of the general language.

To this declension belong all the feminine nouns in the language terminating in óḡ, which are principally diminutives, and are all declined according to the following example :

Feápnóḡ, the alder tree.

*Simple Form.*

SINGULAR.	PLURAL.
Nom. feápnóḡ.	Nom. feápnóḡa.
Gen. feápnóiḡe.	Gen. feápnóḡ.
Dat. feápnóiḡ.	Dat. feápnóḡaib̃.

*Articulated Form.*

SINGULAR.	PLURAL.
Nom. an feápnóḡ.	Nom. na feápnóḡa.
Gen. na feápnóiḡe.	Gen. na b̃-feápnóḡ.
Dat. ó'n b̃-feápnóiḡ.	Dat. ó na feápnóḡaib̃.

Many nouns of this declension, like those of the first, take the irregular attenuation, as clann, children, gen. sing. cloinne, dat. sing. cloinn; long, a ship, luinge, luing; monḡ, mane, muinge, mung. But in the province of Connaught the regular attenuation is always preserved, particularly when the characteristic vowel is α, as clann, clainne, clainn; lann, a blade, lanne, lann; and these forms are of very frequent occurrence in the Books of Lecan and Ballymote, which were compiled in North Connaught in the beginning of the fifteenth century.

Some few nouns of this declension, of more than one syllable, suffer syncope, as inis, an island, gen. inre, and when broad are attenuated in the penultimate syllable, as pluapao, a shovel; lorao, a kneading trough; conneall, a candle; obair, a work; which make in the genitive singular pluaproe, lorroe, connle, oibpe, which last makes oibpeaca in the nominative plural. Deoc̃, a drink, is quite irregular, making oig̃e in the genitive, and oig̃ in the dative singular; but it has a regular plural, deocã.



PARTICULAR RULES FOR THE FORMATION OF THE NOMINATIVE  
PLURAL OF THE SECOND DECLENSION.

When the characteristic vowel of the nominative singular is slender<sup>i</sup> the nominative plural is formed from it by adding a small or slender increase.

*Examples.*—*Maom*, wealth, nom. pl. *maoine*, as “*do bετ maíne mópa dóib*, he gave them rich presents,” *Battle of Magh Rath*, p. 42; *cúir*, a cause, nom. pl. *cúire*, or *cúiri*, as “*gέ do báorai adbal-cúiri eli ic Congal ’man comεrxi rin*, though Congal had other great causes for this rebellion,” *Id.*, p. 110; *eapnaib*, a kind, nom. pl. *eapnaile*, *Id.*, p. 118; *gnúir*, the countenance, nom. pl. *gnúire*, or *gnúiri*, as “*a ngnúiri fpi lár*, their faces to the earth.”—*Keat. Hist.*, p. 125.

Some nouns of this class form the plural, either by adding a small increase or the termination *eanna*, as *luib*, an herb, nom. pl. *luibe*, or *luibeanna*, but the latter form, which is like the Saxon plural termination *en* (as in *oxen*, *women*), is more general, and better than the former, because more distinct and forcible. But nouns of this declension, terminating in *éim*, as *léim*, a leap; *céim*, a degree; *béim*, a blow; *péim*, a course,

<sup>i</sup> Some words of this declension are in the best manuscripts indifferently made broad or slender in the nominative singular, as *muin-tear*, or *muin-uir*, a people, or family; *rin-tear*, or *rin-uir*, ancestry; *am-tear*, or *am-uir*, time; *maí-bean*, or *maí-bein*, the morning; *aoir*, or *oir*, an age. And in the spoken language, words of this declension are made slender in one district, and broad

in another; for example, *coir*, a foot, and *cluair*, an ear, which are always broad in other parts of Ireland, are pronounced *coir* and *cluair* in the *casus rectus* in the county of Kilkenny. From this and other facts it is quite clear that all feminine nouns, which form the genitive singular by a small increase, belong to one declension.

or progress, and some others, with their compounds, have the latter form only, and are thus declined :

SINGULAR.	PLURAL.
Nom. an céim.	Nom. na céimeanna.
Gen. na céime.	Gen. na g-céimeann.
Dat. ó'n g-céim.	Dat. ó na céimeannaib.

Some nouns of this declension suffer syncope, and form the plural by adding *eaða*, as *inir*, an island, nom. pl. *inireaða*. The word *coill*, a wood, makes *coillte*, and *linn*, a pool, *linnte*.

#### PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE CASE PLURAL.

It has been stated above, in the general rules prefixed to this declension, that the genitive plural terminates like the nominative singular, but it should be added here :

1. That when the characteristic vowel of the nominative singular is slender, the genitive plural sometimes drops the slender vowel, as *uair*, an hour, gen. pl. *na n-uair*, as “*cloictech teneadh do aicirín ic Rur delapfú pé noi n-uair*, a steeple of fire was seen at Rusdela for the space of nine hours<sup>j</sup>.”

2. When the nominative plural is formed by adding *te* to the nominative singular, the genitive plural is formed from it by adding *adh*, or *od*, as *coill*, a wood, nom. pl. *coillte*, gen. pl. *na g-coillteadh*, or *na g-coilltiadh*, as “*oir do bádar iomadh coilltiadh timcíoll an*

<sup>j</sup> Book of Ballymote, fol. 141, a.

ορωνα ποιν, for there were many woods around that hill<sup>k</sup>."

3. When the nominative plural terminates in *αννα*, the genitive plural is formed from it by dropping the *α*, as *να ἡ-céιμεαν*, of the steps; *να μ-βέιμεαν*, of the blows; *να λυβέαν*, of the herbs.

### THIRD DECLENSION.

The third declension comprises nouns of the masculine and feminine gender, which have a broad increase in the genitive singular.

The dative singular always terminates like the nominative.

When the characteristic vowel is broad the nominative plural is formed from the nominative singular by adding a broad increase, and when slender a slender increase<sup>1</sup>, and the genitive and dative plural are formed as in the second declension, as in example :

*Ἐπερ*, masc., a battle.

SINGULAR.	PLURAL.
Nom. <i>επερ</i> .	Nom. <i>επερα</i> .
Gen. <i>επερα</i> .	Gen. <i>επερ</i> .
Dat. <i>επερ</i> .	Dat. <i>επεραιβ</i> .

To this declension belong all derivative abstract nouns in *α̇τ*, which are all of the feminine gender, as *μλλα̇τ*, a curse; *δα̇ρα̇τ*, boldness; *ε̇ρο̇δα̇τ*, bravery;

<sup>k</sup> Keat. Hist., p. 25.

<sup>1</sup> This broad increase is generally *α*, *αννα*; the slender in-

crease is *ιοε*, in modern Irish, and *εα̇α*, or *εο̇α*, in ancient manuscripts.



μόρδαῖτ, greatness. Also derivative abstract nouns terminating in εαρ, which are all of the masculine gender, as cáρδεαρ, friendship; αοιβεαρ, delight; ρυαμνεαρ, tranquillity; τιννεαρ, sickness. This latter class sometimes form the genitive like nouns of the first declension, as :

Αοιβεαρ, masc., delight.

SINGULAR.

[*Wants the Plural.*]

Nom. αοιβεαρ.

Gen. αοιβεαρχα, or αοιβουρ.

Dat. αοιβεαρ.

Μαλλαῖτ, fem., a curse.

SINGULAR.

PLURAL.

Nom. μαλλαῖτ.

Nom. μαλλαῖτα.

Gen. μαλλαῖτα.

Gen. μαλλαῖτ, or μαλλαῖτταν.

Dat. μαλλαῖτ.

Dat. μαλλαῖταιβ.

These two classes of nouns most generally want the plural number, as being names of abstract ideas.

To this declension belong all short monosyllables of the masculine gender, and such as terminate in ᾶτ, ῦτ, ῑτ, ΐτ, ῥτ, ῡτ, as κατ, a battle; δατ, colour; υτ, the breast; δριῦτ, dew; γυλ, lamentation; λυρ, a leek; ρρυτ, a stream. And many in ᾱτ, as ᾱτ, a ford; βράτ, the day of judgment; βλάτ, a flower; ρῥᾱτ, a shadow. Of these such as are characterized by u short change ῡ into ὀ in the genitive singular, as υτ, οῶτα; ρρυτ, ρροῶτα; γυλ, γολα; λυρ, λορα; also, γυτ, a voice, makes γοῶτα; γρυτ, curds, γροῶτα; cρυτ, shape, cροῶτα, &c.

To this declension also belong all verbal nouns in αῖτ, αῖλ, and αμᾱν, as τεαῖτ, coming, which makes

in the genitive singular *τεαῖτα*; *ῥαβαίλ*, taking, *ῥαβάλα*; *τόῃβαίλ*, raising, *τόῃβάλα*; *ῥεαλλάμαιν*, promising, *ῥεαλλάμνα*; *λεανάμαιν*, following, *λεανάμνα*; *καλλεάμαιν*, losing, *καλλεάμνα*, those in the latter terminations always suffering syncope.

To this declension also belong many names of men, as *Αῖοδ*, *Αῖονῡρ*, *Θιάρμαιν*, *Θοννχαῖν*, *ῤεαρῡρ*, *Μυρῡαῖν*, *Οἰιολλ*, which form their genitives by postfixing *α* short. Under it, also, may be classed *Αἰνμυρε*, *Εοῖαῖν*, *ῤιαῖρα*, *Λυῡαῖν*, which sometimes form their genitives by suffixing *α*, and sometimes *αῖ*, or *εαῖ*, as *Εοῖαῖα*, or *Εαῖαῖ*, *ῤιαῖραῖ*, *Λόῡα*, *Λύῡαῖ*, or *Λυῡῡεαῖ*.

To this declension also belong all short monosyllabic nouns characterized by *ιο* short (written with a single *ι* in old manuscripts), which form the genitive singular by changing *ιο* into *εα* short, as *βλιοῖτ*, milk; *κιοῖτ*, a shower; *βιορ*, a spit; *κριορ*, a girdle; *κριοῖτ*, trembling; *ῤιορ*, knowledge; *λιονν*, ale; *λιορ*, a fort; *ῤλιοῖτ*, progeny; *ῤιοῖ*, frost; *ῤιοῖτ*, shape, which make in the genitive singular *βλεαῖτα*, *κεαῖτα*, *βεαῖρα*, *κρεαῖρα*, *κρεαῖτα*, *ῤεαῖρα*, *λεαῖνα*, *λεαῖρα*, *ῤλεαῖτα*, *ῤεαῖα*, *ῤεαῖτα*.

To this declension also belong all verbal nouns terminating in *αῖν*, *εαῖν*, and *υῡαῖν*, which form their genitives singular like their 'passive participles, as *δαῖοραῖν*, condemning, gen. sing. *δαοῖρα*; *ῤοιλλῤυῡαῖν*, revealing, gen. sing. *ῤοιλλῤυῡῡτε*.—See passive verb. They have sometimes, though rarely, a second genitive formed by attenuation, as *δαοῖραῖν*, *ῤοιλλῤυῡαῖν*, but this is

not to be approved of, as it is seldom to be met with in good manuscripts.

Some nouns ending in αὐ, which have two consonants in the middle, insert a vowel, for the sake of euphony, between these consonants, in forming the genitive singular, and change αὐ to τα, as ιονῖναὐ, wonder, gen. sing. ιονῖναιτα; τιονηῖναὐ, beginning, τιονηῖναιτα; κοῖναὐ, defence, κοῖναιτα; αὐραὐ, adoration, αὐραιτα; κυνῖναὐ, a covenant, κυνῖναιτα.

On the other hand, some suffer syncope, as ἀγῶναι, a dialogue, which makes in the genitive singular ἀγῶναι; ῥῆγῶναι, a rule, ῥῆγῶναι; ῥῆγῶναι, a queen, ῥῆγῶναι; ῥῆγῶναι, revenge, ῥῆγῶναι; κοῖναι, the body, κοῖναι; οἶναι, wool, οἶναι; ῥῆγῶναι, an attendant, ῥῆγῶναι; ῥῆγῶναι, order, ῥῆγῶναι; ῥῆγῶναι, doing, makes ῥῆγῶναι, but ῥῆγῶναι makes ῥῆγῶναι.

All personal nouns in ὀν, or ἑόν, which are all of the masculine gender, belong to this declension, and form the gen. in ὄναι; and these masculine nouns αἰναι, a name; ῥῆναι, a morsel; ναιναι, a lien, a covenant; ῥναιναι, a knot; ναιναι, a defeat; ῥναιναι, exertion; τναιναι, a disease, which make, in the genitive singular, αἰναι, ῥῆναι, ναιναι, ῥναιναι, ναιναι, ῥναιναι, τναιναι, and form their plurals by adding ναι to the genitive singular, as αἰναιναι, ῥῆναιναι<sup>m</sup>, &c.

To this declension also belong many feminine nouns ending in ῖν (short), which make the genitive singular in ἄν, as λῆν, a mare, which makes, in the genitive singular, λῆν; ὄν, the oak, ὄν; λῆν, a flame, λῆν; τῆν, vigour, τῆν; βῆν, beer, βῆν; and the proper names Τῆν, Tara, and

<sup>m</sup> Haliday erroneously makes these nouns belong to his fourth declension, which includes nouns

which have a small increase in the genitive singular.—See his *Gaelic Grammar*, p. 39.



Ῥεόη, the river Nore, which make Ῥεάη, Ῥεόη. From this rule must be excepted μάτηρ, a mother, which makes μάτηρ, not μάτηρ.

The following feminine nouns, which are characterized by ι short, are somewhat irregular: ῥυή, blood; τομή, the will; μέλι, honey, which make in the genitive singular, ῥοή, τοή, μελή; but most others are regular, as κλυή, a bog island; κάμη, tribute; μόμη, a bog; τάμη, a flock; which make in the genitive singular, κλυή, κάμη, μόμη, τάμη.

To this declension belong a few masculine nouns, ending in ηρ, forming the genitive singular by dropping the ι, as ἀδελφῆρ, brother; which make in the genitive singular ἀδελφῆρ, ἀδελφῆρ.

A few masculine nouns of this declension, ending in αμη, make the genitive singular in αν, as βρεῖταμη, a judge; செவைμη, the month of May; செῖταμη, a debtor; வலைμη, a cupbearer; சுவைμη, the Creator; ஈலாμη, a philosopher; ஓலைμη, a ploughman; also the feminine noun τάλாμη, which makes τάλαν; but some poets make it masculine, and write τάλαν in the genitive singular, to answer their rhymes.

#### PARTICULAR RULES FOR THE FORMATION OF THE NOMINATIVE AND DATIVE PLURAL OF THE THIRD DECLENSION.

It has been stated in the general rule prefixed to this declension, that the nominative plural is formed from the nominative singular by adding a broad or small increase according to the characteristic vowel of the latter. The following rules will further assist the learner in forming the plurals of particular classes of nouns:

1. Some add α, or ηα to the genitive singular, as βατ, colour, nom. pl. βατα, or βατanna; ῥρυτ, a stream, nom. pl. ῥροτα, or ῥροτanna; சிஓத், a shower, nom. pl. ceata, or ceatanna; and the dat. pl. is

formed from the nom. pl. by adding *ιβ*, as *θαταιβ*, or *θαταανнайб*, &c.

The following nouns-masculine, *αιnm*, a name; *ηρεim*, a morsel; *найδm*, a lien; *ρηнайδm*, a knot; *μαιδm*, a defeat; *τειδm*, a disease, form their nominatives in the same way; and their plural, by adding *нна* to the genitive singular, as *αιnmanна*, *ηρεamanна*, *найδmanна*, *ρηнайδmanна*, *μαιδmanна*, *τειδmanна*; datives plural by adding *ιβ* to the nominative, as *αιnmanнайб*, *ηρεamanнайб*, *найδmanнайб*, *ρηнайδmanнайб*, *μαιδmanнайб*, *τειδmanнайб*.

2. Personal nouns in *όιp*, or *εόιp*, form the nominative plural from the nominative singular by adding *ιδε* in the modern language, and *εδα* in the ancient, as *ρεανόιp*, an old man, nom. pl. *ρεανόιpιδε*, or *ρενόιpεδα*; and the dat. pl. is formed from the nom. pl., as *ρεανόιpιδιб*, or *ρενόιpεδαιβ*.

Haliday forms the nominative plural of nouns of this class in *οιpe*, *οpα*, or *όpα*; but for these terminations he gives no authority. Dr. Neilson forms it by adding *ιg*, as *pιγεαδόιp*, a weaver, *pιγεαδόιpιg*. But the fact is, that these writers have given these terminations without any written authority, being guided by the pronunciation, or by conjecture, for this termination is written *εδα*, or *ιδα*, in ancient manuscripts, and *ιδε* by the best modern writers, as in the following examples in Keating's *History of Ireland*, where *ολιgτεόιp*, a lawyer, is written in the nominative plural *ολιgτεόιpιδε*; and *αιpγτεόιp*, a plunderer, *αιpγτεοιpιδε*; ex. α *n-ολιgτεόιpιδε* *πέιν ο'α n-γαιpιο* *δpειτιομαιn*, *suos juridicos quos vocant Brehones*, p. 15; *τιλλιο αιpγτεόιpιδε* *αιnδιούιδε* *Θιpιονnαc* *ο'ά ο-τιg*, *revertuntur impudentes grassatores Hiberni domum*, p. 106.

3. The nouns *βπειτεam*, a judge; *πειceam*, a

debtor; δάιλεαῖν, a cup-bearer; πεαλραῖν, a philosopher; οἰρεαῖν, a ploughman, form the nominative plural from the genitive singular by attenuating the final consonant, as βρεῖτεαῖναιν, πεῖτεαῖναιν, δάιτεαῖναιν, πεαλραῖναιν; and, somewhat contrary to the usual rule, form the dative plural from the nominative singular by adding ναῖβ, as βρεῖτεαῖνναῖβ, πεῖτεαῖνναῖβ, δάιτεαῖνναῖβ, πεαλραῖνναῖβ.

4. Feminine nouns ending in ιη (short) form the nominative plural from the genitive singular by adding α, as λάιη, a mare, nom. pl. λάραα; λαριη, a flame, λαρραα; δαιη, an oak, δαραα, and, by syncope, in old manuscripts, δαιηγε; μάταιη, a mother, μάτραα, and by attenuation, μάτρεαα; παιδιη, a prayer, παιδρεαα; εαριη, a layer, or litter, εαρραα. To these may be added the masculines αταιη, a father, and βράταιη, which make αἵτε, or αἵτεαα, and βράἵτε, or βράἵτεαα. Of all these the dative plural is formed from the nominative plural by adding ἰβ, according to the general rule already laid down, p. 87.

5. A few feminine nouns of this declension ending in ιη short, form the nominative plural from the nominative singular by adding τε, or τι, as κλουιη, a meadow, or bog island, nom. pl. κλουιντε, or κλουιντι; μόιη, a bog, μόιντε, or μόιντι; τάιη, a flock, τάιντε, or τάιντι. These also form the dative plural from the nominative plural, according to the general rule, as κλουιντιβ, μόιντιβ, τάιντιβ.



PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE  
CASE PLURAL OF NOUNS OF THE THIRD DECLENSION.

The general rule is, that the genitive plural terminates like the nominative singular, but the following are exceptions :

1. When the nominative plural ends in *anna*, the genitive plural is formed from it by dropping the final *α*, as *δατanna*, colours, gen. pl. *να n-δατann*; *μαδ-manna*, defeats, gen. pl. *να μαδmann*; *δpomanna*, ridges, or hills, gen. pl. *να n-δpomann*, as *γο δ-ταπλα ιμριοφαν εκατορρα um ipeilb να δ-τρι n-δpomann αρ πεαρρ βαοι α n-Ειρινν*, “until a contention arose between them about the possessing of the three best hills in Ireland<sup>n</sup>.”

2. Personal nouns in *ειρ*, or *όρ*, form the genitive plural from the genitive singular by adding *ς*, as *ρεαν-όρ*, an old man, gen. sing. *ρεανόρα*, gen. pl. *ρεανόρας*, as *αμαλ αρ pollur α n-αγαλλαν να ρεανόρας*, “as is clear in the dialogue of the seniors<sup>o</sup>.”

3. When the nominative plural is formed from the nominative singular by adding *τε*, or *τι*, the genitive plural is formed from the nominative plural by adding *αδ*, and sometimes *οδ*, in the modern language, as *cluain*, *cluainte*, *να γ-cluainteαδ*; *μόιν*, a bog, *μόιντε*, *να μόιντε*; *τάιν*, *τάιντε*, *να δ-τάιντεαδ*.

It may perhaps be said, that this declension comprises so many varieties of formation of the genitive singular and nominative plural, that to class them nominally under the same declension is but

<sup>n</sup> Keat. Hist., p. 60.

<sup>o</sup> Ibid., p. 29.

of little assistance to the learner. It should, however, be considered that in Latin the third declension, as given in our grammars, merely shews the last syllable of the genitive singular, without laying down rules for the various and uncertain modes in which the additional consonants of the genitive singular are formed from the nominative singular, as in *lac, lactis*; *onus, oneris*; *salus, salutis*; *os, oris*; *os, ossis*; *onus, oneris*; *corpus, corporis*; *lapis, lapidis*; *poema, poematis*; *caput, capitis*, &c. And the student must remember, that these various endings of the genitive singular are not learned from a grammar, which merely states that the third declension is known by the genitive singular ending in *is*, and the dative in *i*, but from a dictionary, or from a practical knowledge of the language.

## FOURTH DECLENSION.

This declension comprises nouns of the masculine and feminine gender ending in vowels, and which have no final change in the singular number. The nominative plural is generally formed from the singular by adding *ιõe*, or *αιõe*, in the modern language, and *εõα*, or *αõα*, in the ancient; and the dative plural is formed from the nominative plural by adding *ιβ*.

Εαρβα, fem., a defect.

*Simple Form.*

SINGULAR.	PLURAL.
Nom. εαρβα.	Nom. εαρβαιõe, or εαρβαõα.
Gen. εαρβα.	Gen. εαρβαõ.
Dat. εαρβα.	Dat. εαρβαιδιβ, or αρβαõαιβ.
Voc. α εαρβα.	Voc. α εαρβαιõe, or α εαρβαõα.

*Articulated Form.*

SINGULAR.	PLURAL.
Nom. αν εαρβα.	Nom. να η-εαρβαõα.
Gen. να η-εαρβα.	Gen. να η-εαρβαõ.
Dat. ό'ν εαρβα.	Dat. ό να η-εαρβαõαιβ.

It should be remarked here, that some writers often close words of this description with a quiescent ò, as εαῖβαò. In the ancient manuscripts, instead of the plural termination ιòε, or αιòε, αòα is almost always used, and the ò is generally left unaspirated, as óρ βα h-inmeapτα α n-εαῖβαα, “for their losses were not considerable.”—*Battle of Magh Rath*, p. 110. The dative plural is formed from the nominative plural by adding ιβ, as οαλτα, a foster-son, nom. pl. οαλτααòα, dat. pl. οαλτααòαιβ, as φορ μο οαλτααòαιβ φειρην, *Id.*, p. 12, for the modern αρ μο οαλτααìοιβ φέιν, “on my own foster-sons.” But Keating and the Four Masters frequently put ιòε, or υιòε, in the nominative plural, and ίοιβ, or υιòιβ, in the dative plural, as πε γιollυιòιβ, *Keat. Hist.*, p. 144; οο εῖρηιòιβ εαλ-μην, “of earthen ramparts.”—*Annals of the Four Masters*, ad. ann. 1600. It is highly probable that the ancients pronounced this termination αòα as two syllables, giving ò a guttural sound. In some parts of Ireland, αρνα, a rib, makes αρναέυ in the nominative plural.

To this declension belong all personal nouns in αιòε and αιπε. The former make the nominative plural in αιòεε, as ρναμυιòε, a swimmer, nom. pl. ρναμυιòεε; and the latter in πεαòα, and, in the modern language, ριòε, as ιαργαῖπε, a fisherman, nom. pl. ιαργαῖπεαòα, or ιαργαῖριòε.

Keating, however, who may be considered one of the last of the correct Irish writers, often writes πεαòα, as γο ο-εάῖρλαοαρ ιαργαῖ-πεαòα ριρ, “so that fishermen met him.”—*Keat. Hist.*, p. 71.

The termination υιòε is pronounced at present nearly like *uee*, in the English word *queen* (but without any of the consonantal sound of *w*), in the singular; but its plural υιòεε is pronounced short throughout the southern half of Ireland.

Many other nouns of this declension ending in αοι, ιòε, ιγε, form the nominative plural by adding εε, or inserting ε before the final vowel, as ολαιοι, a lock of hair;



ῥαοί, a learned man ; ὄραιοι, a druid, ῥιῖγε, a way ;  
 βριῖγε, force : ὀλιῖγε, a law ; καριδε, the heart, which  
 make, in the nominative plural, ὀλαοῖτε, ῥαοῖτε, ὄραιοι-  
 τε, ῥιῖγετε, βριῖγετε, ὀλιῖγετε, καριδετε, and in the da-  
 tive plural ὀλαοῖτις, ῥαοῖτις, ὄραιοῖτις, ῥιῖγετις, βριῖγετις,  
 ὀλιῖγετις, καριδετις.

The nouns τειννε, fire ; baile, a town ; léine, a  
 shirt ; αιῖνε, a commandment, make, in the nominative  
 plural, τεινντε, βαῖλτε, léιντε, αιῖτεαντα, and in the  
 dative plural τεινντις, βαῖλτις, léιντις, αιῖτεανταῖς.

Ουῖνε, a person, is quite irregular, making ὀαοῖνε  
 in the nom. pl. and ὀαοῖνις in the dative plural.

In the province of Connaught, the plural of baile is made  
 βαῖλτεααῖς, which is very corrupt ; and in the same province  
 the termination ῖο is given to many nouns in the plural number,  
 which is never found in correct manuscripts, and which is unknown  
 in other parts of Ireland, as ὀαοῖνῖο, people, for ὀαοῖνε. And this  
 termination is used not only in nouns, but even in the passive par-  
 ticiples of verbs, as βυαῖλτιῖο, for βυαῖλτε, or βυαῖλτι. The word  
 τειννε, fire, is also rather irregularly inflected in the provinces ; it  
 makes να τειννεανν in the genitive singular, and τεινντεαα in the  
 nominative plural, in the county of Kilkenny ; but in the province  
 of Connaught it makes να τειννεαῖς (pronounced να τειννῖοῖς) in the  
 genitive singular, and τεινντιῖο, or τεινντεααῖς, in the nominative  
 plural ; and it should be remarked that να τειννεαῖς, the genitive sin-  
 gular form of this word now used in Connaught, is found in ancient  
 manuscripts, as in *Cormac's Glossary*, in voce αιῖννε, where we  
 read αιῖτε ἑνεαῖς, "remnants of fire ;" and in the *Book of Bal-  
 lymote*, fol. 141, where we read cloicῑech ἑνεαῖς, "a steeple (or  
 column) of fire." The word léine, a shirt, which has no change at  
 present in the singular number, is found written λεῖνεαῖς in the  
 genitive singular, as in *Cormac's Glossary*, voce cammpe. The  
 word ῥιῖ, a poet, is also sometimes made ῥιῖεαῖς in the genitive

singular, as Maen Mac Eadaine ainm an fíleadó, “Moen Mac Eadaine, the name of the poet.”—*Cor. Gloss., in voce* Moğ eime.

Nouns which end in a long vowel form the nominative plural by adding α, as ανρό, misfortune, nom. pl. ανρόα; ιαρζνό, anguish, nom. pl. ιαρζνόα; but a ò is sometimes inserted to prevent a hiatus, as ανροδα, ιαρζνοδα.

The genitive plural of this declension is sometimes formed from the nominative singular, and sometimes from the nominative plural; from the former by adding αδ, as τεινne, fire, gen. pl. na ò-τεινεαδ, “of the fires<sup>p</sup>”; comairple, a council, gen. pl. na ζ-comairpleαδ, or na ζ-comairplioδ<sup>q</sup>; Colla, a man’s name, na ò-τρί ζ-Col-laδ, “of the three Collas<sup>r</sup>”; fíle, a poet, peultα na b-fíliοδ, “the star of the poets<sup>s</sup>”; péinne, a hero; o rpuir-é-linnitib fóla na b-péinnioδ, “from the streams of the blood of the heroes<sup>t</sup>.” But when the nominative plural is formed from the nominative singular by adding τε, or ετε, the genitive plural should be formed from it by adding αδ, as na m-bailτεαδ, na ò-τεινnteαδ, na ραιοτεαδ; and when the nominative plural ends in αδα, the genitive plural should be, and is, by the best writers, formed from it, by dropping the α, as εαρβαδα, wants, gen. pl. na n-εαρβαδ. It should be observed that some words are very irregular in forming this case, as òραιοι, a druid, which makes na n-òρυαδ, and ραιοι, a learned man, na ρυαδ, though

<sup>p</sup> Keat. Hist., p. 95.

<sup>q</sup> Id., p. 97.

<sup>r</sup> Id., p. 99.

<sup>s</sup> Id., p. 114.

<sup>t</sup> Id., p. 146.

some authors would write them  $\alpha$   $n$ - $\sigma\rho\alpha\omicron\iota\tau\epsilon\alpha\delta$ ,  $\alpha$   $\rho\alpha\omicron\iota\tau\epsilon\alpha\delta$ .

## FIFTH DECLENSION.

This declension comprises nouns of the feminine, and some of the masculine gender, which add a consonant, generally  $n$ , or  $nn$ , in the genitive singular, and are attenuated in the dative. The nominative plural is generally formed from the genitive singular by eliding the vowel preceding  $n$ , and adding  $\alpha$ ; but some nouns of this declension form their plurals rather irregularly.

$\lambda\alpha\nu\alpha\mu\alpha$ , fem., a married couple.

SINGULAR.	PLURAL.
Nom. $\lambda\alpha\nu\alpha\mu\alpha$ .	Nom. $\lambda\alpha\nu\alpha\mu\eta\alpha$ .
Gen. $\lambda\alpha\nu\alpha\mu\alpha n$ .	Gen. $\lambda\alpha\nu\alpha\mu\alpha n$ .
Dat. $\lambda\alpha\nu\alpha\mu\alpha n$ .	Dat. $\lambda\alpha\nu\alpha\mu\eta\alpha\delta$ .
Voc. $\alpha$ $\lambda\alpha\nu\alpha\mu\alpha$ .	Voc. $\alpha$ $\lambda\alpha\nu\alpha\mu\eta\alpha$ .

In this manner are declined  $u\lambda\epsilon\alpha$ , beard;  $ce\alpha\tau\epsilon\rho\alpha\mu\alpha$ , a quarter;  $e\alpha\lambda\alpha\delta\alpha$ , science;  $\sigma\epsilon\alpha\rho\eta\alpha$ , the palm of the hand;  $\iota\omicron\epsilon\lambda\alpha$ , a hay-yard;  $c\upsilon\mu\lambda\epsilon$ , a vein;  $u\iota\lambda\lambda\epsilon$ , an elbow;  $c\omicron\mu\alpha\rho\eta\alpha$ , a neighbour;  $m\epsilon\alpha\nu\mu\alpha$ , the mind;  $\rho\epsilon\alpha\rho\eta\alpha$ , a person;  $u\rho\eta\alpha$ , the jamb of a door;  $\sigma\iota\lambda\epsilon$ , a flood. But  $\gamma\upsilon\alpha\lambda\alpha$ , a shoulder;  $\alpha\rho\alpha$ , the kidney;  $\gamma\omicron\delta\alpha$ , a smith;  $\lambda\epsilon\alpha\alpha$ , a cheek;  $m\gamma\alpha$ , a nail (of the finger, &c.);  $\lambda\upsilon\rho\gamma\alpha$ , the shin, are attenuated in the nominative plural, and make  $\gamma\upsilon\alpha\iota\lambda\eta\epsilon$ ,  $\acute{\alpha}\rho\eta\epsilon$ ,  $\gamma\omicron\iota\delta\eta\epsilon$ ,  $\lambda\epsilon\iota\sigma\eta\epsilon$ ,  $m\gamma\eta\epsilon$ ,  $\lambda\upsilon\rho\gamma\eta\epsilon$ ; and in the dative plural,  $\gamma\upsilon\alpha\iota\lambda\eta\delta$ ,  $\acute{\alpha}\rho\eta\delta$ ,  $\lambda\epsilon\iota\sigma\eta\delta$ , &c.

$\tau\epsilon\alpha\nu\gamma\alpha$ , a tongue, makes in the nominative plural  $\tau\epsilon\alpha\nu\gamma\epsilon\alpha$ , and in the dative plural  $\tau\epsilon\alpha\nu\gamma\epsilon\alpha\delta$ .

The genitive plural of these nouns is exactly like the genitive singular, as  $\gamma\acute{\epsilon}\rho\iota\tau\epsilon\rho$   $\alpha\lambda\tau\acute{\alpha}n$   $b\epsilon\rho\rho\epsilon\alpha$   $\rho\alpha\epsilon\beta\upsilon\rho$   $\alpha$   $\lambda\upsilon\rho\gamma\alpha n$ , "sharper than a razor was the edge of their shins," *Battle of Magh Rath*, p. 20;  $m\iota\pi\epsilon$   $m\epsilon n\mu\alpha n$ , "madness of mind," *Id.*, p. 32.

The following names of places (which want the plural number,



except Αρα, which makes Αιρνε) belong to this declension : ΑΙβα, Scotland ; Αρα, the island of Aran ; Ταλλτε, Teltown, in Meath ; Ειρε, Ireland ; Ραιοιρε, Reelion, in the county Kildare ; and ΑΙμα, Allen, in Kildare ; which make in the genitive singular, ΑΙβαν, Αραν, Ταλλτεανν, Ειρεανν, Ραιοιρεανν, ΑΙμαν ; and in the dative, ΑΙβαν, Αραν, Ταλλτεινν, Ειρινν, Ραιοιρινν, ΑΙμαν.

Λαα, a duck, makes να λααν in the genitive singular and genitive plural, and λαυιν in the nominative plural ; κυ, a greyhound, with its compounds, makes, gen. sing. κον, dat. sing. κοιν, and nom. pl. κοιντε ; βρό, a quern, or handmill, βρόν, βρόιν, βρόιντε ; βο, a cow, βο, βοιν, βα, and dat. pl. βυαιβ, as λάν οε βυαιβ, οκυ γροιγιβ, οκυ τάντιιβ, “ full of cows, flocks, and herds.”—*Battle of Magh Rath*, p. 80.

There are a few nouns which some Irish writers inflect as if they belonged to this declension, while others inflect them as if they belonged to the fourth, as φίλε, a poet ; αμπα, an elegy ; βεαα, life ; αρα, a charioteer ; βιοδβα, an enemy ; ρι, a king ; and a few others, but the inflections of these nouns are not settled, and have been inflected differently by the best Irish writers, for example, one writes ρί, a king, ριγ, and preserves that form unaltered throughout the singular number ; another makes ρι in the nominative, ριγ in the genitive, and ριγτε in the plural, while a third, for the sake of distinction, writes ρί in the nom. sing., ριγ in the gen. sing., ριογα in the nom. pl., and να ριογ in the gen. pl. Some write βεαα, life, in the nom. sing., βεααο in the gen. sing., and βεααο in the dat. sing. ; while others write βεαα throughout all the cases of the singular.

The noun αρα, a friend, makes αραο in the gen. sing., αραο in the dat. sing., and αραοε in the nom. pl., as νι η-αριο αραο αρ αραο, “ it is not the request of a friend from a friend.”—*Battle of Magh Rath*, p. 106. And in like manner are inflected βράγα, the neck ; Νυαοα, a man's name ; but some writers make these βράγαο, Νυαοαε, in the nominative singular. Such nouns are therefore unsettled as to the forms of their nominative singular and inflections ; poets have always used such of the forms as answered their measures and rhymes.

## OF IRREGULAR SUBSTANTIVES.

The following nouns are quite irregular, and do not properly come under any of the above declensions, viz., *Ḑia*, God; *lá*, a day; *cnu*, a nut; *ua*, or *O*, a grandson; *ḡa*, a javelin; *mí*, a mouth; *caopa*, a sheep; *cpó*, a hovel; *bpú*, the womb; *bean*, a woman; *ceo*, a fog; *cpé*, clay; which are declined as follows:

*Ḑia*, masc., God.

SINGULAR.	PLURAL.
Nom. <i>Ḑia</i> .	Nom. <i>Ḑee</i> , or <i>Ḑéiṛe</i> .
Gen. <i>Ḑe</i> .	Gen. <i>Ḑia</i> , or <i>Ḑéiṛeaḑ</i> .
Dat. <i>Ḑia</i> .	Dat. <i>Ḑéiḑ</i> , or <i>Ḑéiṛiḑ</i> .
Voc. <i>α Ḑhé</i> , or <i>Ḑhia</i> .	Voc. <i>α Ḑhee</i> , or <i>Ḑhéiṛe</i> .

*Lá*, masc., a day.

SINGULAR.	PLURAL.
Nom. <i>lá</i> .	Nom. <i>laeṛa</i> , or <i>láṛe</i> .
Gen. <i>lae</i> , or <i>laoi</i> .	Gen. <i>laeṛaḑ</i> , or <i>láṛe</i> .
Dat. <i>lá</i> , or <i>ló</i> .	Dat. <i>laeṛaiḑ</i> , or <i>láṛiḑ</i> .
Voc. <i>α lá</i> , <i>lae</i> , or <i>laoi</i> .	Voc. <i>α laeṛa</i> , or <i>láṛe</i> .

*Láṛe* is the form of the nominative plural generally found in good manuscripts, but *laeṛa* is also to be met with; and in the spoken language in most parts of Munster it is made *laeṛanta*.—See *Lynch's Introduction to the Irish Language*, p. 9. It is sometimes made *láṛe* in the genitive plural, without the characteristic termination *aḑ*, as *pér an oibpugaḑ poineamail pé láṛe*, “after the glorious work of six days.”—*Battle of Magh Rath*, p. 94.

## Cno, masc., a nut.

SINGULAR.	PLURAL.
Nom. cno.	Nom. cnoα, cna, cnaí.
Gen. cno, cnuí.	Gen. cnoð, cnuð.
Dat. cno, cnu.	Dat. cnoaib, cnaib.
Voc. α cno, cnuí.	Voc. α cnoα.

## O, or Uα, masc., a grandson, or descendant.

SINGULAR.	PLURAL.
Nom. o, or uα.	Nom. uí, í.
Gen. uí, or í.	Gen. uα.
Dat. o, uα.	Dat. uib, ib.
Voc. α uí, or α í.	Voc. α uí, or αí.

The Vocative is generally uí, as Α uí Αινμπεαχ, "O grandson of Ainmire," *Battle of Magh Rath*, p. 14; Α uí Ruðpaige, "O descendant of Rudhraighe," *Id.*, p. 204.

## ḡα, masc., a spear, or javelin.

SINGULAR.	PLURAL.
Nom. ḡα.	Nom. ḡαοι, ḡαεṽα, ḡαοιṽε.
Gen. ḡαί, ḡαοι.	Gen. ḡαṽ, ḡαεṽαð, ḡαοιṽεαð.
Dat. ḡα, ḡαí.	Dat. ḡαοιβ, ḡαεṽαιβ, ḡαοιṽειβ.
Voc. α ḡα, ḡαοι.	Voc. ḡαεṽα, ḡαοιṽε.

This noun is also correctly written ḡαṽ, in the nominative, but in ancient manuscripts ḡα occurs more frequently, as ḡο ποῖβε cpú α cpíðí fop pínó in ḡαί, "so that his heart's blood was on the head of the javelin," *Battle of Magh Rath*, p. 36; fopḡum oo ḡαí, "a cast of a javelin," *Annals of Tighernach, ad. an.* 234.

## Mí, fem., a month.

SINGULAR.	PLURAL.
Nom. mí.	Nom. míopa.
Gen. míopa, míp.	Gen. míop.
Dat. míp, mí.	Dat. míopaib, mípa, mípu.
Voc. α mí.	Voc. α míopa.

Α meðon míp Μαí, "in the middle of the month of May," *Battle of Magh Rath*, p. 106; fpi epí mípa, *Id.*, p. 24.



**Caopa, fem., a sheep.**

SINGULAR.	PLURAL.
Nom. caopa.	Nom. caoiriḡ.
Gen. oaoṛaḋ.	Gen. caoṛaḋ.
Dat. caopa.	Dat. caoṛcaib̃.
Voc. a caopa.	Voc. a caoṛca.

**bpu, fem., the womb.**

SINGULAR.	PLURAL.
Nom. bpu.	Nom. bponna.
Gen. bponn, or bpuinne.	Gen. bponn.
Dat. bponn.	Dat. bponncaib̃.
Voc. a bpu.	Voc. a bponna.

**bean, fem., a woman.**

SINGULAR.	PLURAL.
Nom. bean.	Nom. mná.
Gen. mná.	Gen. ban.
Dat. mnaoi.	Dat. mncaib̃.
Voc. a bean.	Voc. a mná.

Ceo, a fog, makes cíaḋ in the genitive singular; cṛé, clay, makes cṛiaib̃; and cṛó, a hut, makes gen. sing. cṛaoi, and nom. pl. cṛaoite<sup>u</sup>.

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## CHAPTER III.

### ADJECTIVES.

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#### SECTION 1.—*Declensions of Nouns Adjective.*

THERE are four declensions of adjectives, which are determined by the characteristic vowel, thus:

<sup>u</sup> Keat. Hist., p. 94.

## FIRST DECLENSION.

Adjectives ending in consonants, and having their characteristic vowel broad, are of the first declension, and are inflected, in the masculine gender, like the first declension of substantives, except that they always form the plural by adding α. In the feminine they are declined like the second declension of substantives.

*Example.*—Μόρ, great.

*Singular.*

MASC.	FEM.
Nom. μόρ.	Nom. μόρ.
Gen. μόρ.	Gen. μόρε.
Dat. μόρ.	Dat. μόρ.
Voc. μόρ.	Voc. μόρ.

*Plural.*

Nom. μόρα.	Nom. μόρα.
Gen. μόρ.	Gen. μόρ.
Dat. μόρα.	Dat. μόρα.
Voc. μόρα.	Voc. μόρα.

A few dissyllabic words of this declension are contracted in the genitive singular of the feminine, and in the nominative plural, as *υαρά*, noble, *υαρε*; *υμό*, humble, *υμε*, *υμλα*; *πεάμα*, fat, *πειμε*, *πειμα*; and some others.

The initial letter of the adjective, if an aspirable consonant, must be aspirated in the nominative, dative, and vocative of feminines, and in the genitive and dative, and vocative singular, and nominative plural of masculines. When the article is expressed, the genitive plural of the substantive, and its adjective, suffers eclipse, and the dative singular of the substantive, as already

remarked, suffers eclipsis after all the simple prepositions, except *de* and *do*; and in this case also the initial of the adjective is eclipsed as well as that of the substantive, as *o'n m-baile g-céadna*, from the same town.

In ancient Irish manuscripts the dative plural of adjectives, as well as of substantives, often terminates in *ib*, or *aib*. This termination is very generally used in the old Irish historical tale called *Tain Bo Cuailgne*, of which there is a good copy preserved in *Leabhar na h-Uidhri*, and sometimes also in the *Battle of Magh Rath*, as *le h-opoib imtpomaib*, “with heavy sledges,” p. 238; *oporbeir a oi boirp im aib lecnib*, “he places his two palms on his two cheeks,” *Cor. Gloss.*, *voce Imbar for opnae*. It is occasionally used even by the *Four Masters*, as in the following passage, at the year 1597: *Ro gabrae Dia Luain, Dia Maire, agus Dia Ceusaoin ag diúbpaicib an baile oo caopaib tromaib, torannmópaib teinntige a gonnaobuib gué-ápoaib*, i. e. “on Monday, Tuesday, and Wednesday they continued to shoot at the castle with fiery heavy balls from their loud-roaring guns.”

This termination is, however, never found in modern Irish books, and no trace of it is discoverable in the spoken language of the present day, except when the adjective is put substantively, as *oo boctaib*, to the poor, &c.

Some writers form the plural of adjectives of this declension like that of substantives of the first declension, as in the *Battle of Magh Rath*, p. 22: *ár bio impeinaig fipu Epenn impi*, “for the men of Ireland will be quarrelsome at it;” but no trace of this mode of inflection is found in the spoken language.—See *Syntax*.

## SECOND DECLENSION.

Adjectives ending in consonants, and having their characteristic vowel small, belong to this declension. The genitive singular feminine, and nominative plural of both genders are formed by postfixing *e* to the nominative singular. The genitive singular masculine never



takes any terminational change, as in the following example :

*Example.*—Mín, smooth.

*Singular.*

MASC.	FEM.
Nom. mín.	Nom. mín.
Gen. mín.	Gen. míne.
Dat. mín.	Dat. mín.
Voc. mín.	Voc. mín.

*Plural.*

Nom. míne.	Nom. míne.
Gen. mín.	Gen. mín.
Dat. míne.	Dat. míne.
Voc. míne.	Voc. míne.

Some dissyllabic nouns of this declension are contracted in the genitive singular feminine, and in the nominative plural of both genders, as *mílŭp*, sweet, gen. sing. fem. *mílpe*; *aoiðinn*, delightful, gen. sing. fem. *aoiðne*; *áluinn*, beautiful, gen. sing. fem. *álne*, and sometimes *álle*.

THIRD DECLENSION.

To this declension belong all adjectives terminating in *amail*; they suffer syncope and take a broad increase in the genitive singular and nominative plural of both genders, and in the dative and vocative plural of both genders.

*Example.*—*Ƿeanmail*, lovely.

*Singular.*

MASC.	FEM.
Nom. <i>Ƿeanmail</i> .	Nom. <i>Ƿeanmail</i> .
Gen. <i>Ƿeanamla</i> .	Gen. <i>Ƿeanamla</i> .
Dat. <i>Ƿeanmail</i> .	Dat. <i>Ƿeanmail</i> .
Voc. <i>Ƿeanmail</i> .	Voc. <i>Ƿeanmail</i> .

*Plural.*

MASC.	FEM.
Nom. ġeanaṃla.	Nom. ġeanaṃla.
Gen. ġeanaṃaṡ.	Gen. ġeanaṃaṡ.
Dat. ġeanaṃla.	Dat. ġeanaṃla.
Voc. ġeanaṃla.	Voc. ġeanaṃla.

## FOURTH DECLENSION.

This declension comprises all adjectives ending in vowels. They have no terminational change in the modern language<sup>v</sup>.

*Example.*—Oṇa, miserable.

*Singular.*

MASC.	FEM.
Nom. oṇa.	Nom. oṇa.
Gen. oṇa.	Gen. oṇa.
Dat. oṇa.	Dat. oṇa.
Voc. oṇa.	Voc. oṇa.

SECTION 2.—*Adjectives declined with Nouns.*

Adjectives beginning with mutable consonants are aspirated in the nominative singular feminine and in the genitive singular masculine, and also in the vocative singular of both genders; also in the nominative plural masculine if the noun ends in a consonant. When the article is expressed some writers aspirate and eclipse the

<sup>v</sup> The only exception in the modern language is the word *teṛ*, hot, which makes *teó* in the plural. In the ancient lan-

guage some exceptions to this rule may be met with, as *beo*, living, gen. sing. *bí*, as in *Mac De bí*, Son of the living God.

adjective like the substantive to which it belongs; but this, although perhaps more correct, is not general in the written or spoken language.

EXAMPLES OF A SUBSTANTIVE DECLINED WITH ITS ADJECTIVE.

Feap tréan (masc.), a puissant man.

SINGULAR.

Nom. an feap tréan.

Gen. an fíap tréin.

Dat. ó'n b-feap tréan, or b-tréan.

Voc. a fíap tréin.

PLURAL.

Nom. na fíap tréana.

Gen. na b-feap b-tréan.

Dat. ó na feapair b tréana.

Voc. a feapa tréana.

Súil gorm (fem.), a blue eye.

SINGULAR.

Nom. an t-rúil gorm.

Gen. na rúla gormme.

Dat. do'n t-rúil gorm.

Voc. a rúil gorm.

PLURAL.

Nom. na rúile gorma.

Gen. na rúl n-gorm.

Dat. do na ruilí b gorma.

Voc. a rúile gorma.

The late Mr. James Scurrey, in his Review of Irish Grammars, published in vol. xv. of the Transactions of the Royal Irish Academy, p. 50, says, that "the dative singular of the adjective should be eclipsed, instead of being aspirated, when the article is used, except m or r followed by any consonant, except l, n, or p, as do'n b-feap m-bpeağ, &c. In the plural number, the genitive masculine and feminine must suffer eclipsis, instead of aspiration, as na m-ban m-bpeağ; and the genitive singular masculine must not be eclipsed, but aspirated, as an duine dobpónaí, an fíap bpeağ; and it retains its natural power in the genitive feminine, as na bo báine." The critic is here generally correct, but he should have acknowledged that, in most parts of Ireland, the preposition do causes aspiration, and that some writers aspirate the dative or ablative after the article, as laim pír an Tharran aró, "near Garranard."—*Duald Mac Firbis, Tribes, &c., of Hy-Fiachrach*, p. 336. It should be re-



marked here, that consonants are aspirated in the plural merely for the sake of euphony, and not to distinguish the gender; for whenever the noun to which the adjective belongs terminates in a vowel, the initial consonant of the adjective retains its natural sound, as *ceolta binne*, sweet melodies. But when the plural of the noun terminates in a consonant, then the initial of the adjective is aspirated, as *fir móra*, great men. In the genitive plural, when the article is expressed, the initial of the adjective is generally eclipsed, as well as that of the noun, as *ceannur na g-coig g-coigíob*, “the sovereignty of the five provinces,” *Keat. Hist.*, p. 22; *ó Shionainn na n-gappóa n-glan*, “from the Shannon of fine fields,” *Id.*, p. 24; *α g-cionn peac̃ m-bliadna n-deg*, “at the end of seventeen years,” *Id.*, p. 35; *ceangal na g-cúig g-caol*, “the fettering of the five smalls,” *Id.*, p. 79; *ban na m-ban n-baep*, “the fate or lot of the bondwomen,” *Cor. Gloss.*, voce *Cumal*. And when the adjective begins with a vowel, it has *n* prefixed, as *na b-feap n-áluinn*, of the fair men. Some writers also eclipse the initial of the adjective, as well as that of the noun to which it belongs, in the dative or ablative case, when the article is expressed, as *tiḡ for uḡdap oile pe Seancur ap an g-comair-iom̃ g-ceudna*, “another historical author agrees with the same computation,” *Keat. Hist.*, p. 27; *fir an b-feap g-cruir̃ g-com-lán*, “with the fiery portly hero,” *Id.*, p. 45; *dap foḡruig ap an o-tuinn o-treim*, “as he bathed in the mighty flood,” *Id.*, *ibid.*; *ʹran b-fairge g-caoil téib ir in aigein*, “in the narrow sea which goes into the ocean,” *Id.*, p. 29. When the noun begins with a vowel, and the adjective with a consonant, the *n* is not prefixed to the noun, because the *n* of the article is enough to answer the sound, as *αḡ ro map̃ tiḡ peañcaib̃e oile leir an áipiom̃ g-céudna*, “thus another historian agrees with the same computation,” *Id.*, *ibid.* Where it is to be observed that, according to the strict grammatical principle, *leir an áipiom̃ g-ceudna* should be *leir an n-áipiom̃ g-ceudna*. But there are some who think that in this, and such similar sentences, the *n* belongs to the initial vowel of the noun, and that the *α* stands for the article; and that it should therefore be printed *leir α' n-áipiom̃ g-ceudna*: and doubtlessly

this would represent the grammatical principle with sufficient clearness, though it would perhaps be better to use the *n* of the article and the vocal prefix, or eclipsing *n*, together. When the substantive begins with a consonant, and the adjective with a vowel, the euphonic *n* is placed before the adjective by some writers, and as often omitted by others. When the initial of the adjective is *r* pure, some writers prefix *τ* to it in the dative or ablative, as *ῥ* *an doṃan τ-ροῖν*, in the eastern world.

When the substantive and adjective both begin with consonants admitting of eclipsis, some will eclipse both in the articulated dative, or ablative singular, as *o'n b-pope nḡlan*, from the fine bank, or fort; while others will eclipse the substantive, and aspirate the adjective, as *ar an n-Ṣréiḡ meadóṇaiḡ*, .i. Migdonia, *po ḡluar Papṡalón*, "from Middle Greece, i. e. Migdonia, Partholan set out." *Keat. Hist.*, p. 30.

Some writers aspirate the articulated dative of the noun, and eclipse the adjectives belonging to it, as *ir in pope iac-ḡlan nḡorm nḡle*, "in the fair-landed, blue, fair port," *Id.*, p. 31. But this is very irregular, and not to be imitated.

Mr. Scurry was of opinion that the analogies of the language declared for eclipsis in this instance, and that Irish scholars should agree in adopting it. But he had no reason for this but the following, which he often stated to the writer, namely, that the adoption of eclipsis in this instance would tend to make the language regular, and more easily learned, and that eclipsis tends to give more nerve and strength to the language than aspiration; for example, that *do'n b-peap* (*do'n var*), to the man, as it is spoken in the county of Kilkenny, preserves more of the root of the word and of the force of the language than *do'n fíop* (*do'n ir*), or *do'n fèap* (*do'n ar*), as spoken in other parts of Ireland. It must be acknowledged, however, that *do'n fíop*, or *do'n fèap*, is more supported by the authority of the written language, and more general in the living language throughout Ireland.—See the *Syntax*.

EXAMPLE OF AN ADJECTIVE BEGINNING WITH A VOWEL DE-  
CLINED WITH A SUBSTANTIVE.

Cill ápo (fem.), a high cliff.

## SINGULAR.

Nom. an aill ápo.

Gen. na h-aillle ápoe.

Dat. o'n aill apo.

Voc. a aill ápo.

## PLURAL.

Nom. aillte ápoa.

Gen. na n-aill n-ápo.

Dat. do na h-ailltib apoa.

Voc. a aillte ápoa.

The late Mr. Scurry, already referred to, was of opinion that, according to the analogy of this language, the articulated dative or ablative singular should be always eclipsed when beginning with a consonant, and should have *n* prefixed when with a vowel, and that we should write *do'n n-aill n-ápo*, not *do'n aill ápo*, as laid down in the text. But the writer, after a careful investigation of ancient and modern manuscripts, and of the spoken Irish language in every part of Ireland, has not been able to find any authority for this mode of inflection; although it must be acknowledged that some writers frequently prefix *n* to adjectives beginning with vowels, not only in the dative or ablative, but even in the nominative.

SECTION 3.—*The Degrees of Comparison.*

There are in this, as well as in all languages, three degrees of comparison, the positive, the comparative, and the superlative.

The form of the adjective to express the comparative degree is the same as that which denotes the superlative, and they are distinguished from each other by



the structure of the sentence<sup>w</sup>. In the modern language the form of the adjective, which denotes these degrees, in all regular adjectives, including even those terminating in *amāl*, is like the genitive singular feminine, as *geal*, white; *níor gile*, whiter; *an ríod ír gile 'r an domán*, the whitest thing in the world.

In all perfect sentences the comparative is usually followed by *ioná*, than, and when preceded in the sentence by any verb, except the assertive verb *ír*, it has *níor* prefixed. The superlative is preceded by the article, as in the French language, or the assertive verb *ír*, and followed by such words or phrases as *oe*, or *oo*, of; *a mearf*, amongst; *ar bíe*, in the world, in existence; as *tá ré níor mílpe ioná míl*, it is sweeter than honey, or *ír mílpe é ioná míl*; *calam ír íple írep dá calam í áipoe*, "lower land between two higher lands, *Cor. Gloss.*, *voce* *Εταρce*; *an lá ír gíoppa 'ran m-bliabáin*, "the shortest day in the year;" *ír tú ír áilne oe rinnáib*, "thou art the fairest of women;" *áilliu oo fepaib domán oo*, *írep oeilb ocup oeceit*, "he was the fairest of the men of the world, both in his countenance and attire," *Id.*, *voce* *Πρull*; *ó'n oadh ír aipegda nominatur*, "it is named after the most remarkable colour," *Id.*, *voce* *Ῥabur*; *map ír fepn no féoaoar*, "as best they were able," *Battle of Magh Rath*, p. 222.

When the assertive verb *ír*, or *ar*, begins the sentence, *niór* cannot be used, as *ír fepap mé iona éu*, I am better than thou. The particle *níor* is a contraction of the noun *ní*, or *níò*, a thing, and the assertive verb *ír*, and is often found written as two words in very ancient manuscripts, as *gíò aipcino íírep ní ír mó*, "though a prince

<sup>w</sup> This appears a defect in the language, but it should be borne in mind that the Irish is not more defective in this particular than the French, in which no change takes place in the adjective to denote either the comparative or superlative degree, and where the

Englishman says *grand*, *grandier*, *grandest*, the Frenchman says *grand*, *plus grand*, *le plus grand*, the superlative being distinguished from the comparative by the prefixed article and the definitive phrase which follows in the sentence.

should ask more," *Poem attributed to St. Columbkille*, preserved in H. 3. 18, p. 320. It is sometimes written *niaṛ*, *niṛa*, and *ni-ḃur*. The preterite form of *ir* is also often found after *ní*, as in the following sentence: *Ráioib na Románaig níu ann rin iar na ḃ-furtaét doib, naṅar foṅar doib féin teaét ar eaéta ní ba mó o'á ḡ-caḃnúḡaó*, "the Romans then said to them, after having relieved them, that it was no advantage to themselves to come *any more* upon an expedition to relieve them," *Keat. Hist.*, p. 206; *an tan do éóḡraó ní ba mo do óeunam*, "when he desired to do more," *Id.*, p. 121.—See the *Syntax*, Part II., Sect. 2, for the construction of the comparatives.

Another form of the comparative in *tep*, or *tip*, frequently occurs in ancient manuscripts, but of which no trace is observable in the present spoken language. The following examples of its use will give the learner a sufficient idea of its nature and construction: *uibítep ór rinu a fiacl*, "yellower than gold *were* the points of his teeth," *Cor. Gloss.*, *voce* *Ppull*; *meuitep doṛna moḡaó a óupna*, "larger than the fists of slaves *were* his fists," *Id.*; *ḡiletep foṅonaó a lappaṛ rinu*, "brighter than burning firewood *was* its flame," *Id. voce* *Foṅonnas*; *ir ḡlaipoir buga mo ala rúil, ir dubi-éip oṛuim in oail in t-puil aile*, "bluer than the hyacinth *was* the one eye, blacker than the back of the beetle *was* the other eye," *Leabhar na Huidhri*; *tip mile ceol n-examail ceé oen clappacl ril oc claiṛceṛul imme, ocur binnítep ilcheolu domain ceé ceol fo leith oibpíoe*, "three hundred different kinds of music in each choir which chants music around him; sweeter than the various strains of the world is each kind of them," *Visio Adamnani, Leabhar Breac*, fol. 127, *b, b*; *ocur no lingóir rṛip in copais écne móra, ba meuitep colṛtaig rinu ceé écne oib*, and large salmons used to leap the weir, "larger than bull heifers each salmon of them" (H. 2. 16. p. 392.) *ḡa ḡilítear rneaéta a óup, ba oepḡaítep loip conṛa a ḡnuip*, "whiter than snow *was* his body, ruddier than the flame the sheen of his cheek," *Vit. Moling*; *ba ḡilíteor rneaéta a rúile aḡur a ḃ-fiacla, aḡur ba dubi-éior ḡual ḡaḃonn ḡaṅ ball eile oíob*, "whiter than snow their eyes and their teeth, and blacker than the smith's coal every other part of them,"



*Keat. Hist.*, p. 149. The reader is also referred to Observations on the Gælic Language, published in the Transactions of the Gælic Society of Dublin, pp. 36, 37, and to the Battle of Magh Rath, published by the Irish Archæological Society, pp. 20, 64, where several other examples of this form of the comparative degree will be found. This form comprises in it the force of the conjunction *ioná*, than, or of the ablative case in Latin; thus, *ḡilítep pneácta* expresses the same idea as *níor ḡile ioná pneácta*, whiter *than* snow, *candidior nive*. When the noun following this comparative is of the feminine gender it is always in the dative or ablative, from which it is quite clear that the construction is the same as that of the Latin, when the ablative case is used after the comparative; thus, *ḡilítep ḡéir*, whiter *than* the swan, is of the same construction as *candidior cyeno*.

Sometimes the preposition *ppí* is placed after this form of the adjective and between it and the noun, in which case it expresses a comparison of equality, as *ḡlaipítep ppí buga*, green *as* the hyacinth; *meoítep ppí mulba oí cáppaic*, large *as* a mass of a rock. Some Irish grammarians, as the late Mr. Scurry, and from him the anonymous author of an Irish Grammar lately published in Dublin, have attempted to account for this form by stating that it is an amalgamation of an abstract noun formed from the adjective and the preposition *tap*, beyond; so that according to them *ḡilítep ḡpém*, when properly analysed, and literally translated, would be “a brightness *beyond*, i. e. exceeding the sun.” In my opinion, however, this conjecture is far from being true, for the preposition *ppí*, the *lé* of the moderns, which is often found immediately following this form, shews that *tep* could not be a preposition, but that it must be regarded as a termination of the adjective, like the English *ter* in *better*, and the Greek *τερος*. Haliday, who had some acquaintance with the Persian language, thinks that it is the same as the Persian comparative in *tar*, as *khub*, *khubtar*, fairer, which he supposes cognate with the Irish *caém*, *caiméir*. For a curious disquisition on the terminations of the comparative degree in general, the reader is referred to “The English language,” by Professor Latham, c. viii. p. 235, *et sequent.*



The signification of the adjective is heightened by various particles prefixed, as *ράν*, *ρό*, *ρίον*, *αν*, *ύρ*, &c., but these do not constitute degrees of comparison, or, at least, what is understood by the term in the grammars of other languages.

Hence the Rev. Paul O'Brien is mistaken in his notion that the bards, "in the glow of poetic rapture, upon the common superlative raised a second comparative and superlative, and on the second also raised a third comparative and superlative." This, however, is an error of the grammarian's own judgment, founded in ignorance of the philosophy of language. We might as well call such phrases in Latin, as *valde bonum*, *facile princeps*, &c. second comparatives or superlatives.

The preposition *οε*, of, is often postfixed to the comparative form of the adjective, so as to form a synthetic union with it; thus, *ζιλιοε*, the whiter of; *ριαιοε*, the longer of; *περροε*, the better of.

This should not be considered a second form of the comparative, as Stewart, and from him Haliday, have stated, but a mere idiomatic junction of *οε*, i. e. *οε έ*, of it, with the comparative form of the adjective, which has nothing to do with the nature of the adjective more than if it were separated from it, for *ιρ περροε εϋ ριν*, "thou art the better of that," can bear to be resolved to *ιρ περρ εϋ οε ριν*, *es melius tu de eo*, from which we clearly perceive that *περροε* is not a second form of the comparative degree.—See the *Syntax*, Part II., Sect. 2.

When adjectives are compounded with particles, or other adjectives, the prefixed word or particle aspirates the initial consonant (if aspirable) of the word to which it is prefixed, as *ράν-μαιε*, exceedingly good; *ρίρ-εγlic*, truly cunning, or acute.

O'Molloy and O'Brien, both natives of Meath, have made an

exception to this rule, but it is at present general in the south and west of Ireland. The local exceptions, which are chiefly made for the sake of euphony, shall be pointed out in the Syntax, and in Chap. X., treating of derivation and composition.

The following adjectives are irregular in their comparison; that is, they do not form their comparatives like the genitive singular feminine of their positives:

POSITIVE.		COMPARATIVE.
beaḡ,	little,	níor luḡa.
faḡa,	long,	níor faḡae, or fía, or pípe <sup>x</sup> .
fupup, or upup,	} easy,	níor upa, or fupa.
foḡup,		
ḡeapp,	near,	níor foḡre, or foirḡe, neapa <sup>y</sup> .
ḡar,	short,	níor ḡiorra.
ḡar,	near,	níor ḡoipe.
maic̃, or ḡeaḡ,	} good,	níor feápp, or ḡeach <sup>z</sup> .
minic,		
mór,	often,	níor mionca <sup>a</sup> .
olc,	great,	níor mó.
olc,	bad,	níor meapa.
teic̃,	hot,	níor teo.
iomḡa,	many,	níor lia, more <sup>b</sup> .
		níor túrca, or taorḡa, sooner <sup>c</sup> .

<sup>x</sup> Cor. Gloss., *voce* Aip.

<sup>y</sup> Keat. Hist., p. 160. Neapa, though not used in the present spoken language, is of frequent occurrence in all the Irish MSS., as Aḡa aip̃ip aḡ neppa ḡo Eipinn, “*Ara airthir* is the nearest to Ireland.”—*Cor. Gloss.*, in *voce* Aip.

<sup>z</sup> Ḋeaḡ: ip é luam aḡ ḡeach boi a n-iaḡḡap Eoppa, *Cor. Gloss.*, *voce* Manannan.

<sup>a</sup> Ḋaḡa mionca ḡo ḡinnioḡ

uip̃e, “as often as he used to play upon it,” *Keat. Hist.*, p. 71; aḡ a mionca ḡo beip̃ioḡ buaiḡ ḡ-corḡap, *Keat. Hist.*, p. 72; aḡ a menci, *Cor. Gloss.*, *voce* Cim.

<sup>b</sup> Battle of Magh Rath, p. 204.

<sup>c</sup> Id., p. 12; written taorḡa, by *Keat.* in *Hist.*, p. 50; but túrca in the *Battle of Magh Rath*, p. 12. The word has no positive in the modern language; luac̃ is now used to signify *soon*.

## SECTION 3.—Of Numeral Adjectives.

As the cardinal and ordinal numbers have an influence on the nouns with which they are connected, a list of them is here subjoined. In the ordinals the substantive is placed between the unit and the decimal.

## CARDINAL.

## ORDINAL.

1. *acon, éan*, as *acon cóp*, one foot.

1st. *céao*, as *an céao cóp<sup>d</sup>*.

2. *do, óá, oí*, as *óá cóip*.

2nd. *oapa*, or *tánuirte*, as *an oapa cóp<sup>f</sup>*.

3. *trí, teopa<sup>g</sup>*, as *trí cora*.

3rd. *treap*, as *an treap cóp*.

4. *ceatair, ceirpe, ceirteopa*, as *ceirpe cora*.

4th. *ceatpámao*, as *an ceatpámao cóp*.

5. *cúig*, as *cúig cora*.

5th. *cúigeao*, as *an cúigeao cóp*.

6. *ré*, as *ré cora*.

6th. *reirpao*.

<sup>d</sup> In ancient MSS., *céo, tánuirte, trep*, are used for the modern *céao, oapa, treap*, as In *ceo léim tra po ling ní bo mó leo h-é ná fiach fop beinn cnuicc*; *an léim tánuirte po ling ní fíacsaop etip h-é, ocup ní featatap inn a neim no'n a talum do cóið*; *an treap léim umoppo pa ling ip ano do pala h-e fop caireal ná cilli*, "after the first bound he made, he appeared no larger to them than a hawk on the summit of a hill; after the second, they saw him not at all, and they knew not whether he had passed into heaven or into the earth; by the third bound, he landed on the cashel [inclosing wall] of the church," *Vita Moling.*; *ceona*, the first person, *Cor. Gloss., voce CORMAC*; *ainm rin ceona opce*

*boi a n-Éirín*, the name of the first *orce* [lap-dog] that was in Ireland, *Cor. Gloss., voce Moḡ eime*.

<sup>f</sup> *Tanuirte*, *Cor. Gloss., voce Clizap reo*.

<sup>g</sup> *Teopa* is used in the best MSS. for the modern *trí*, when the noun is expressed, as *teopa filio in do main*, .i. *heber ó ḡre-gaib*, *ocup fepgil ó ḡatinoaib* *ocup Ruman o ḡoevelu*, i. e. "the three poets of the world were Homer, of the Greeks; Virgil, of the Latins; and Ruman, of the Gaels," *Leabhar Breac*, fol. 12, *a*; *ap ataitte ná teopa Aipne ano*, "for there are three Arans" [islands], *Cor. Gloss., in voce Aip*; *ceiteopa ouilli fap*, "four leaves upon him," *Id., voce Dorp*; *teopa fepba fipa*, .i. *trí ba fínoa*, "three white cows," *Id., voce fepb*.



## CARDINAL.

7. ρεᾶτ, as ρεᾶτ ζ-κορα.  
 8. οὔτ, as οὔτ ζ-κορα.  
 9. νοί, as νοί ζ-κορα.  
 10. δεῖς, as δεῖς ζ-κορα.  
 11. αον-δέαζ, as αον-ῥορ-δέαζ.  
 12. νο-δεαζ, or οά-δέαζ, as οά ῥορ δέαζ.  
 13. τρι-δέαζ, &c., as τρι κορα δέαζ.  
 14. τεᾶταιρ-δέαζ, &c., as τεῖτ-ρε κορα δέαζ.  
 15. κύζ-δέαζ, as κύζ κορα δέαζ.  
 16. ρε-δέαζ, as ρέ κορα δέαζ.  
 17. ρεᾶτ-δέαζ, as ρεᾶτ ζ-κορα δέαζ.  
 18. οὔτ-δέαζ, as οὔτ ζ-κορα δέαζ.  
 19. νοί-δέαζ, as νοί ζ-κορα δέαζ.  
 20. ρίς, as ρίς κορ.  
 21. αον α'ρ ρίς, or αον αρ ρίς, as αον ῥορ αρ ρίς.  
 22. νο α'ρ ρίς, as οά ῥορ αρ ρίς.  
     &c. &c.  
 30. τριοῦα, τριοῦα, as τριοῦα κορ.  
 31. αον αρ τριοῦα, as αον ῥορ αρ τριοῦα.  
     &c. &c.  
 40. οά ρίς, or τεᾶταῦα, τεᾶ-  
     ῥαῦα, τεᾶταῦα κορ.

## ORDINAL.

- 7th. ρεᾶτμάο.  
 8th. οὔτμάο.  
 9th. νοῖμάο, or νοῖμεαο.  
 10th. δεᾶμάο.  
 11th. αονίμαο-δέαζ, as αν  
     τ-αονίμαο κορ δέαζ.  
 12th. νορα-δέαζ, as αν νορα  
     κορ δέαζ,  
 13th. τρεαρ-δέαζ, as αν τρεαρ  
     κορ δέαζ.  
 14th. τεᾶταίμαο-δέαζ, as αν  
     τεᾶταίμαο κορ δέαζ.  
 15th. κύζεαο-δέαζ, as αν κύ-  
     ζεαο κορ δέαζ.  
 16th. ρερεαο-δέαζ, as αν ρει-  
     ρεαο κορ δέαζ.  
 17th. ρεᾶτμάο-δέαζ, as αν  
     ρεᾶτμάο κορ δέαζ.  
 18th. οὔτμάο-δέαζ, as αν  
     τ-οὔτμαο κορ δέαζ.  
 19th. νοῖμαο-δέαζ, as αν νο-  
     μαο κορ δέαζ.  
 20th. ρίςεαο, as αν ρίςεαο κορ.  
 21st. αονίμαο-αρ ρίς, as αν  
     τ-αονίμαο κορ αρ ρίς.  
 22nd. νορα-αρ ρίς, as αν νορα  
     κορ αρ ρίς.  
     &c. &c.  
 30th. τριοῦαο, as αν τριοῦα-  
     οαο κορ.  
 31st. αονίμαο αρ τριοῦα, as  
     αν τ-αονίμαο κορ αρ τρι-  
     οῦα.  
     &c. &c.  
 40th. τεᾶταῦαο, as αν τεᾶ-  
     ραῦαο κορ.

## CARDINAL.

50. *καογα*, *καογα*, as  
*καογα* cop.

60. *τρι ριcio*, or *ρεαργα*,  
*ρεαργα*, as *ρεαργα*  
cop.

70. *ρεαcτmoγα*, or *ρεαcτ-*  
*moγα*, as *ρεαcτmo-*  
*γα* cop.

80. *ceipe ρicio*, *ocτmo-*  
*γα*, *ocτmoγα*, as  
*ocτmoγα* cop.

90. *nocao*, *nocα*, as *nocα*  
cop.

100. *ceao*, as *ceao* cop.

1000. *mile*, as *mile* cop.

1000000. *milliun*, as *milliun*  
cop.

## ORDINAL.

50th. *καογαοαο*, as an  
*καογαοαο* cop.

60th. *ρεαργαοαο*, as an  
*ρεαργαοαο* cop.

70th. *ρεαcτmoγαοαο*, as  
an *ροαcτmoγαοαο*  
cop.

80th. *ocτmoγαοαο*, as an  
*τ-ocτmoγαοαο* cop.

90th. *nocαοαο*, as an *noc-*  
*αοαο* cop.

100th. *ceαοαο*, as an *ceα-*  
*οαο* cop.

1000th. *mileαο*, as an *mi-*  
*leaο* cop.

1000000th. *milliunaο*, as an  
*milliunaο* cop.

The following nouns are formed from the ordinals up to ten, and applied to persons or personified objects only :

*Διαρ*, *οίρ*, or *βειρτ*, two persons.

*Τριύρ*, three persons.

*Ceαρπαρ*, four persons.

*Cύrεαρ*, five persons.

*Seipeαρ*, six persons.

*Seacταρ*, or *móp-ρειρεαρ* (or *móp-ρειρεαρ*, as written in ancient MSS.), seven persons.

*Ocταρ*, eight persons.

*Nonβαρ*, nine persons.

*Deicneαβαρ*, ten persons.

These nouns are evidently compounded of the cardinal numbers and the word *ρεαρ*, a man; Latin, *vir*; but the idea suggested by the masculine noun has been long forgotten, as we say *ceαρπαρ βαρ*, i. e. four women, *quatuor mulierum*.

We also meet in old manuscripts *οείοε*, two things; *τρείοε*, three things; *τετάροα*, four things; as *οεοε* *φορ* *οιηγαρ*, “two things so called,” *Cor. Gloss.*, *voce* *ῥαρτ*; *τρείοε* *φορ* *οιηγαρ*, “three things so called,” *Id.*, *in voce* *Αρτ*; *τετάροα* *φορ* *οιηγαρ*, “four things so called,” *Id.*, *voce* *ῥαλλ*; but no trace of such words is found in the modern language in any part of Ireland.

In the old manuscripts, *οά* and *τρι* make *οιβ* and *τριβ* in the dative; and *πίε*, twenty, and all the decades, make *εαο* in the genitive, and *ιο* in the dative, both in the ancient and modern language.

The learner should observe that the forms *οό*, two, and *τετάρ*, four, are never employed when the noun is expressed, these forms being used to denote the numbers *two* and *four* in the abstract. It should be also remarked, that *πίε*, twenty, and all the multiples of ten, will have the nouns to which they belong in the singular number<sup>h</sup>.—See the *Syntax*.

## CHAPTER IV.

### OF PRONOUNS.

THERE are six kinds of pronouns, namely, personal, possessive, relative, demonstrative, interrogative, and indefinite. The two first classes are frequently com-

<sup>h</sup> Mr. James Scurry, in his Review of Irish Grammars (Transactions of the R. I. A., vol. xv. p. 54), asserts that the noun after these cardinal adjectives, when multiples of ten, is in the genitive plural; but this is very much to be doubted, for we never

say *πίε* *βαν*, twenty women, nor *μίλε* *οαοιμεαο*, but *πίε* *βαν*, *μίλε* *ουιμε*. The fact is, that the noun is in the singular form, which is a peculiarity in the language, like twenty *foot*, or fifty *mile*, in vulgar English.—See the *Syntax*, Rule 5.



pounded with the simple prepositions, a peculiarity which distinguishes this language, and its cognate dialects, from all the languages of Europe.

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SECTION 1.—*Of Personal Pronouns.*

The personal pronouns are those of the first, second, and third persons, as μέ, I; τὺ, thou; ῥέ, he; ῥί, she. They have a simple and emphatic form, and are thus declined :

Με, I.

*Singular.*

SIMPLE FORM.	EMPHATIC FORM.
Nom. μέ, I.	Nom. μερὶ, <i>or</i> μίρε, I myself.
Gen. μο, mine.	Gen. μο-ρα.
Dat. σοῖν, to me.	Dat. σοῖν-ρα.
Acc. μέ, me.	Acc. μερὶ, <i>or</i> μίρε.

*Plural.*

SIMPLE FORM.	EMPHATIC FORM.
Nom. ῖνν, we.	Nom. ῖννε, we ourselves.
Gen. ἄρ, our's, <i>or</i> our.	Gen. ἄρ-νε.
Dat. σοῖνν, to us.	Dat. σοῖννε.
Acc. ῖνν, <i>or</i> ῖννν, us.	Acc. ῖννε, <i>or</i> ῖνννε.

Τὺ, thou.

*Singular.*

SIMPLE FORM.	EMPHATIC FORM.
Nom. τὺ, thou.	Nom. τυρα, thou thyself.
Gen. σο, thine.	Gen. σο-ρα.
Dat. σοῖτ, to thee.	Dat. σοῖτ-ρε.
Acc. τὺ, thee.	Acc. τυ-ρα.
Voc. τὺ, thou.	Voc. τυ-ρα.

*Plural.*

## SIMPLE FORM.

Nom.	ṛṛḃ, you.
Gen.	ḃaṛ, your.
Dat.	ḃaḃṛḃ, <i>or</i> ḃṛḃ, to you.
Acc.	ṛḃ, <i>or</i> ṛṛḃ, you.
Voc.	ṛḃ, <i>or</i> ṛṛḃ, you.

## EMPHATIC FORM.

Nom.	ṛḃ-ṛe, you yourselves.
Gen.	ḃáṛ-ṛa.
Dat.	ḃaḃṛḃ-ṛe, <i>or</i> ḃṛḃ-ṛe.
Acc.	ṛḃ-ṛe, <i>or</i> ṛṛḃ-ṛe.
Voc.	ṛḃ-ṛe, <i>or</i> ṛṛḃ-ṛe.

Sé, he, masc.

*Singular.*

## SIMPLE FORM.

Nom.	ṛé, he.
Gen.	α, his.
Dat.	ḃo, to him.
Acc.	é, him.

## EMPHATIC FORM.

Nom.	ṛé-ṛean, he himself.
Gen.	α-ṛan.
Dat.	ḃo-ṛan.
Acc.	é-ṛean.

*Plural.*

## SIMPLE FORM.

Nom.	ṛṛaḃ, they.
Gen.	α, their, their's.
Dat.	ḃóṛḃ, to them.
Acc.	ṛaḃ, them.

## EMPHATIC FORM.

Nom.	ṛṛaḃ-ṛan, they themselves.
Gen.	α-ṛan.
Dat.	ḃóṛḃ-ṛean.
Acc.	ṛaḃ-ṛan.

Sí, she, fem.

## SIMPLE FORM.

Nom.	ṛí, she.
Gen.	α, her's, <i>or</i> her.
Dat.	ḃi, to her.
Acc.	í, her.

## EMPHATIC FORM.

Nom.	ṛi-ṛe, she herself.
Gen.	α-ṛan.
Dat.	ḃi-ṛean.
Acc.	i-ṛe.

In the plural, ṛí is inflected like ṛé, as in English.

The word ṛéin, self, is often postfixed to these personal pronouns for the sake of emphasis, as mé ṛéin, I myself; tú ṛéin, thou thyself; é ṛéin, he himself, &c.

It should be here remarked, that é, í, and ṛaḃ, are used as nominatives as well as accusatives in the Scotch Gaelic; and also in the Irish, after the assertive verb ṛ, and after all passive verbs, as ṛ é, it is he; ṛ í, it is she; ṛ ṛaḃ, it is they; ḃa h-é, it was he, &c.;

buaíltear é, he is struck; oíbpeað iao, they were banished. In ancient Irish manuscripts these pronouns have h frequently prefixed, for no apparent grammatical reason, as tucrae leo co Zugaidh h-é, “they took it with them to Lughaidh,” *Cor. Gloss., voce* Coipe ðpecain; Coirpri Musc, mac Conaípe, tuc anair h-é a ðpeñnu, “Coirpri Musc, son of Conaire, brought it from Britain,” *Id., voce* Moğ Eime. And p and pe are used after the assertive verb ip, as ip pí inuio in aeip, “this is the satire,” *Id., voce* Ðaípe.

Eað, or eð, is used for é in such phrases as the following, ip eað, it is; máípeað, i. e. má ip eað, if so it be; if so. Eað, when thus applied, refers to the subject, like the neuter *id* in Latin, or *it* in English, and may be defined as that form of the pronoun é used to refer to a clause of a sentence for its antecedent; but it is never used except in connexion with the verb ip, or some particle which carries its force, as an eað, is it? ip eað, it is; ní h-eað, it is not; ðeipim gup ab eað, I say that it is; níop ð'eað, it was not; ó nað eað, since it is not. Some think that peað is the Irish word corresponding with the English word *yes*; but this is not the fact, for peað is an abbreviation of ip eað, which literally means *it is*.

The emphatic terminations of the pronouns are variously written in the ancient Irish manuscripts, as mup and mepu, for meip, or mipe, I; tupaí, for tupa, thou; epum, eipue, or eipueim, for épean, he; ipue, or ipui, for ipi, she; iao-pum, or iao-pom, for iao-pan. The termination rum, or pom, is used after the possessives, or genitives a, his, her, or their, for the sake of emphasis, when the last vowel of the preceding word is broad, as ní paib a n-Epinn óun amail a óún-pum, “there was not in Erin a fort like his fort.”—*Battle of Magh Rath*, p. 16. And ríue, or rium, when the last vowel of the preceding word is small, as Dubdiadh ðpai a anm-ríue, i. e. “Dubhdiadh the Druid, *was* his name,” *Id.*, p. 46; A íúil-rium, “his eye,” *Cor. Gloss., voce* Diancecht.

The emphatic increase for the first person plural is ne, or ni, whether the last vowel of the preceding noun be slender or broad, as “noða n-í in ampep fogailtear aét ap ngníompað-ne, “*tempus non dividitur sed opera nostra dividuntur.*”—*Book of Ballymote*, fol. 171. And the best writers make the increase of the



genitive or possessive of the third person singular, feminine, always *rí*, as *α βρεαθ-ρί*, “her award.”—*Vit. Moling.*

The substantive is always placed between these genitives, or possessives, and their emphatic postfixes, as *mo lám-ρα*, my hand; *α γ-κορ-ραν*, their feet; *áp γ-cinn-ne*, our heads.—See the *Syntax*.

## SECTION 2.—Possessive Pronouns.

The possessive pronouns are the same as the genitives of the personal pronouns, as above given, viz., *mo*, my; *tho*, thy; *α*, his, or her's; *áp*, our's; *baρ*, yours; *α*, theirs.

Some Irish grammarians will not allow that they are genitives; but it must at least be acknowledged that they are as much genitives as the English *mine*, *thine*, *his*, *our's*, *your's*, *their's*; but they are applied like the Latin *meus*, *tuus*, *suus*, to denote possession; and very rarely like *mei*, *tui*, *sui*, &c., to denote passion, though in some instances they may admit of a passive meaning, as *εάνιγ πέ ο'ά νιαρβας*, he came to the killing of *him*, or, he came to *his* killing, i. e. *venit ad ejus jugulationem*.

These pronouns can never stand alone, like the English *mine*, *thine*, &c., without their substantives, i. e. we cannot say, “this is mine,” *ip é po mo-ρα*, but the noun must be expressed, as *ip é po mo leabap-ρα*, “this is my book.”

The word *féin*, self, is postfixed to the possessive as well as to the personal pronouns, for emphasis, as *mé féin*, I myself; *mo lám-ρα féin*, mine own hand.

In ancient Irish manuscripts this word is written variously, *féirín*, *faóérín*, *buóéin*, *uoóein*, and *boóerín*; and this variety of spelling in no small degree tends to render the language obscure and impenetrable to modern Irish scholars.

SECTION 3.—*Of the Relative Pronouns.*

The relative pronouns used in modern Irish are α, who, which, or what; noç, who, which; naç, which not; and oá, which sometimes signifies who, which, and sometimes of which, of what.

In the modern language the relative has no genitive form, but in the ancient manuscripts ιρα or 'ρα frequently occurs as its genitive, and we often meet a form which might be called a dative; thus:

*Singular and Plural.*

Nom. α, who, which.

Gen. ιρα, or 'ρα, whose, of which.

Dat. oapb, oanao, oianao, to which.

The simple relative α sometimes has the force of *what, that which, or all that*, as α b-puīl beo de oaoi-mb, “all that are living of men;” α b-puīl ó Oilioc Néio go h-Ath Cliat Laiġean, “all that is from Oileach Neid to Ath Cliath in Leinster<sup>i</sup>.”

In the modern language the particle oo, sign of the past tense of the verb, and in the ancient manuscripts no, nor, por, &c., often stand for the relative, as cuipream ríor ann po beaġán oo bpeu-ġaib na nua-ġhall oo rġríob ap Eipinn, “we will set down here a few of the falsehoods of the modern English who wrote on Ireland,” *Keat. Hist.*, p. 3; muinur in fīr por mapb, “the people of the man whom he had slain,” *Battle of Magh Rath*, p. 78; ġriġit ban-oe no aoapaír fīlio, “Brighit, a goddess, whom the poets worshipped,” *Cor. Gloss.*, voce ġriġit; Ocuīr ī ē ba bér,

<sup>i</sup> Keat. Hist. p. 22.

ocur ba olígeað acu-rum, in tan buo nīg ó Uib Neill in deircipe no biað for Erin, cumao h-e nīg Connaçt no biað for a láim ðeir, “And the custom and law at this time was, that when the monarch of Erin was of the southern Hy-Niall, the king of Connaught should sit at his right hand,” *Battle of Magh Rath*, p. 28.

In ancient manuscripts the following simple and compound forms of the relative are also frequently found; ðoneoch, for noç, who, which; an, or in, what, or that which; ðia, for o’á, to or of whom, or which; ðana, ðanað, ðianao, for ðarb’, to whom, or which; ipa, whose; ’pa, in whom, or which; nað, or nat, for naç, who not, or which not; as in the following examples: ðoneoch po gem ocur geinper, “who have been, or will be born,” *Id.*, p. 98; Amalgaio, mac Fiaçrach Ealgaig, mic Ðaçi, o’á labram a ppeacnapcur, agur Amalgaio, mac Ðaçi peirín, ðoneoç o’paç-ðaiòpíom i m-ðpeágaib, noça n-paçam genealaç açt Clann Fhírbíriç go ceaçtar oíob, “from Amhalgaidh, the son of Fiachra Ealgach, son of Dathi, of whom we have just spoken, and Amhalgaidh, the son of Dathi himself, *whom* we left in Bregia, I find no descendants, except the Clann-Firbis, who descend from either of them,” *Tribes and Customs of Hy-Fiachrach*, p. 100; tapgað na epí epíça tap, ðoneoch po b’peapp im Tempaig, “there were offered him the three eastern cantreds, the best *which* are around Tara,” *Battle of Magh Rath*, p. 132; po píou ipam in do pīgenao ano, “he then knew *what* was done there,” *Cor. Gloss., voce Ðaileng*; ní maie an do gní, ol Paopuic, “what thou dost is not good, said Patrick,” *Leabhar Breac*, fol. 15, *b, a*; ðanao amm, “*cui nomen est*,” *Battle of Magh Rath*, p. 104; ip e an t-ápo-flaie Ua Ainmípech cliear ðana cpaeb coibneapa po páiòpíumap romaino, ipa gapc ocur gnuim, ocur gairceo, ipa blað, ocur baið, ocur beoðaçt, ipa cloç &c., inoertap annpo boðearta, “the monarch, the grandson of Ainmíre, whose genealogy we have given above, is the prince *whose* renown and achievements, and feats, *whose* fame, valour, and vigour, *whose* celebrity, &c., are narrated henceforward,” *Id.*, p. 100; ’pa tacpaio ocur ’pa timpaigie, “*in which* they unite, and in *which* they meet,” *Id.*, p. 98.

The exact meaning, or analysis, of o’á, when used as a relative,



has not yet been satisfactorily explained. It is sometimes obviously made up of *oe* and *α*, of which, or, of what, as in the common phrase, *ní fúil ouine óá o-táinig*, “there is not a man *of what* came” (i. e. of those that have existed); *co nac bí ní óá g-cluinead gan α beir do glan-meabpae aige*, “so that there was nothing *of what* he heard repeated that he had not distinctly by heart,” *Battle of Magh Ragh*, p. 284. In such cases it should be always written *óá*, to give notice of its being compounded of the preposition *oe*, or *oo*, of, and the relative *α*. But in other sentences it would appear to be put simply for the relative, as in the following examples: *ní peiom plaeta ná fip-laic ouir-pi airc peiceamhair do eabhairt ap mac veigfir óa o-tiocfao do eabhairt α laí bağa le α bunao ceineoil α n-imarğail ápo-čata*, “it is not the act of a prince, or a true hero, in thee, to cast reflections on the son of any good man, *who* should come to give his day of battle to assist his relatives in the struggle of a great battle,” *Id.*, *ibid.*; *gan epomao ap min-pcoic óa m-bí ’ran macaire, ná ap blát óa m-bí i lubğort*, “without stooping to a fine flower *which* is in the field, or on a blossom *which* is in the garden,” *Keat. Hist., Preface*; *náp lóp leo ní do eabhairt do gac aon óa o-tiocfao óá iappaio*, “that they did not deem it enough to give something to those who should come to ask it,” *Ibid.*; *oir ni fúil ptaipioe ó foin alle óa pğriobann uirpe*, “for there is not a historian from that forward *who* writes about her,” *Ibid.* In examples like the foregoing, it might be maintained that *óá* is *oe α*, or *óá*, *of which*; but when following *gac*, each, every, and in other situations, it is, beyond dispute, a simple relative, as *bíoo α fiaoñaire pin ap gac gairm pğoile óa o-tugaoar uaeta*, “witness all the proclamations which they issued to invite the learned,” *Keat. Hist.*, p. 1; *an ti ap íple do na cuilnib óa n-aitigionn ip in b-ppoiðinnpe Galloa*, “the lowest of the colonists who dwell in the English Pale,” *Id.*, p. 8. See more on this subject in Chap. VII., Section III., under the prepositions *oo*, *oe*, and *oa*, and also in the *Syntax*.

SECTION 4.—*Interrogative Pronouns.*

The interrogative pronouns are *cía*, or *cé*, who; *cá*, or *zá*, what, or where; *cáð*, or *cpeað*, what.

*Cá* is never used in the province of Connaught, where *cía* is always used in its stead, as *cía b-puīl ré*, where is he? for *cá b-puīl ré*; but in the south of Ireland *cé* is used for *cía*, who, and *cá* to express where or what, as *ce h-é*, who is he? *cá b-puīl tú*, where art thou? *cá talam*, what land?

In ancient Irish manuscripts various other forms of the interrogative pronouns occur, as *cíð*, *cáige*, who, what, where, as in the *Teagusc Rígh*, *cíð ír ðech ðo ríǵ?* “what is good for a king?” *Cáige cóir peccá ríǵ?* “what are the just laws of a king?” Also, in an ancient Life of St. Moling, *cíð aar ðo íuīl, a cléiríǵ?* “what swelleth thine eye, O cleric?” *Cáige* is used even by Keating, as *cáige a ainm?* “what is his name?” *Hist. Irel.*, p. 90. *Coic*, or *cuić*, who, whose, and *cíara*, whose, are of very frequent occurrence in old writings, as *noćá n-íuīr mac ðume cuić ð’a n-ðénann ré cpuinne*, “the son of a man knows not for whom he maketh a gathering,” *St. Columbkille’s Poem* (MS. Trin. Coll. Dubl., H. 3. 18.), p. 320; *po comairceo cíara cenð*, “*interrogaverunt eum cujus [caput] esset*,” *Cor. Gloss.*, voce *Coipe ðre-cam*; *colano runo cen cenð, ol íno*; *ínoða ðúinn, ol in íann coich h-i*, “a body here without a head, said Finn; reveal unto us, said the Fians, *whose* it is,” *Id.*, voce *Opc*, *Cír* also occurs as if an abbreviation of *cíoir*, as *cír lír*, “how many,” a phrase which occurs very frequently in the Brehon Laws.

SECTION 5.—*Of the Demonstrative Pronouns.*

The demonstrative pronouns are, *íó*, this, these; *íin*, that, those; *íúð*, or *úð*, yon. They are indeclinable, and the same in both numbers.—See the *Syntax*, Rule 32. But sometimes, when *íó* follows a word

whose last vowel is slender, it is written *ṛí*, or *ṛe*, and sometimes *ṛeo*, as *na h-ampipe ṛí*, “of this time<sup>j</sup> ;” and *ṛín*, when it follows a word whose last vowel is broad, is written *ṛán*, or *ṛoin*.

In ancient Irish manuscripts *inṛín*, *inṛon*, or *inṛín* is used for *ṛín*, as *ṛíp inṛon* for *ṛíop ṛín*, “that is true,” *Cor. Gloss., voce Ḑrí*; *ṛṛí h-ingena in Ḑagda inṛín*, “these were the three daughters of Dagda,” *Id., voce Ḑríḡt*. *Sooain* is also often used for *ṛín*, as *ṛṛí rooain*, “with that,” *Id., voce Ḑeac*; and *inoṛo* is used for *ṛo*, as *ṛí ṛí inoṛo in aeṛ*, “this is the satire,” *Id., voce Ḑaṛé*. The *ín*, or *ino*, in these forms is probably a union of the article and the demonstrative pronouns *ṛo* and *ṛín*.

*Uḡao* and *úcut* are used in the best MSS. for *úo*, *yon*, *yonder*, as *oir vo báideḥ Ḑpecán co n-a muntṛ uile ṛín coipe uḡao*, “for Breacan with all his people were drowned in that [yon] whirlpool,” *Cor. Gloss., voce Coipe Ḑpecán*; *luṛ Ḑaḥḡ ḡur in ṛiaḥ n-úcut*, “Sabia went to that [yon] mountain,” *MS. Trin. Coll. Dubl., H. 3. 17. p. 849*.

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#### SECTION 6.—*Of the Indefinite Pronouns.*

The indefinite pronouns are *éiḡín*, some; *ḡibé*, or *cibé*, whoever; *aon*, any; *eile*, or *oile*, other; *a céile*, each other; *ḡac*, each, every; *ḡac uile*, every; *các*, all in general; *ceacṛar*, or *neacṛar*, either; *an té*, or *an tí*, he who; *uile*, all. They are all indeclinable except *các*, which makes *cáic* in the genitive singular, as *a ḡ-ṛiaḥnaṛe cáic*, in the presence of all.

Various forms of these pronouns occur in the ancient manuscripts, as *cecṛp*, or *cecṛb*, for *ḡibe*, or *cibe*, which is an amalgamation of the pronoun and verb *ḡiba ba é*, or *cṛḥ ba é*, i. e. whoever it may be. *Nać* is used for *aon*, any, as in the follow-



ing examples: *ní tapopas muinnzip uabpéc in níg nac ppeagpa fuippi*, “the proud people of the king did not make her any answer,” *Battle of Magh Rath*, p. 18; *poas i n-a b-ppieing cen nac ngníom n-oiuóeipc*, “they returned the same road without achieving any great exploit,” *Annals of the Four Masters*, *ad ann.* 1398; *ní po paéaigpíot nac ní*, “they did not perceive any thing,” *Ibid.*; *cen nac cionn*, “without any crime,” *Id.*, *ad an.* 1468. *Cac* *ae* often occurs for *gac* *aon*, every one; and *ann*, or *ano*, which is unknown in the modern language, is used in the ancient manuscripts to denote, certain, *quidem*, as *peact n-ann*, a certain time, *una vice*, or *quodam vice*; *pectap ano*, on a certain occasion. *Apaill* is often used for *eile*, as *do’n leat apail*, “on the other side,” *Battle of Magh Rath*, p. 28. And *apoile*, or *alailiu*, for the modern *a ceile*, each other, as in these examples: *zuccpat zacap oia poile*, “they gave battle to each other,” *Annals of the Four Masters*, *ad an.* 1233; *po uolbertap for alailiu*, “they rush at each other,” *H. 3.* 16, p. 60. *Alanaí*, or *alanae*, is used to denote “the one,” and *apoile*, when following it, means “the other.” *Glairioip buga ino ala púil, ip uuibizip opuim in oail in t-púil aile*, “bluer than the hyacinth was the one eye, and blacker than the back of the beetle the other eye,” *Leabhar na h-Uidhri*. *Ceactap*, either, is often written *nectap* in old writings, as *áp ip nectap oib tic ppiz*, “for it is either of them comes against,” *Battle of Magh Rath*, p. 12.

Some Irish grammarians have stated that *an té* means “he who,” and *an tí* “she who.” But no such distinction is made in correct Irish manuscripts or printed books, in which *an té* and *an tí* are used in the same sense, namely, “the person who,” without any reference to gender. That *an tí* does not mean “she who,” is evident from the fact that the feminine noun, when beginning with a vowel, would not take the prefix *t* before it in the nominative singular; and more so from the fact that *an tí* is frequently prefixed to the names of men as a mark of respect in the ancient Irish language, as *an tí Caillin*, *Book of Fenagh*, fol. 2, *et passim*; *in tí Suibne*, *Battle of Magh Rath*, p. 38; *an tí Cellach*, *Id.*, p. 42; *in tí Congal*, *Id.*, pp. 46, 64; *in tí Duboisá*, *Id.*, p. 46; *in tí Fepooman*, *Id.*, p. 84.

SECTION 7.—*Of Pronouns compounded with Prepositions.*

The personal and possessive pronouns form a synthetic union with certain simple prepositions, so as to look like a simple word. The prepositions with which they are thus amalgamated are the following :

- |   |                                       |
|---|---------------------------------------|
| 1. <i>αγ</i> , at, or with.                                 | 9. <i>ι</i> , in.                     |
| 2. <i>απ</i> , on, or upon.                                 | 10. <i>ιμ</i> , or <i>υμ</i> , about. |
| 3. <i>απ</i> , out of.                                      | 11. <i>λε</i> , or <i>πε</i> , with.  |
| 4. <i>εum</i> , or <i>co</i> , to, towards.                 | 12. <i>ο</i> , or <i>υα</i> , from.   |
| 5. <i>οε</i> , off, or from.                                | 13. <i>ποim</i> , before.             |
| 6. <i>οο</i> , to.  | 14. <i>πεαc</i> , beside.             |
| 7. <i>ειοip</i> , <i>ιοip</i> , or <i>εαοαip</i> , between. | 15. <i>ταp</i> , beyond, over, by.    |
| 8. <i>πα</i> , <i>πο</i> , or <i>παοι</i> , under.          | 16. <i>τηέ</i> , through.             |
|   | 17. <i>υαp</i> , over, above.         |

The student should commit the following combinations to memory, as they occur so frequently, and are so peculiarly characteristic of this language and its dialects. The observations which follow them are intended chiefly for those who desire to study the ancient language.

1. *Combinations with αγ, at, or with.*

SINGULAR.	PLURAL.
<i>αγαμ</i> , with me.	<i>αγαμν</i> , with us.
<i>αγαο</i> , or <i>αγατ</i> , with thee.	<i>αγαib</i> , with you.
<i>αιγε</i> , with him.	<i>ααα</i> , with them.
<i>αιci</i> , or <i>αιce</i> , with her.	

In ancient manuscripts we meet *ocum* for *αγαμ*; *ocut* for *αγαο*, and *oca*, *occa*, and even *αιci*, for *αιγε*, with him (though in the modern language *αιci* always means with her); *occu* and *acu* for *ααα*.—See *Battle of Magh Rath*, pp. 42, 66, 67, 156. Ana-

logy would suggest that in all these combinations the third person singular feminine should end in *i*, but as the termination *e* is found in very good authorities, both forms have been here given.

It should be remarked that *acu* often means *eorum*, or *de iis*, of, or among them, as in the common phrase *cuid acu*, some of them; *ḡibe h-acu*, “whichever of them,” *Keat. Hist.*, p. 4; though the preposition never has this meaning when set before a noun. It should be here remarked, once for all, that in the union of the different prepositions with the second person singular the *τ* of the pronoun is retained in the south of Ireland, but that in the north and west it is changed into *o*. Both forms are therefore given, as they are both borne out by authority.

## 2. Combinations with *ap*, upon.

SINGULAR.	PLURAL.
<i>apm</i> , on me.	<i>appaṁn</i> , on us.
<i>apτ</i> , on thee.	<i>appaib</i> , on you.
<i>ap</i> , on him.	<i>appa</i> , or <i>apτa</i> , on them.
<i>uippe</i> , or <i>uipri</i> , on her.	

In ancient manuscripts these combinations are generally written *form*, *forτ*, *fair*, *fuipri*, *forpaṁno* (emphatic form, *foipne*, or *oipne*), *foiaib*, *foirib*, or *oirib*, *forpu* or *opτaib*.—See *Battle of Magh Rath*, pp. 10, 12, 70, 74, 124, 160, 292, *et passim*. *Maioic a deupa fair*, *ḡur euit ppuē ó n-a porḡaib*, “his tears burst on him, so that streams of water flowed from his eyes,” *Keat. Hist.*, p. 119; *oi ouillino fair-pium*, “two leaves upon him,” *Cor. Gloss.*, voce *Fochlocon*. In the south of Ireland, *uippe*, on, or upon her, is pronounced as if written *ēipēi*; and in Connaught, *opτuío*; and *appa*, or *opτa*, on them, as if written *opτa*, in Munster; and *opτúó*, in Connaught.

## 3. Combinations with *ap*, out of.

SINGULAR.	PLURAL.
<i>apam</i> , out of me.	<i>apaṁn</i> , out of us.
<i>apao</i> , <i>apaτ</i> , out of thee.	<i>apaib</i> , out of you.
<i>ap</i> , out of him.	<i>apτa</i> , out of them.
<i>apτe</i> , or <i>apτi</i> , out of her.	



Ar, out of him, is sometimes written ar in ancient manuscripts.—See *Battle of Magh Rath*, p. 58. The forms for the other persons are the same as in the text, except that one short broad vowel is put for another *ad libitum*. In the south of Ireland they write these aram, arar, ar, arre, arainn, arair, ara.

#### 4. Combinations with cum, or co, towards.

##### SINGULAR.

cugam, unto me.

cugar, cugar, unto thee.

cuirge, unto him.

cuirce, cuirce, unto her.

##### PLURAL.

cugainn, unto us.

cugarb, unto you.

cuca, unto them.

These combinations of cum, or co, with the personal pronouns, are pronounced in the south of Ireland as if written cúgam, cúgar, cuirge, cúgainn, ġcúair, cúġra, but in the north and west the ġ and c in the middle are distinctly pronounced.

#### 5. Combinations with ve, off, or from.

##### SINGULAR.

oim, off me.

oior, off thee.

oe, off him.

oi, off her.

##### PLURAL.

oinn, off us.

oib, off you.

oioib, off them.

In ancient manuscripts, in which the diphthong io seldom or never appears, the orthography of these combinations is oim, oir, oe, oi, oinn, oib, oib, or oiu, as ampull a m-beol ġac oune oiu, “the voice of penury in the mouth of each of them.”—*Aengus na n-aer*. In Connaught oioib is pronounced as if written oaobra, o, thick, which is not analogical, and not borne out by the authority of the written language. In the south of Ireland, and in the Highlands of Scotland, the o is always pronounced slender in these combinations, and correctly, if it be granted that the preposition is oe, not oo.—See *Stewart's Elements of Gaelic Grammar*, second edition, p. 129.

6. Combinations with *oo*, *to*.

SINGULAR.	PLURAL.
<i>oam</i> , to me.	<i>oúinn</i> , to us.
<i>ouit</i> , to thee.	<i>ouib</i> , <i>oaoib</i> , or <i>oib</i> , to you.
<i>oo</i> , to him.	<i>oóib</i> , to them.
<i>oi</i> , to her.	

It should be here remarked that the *o* in *oam*, *ouit*, *oo*, &c., is sometimes aspirated and sometimes not; that in the south of Ireland *oam* is generally pronounced *oum*, and sometimes even *um*, as *Tabair oam oo lám*, pronounced as if written *tabair um oo lám*. In ancient manuscripts *ouit*, to thee, is sometimes written *veit*, as *Ro baó riapaó veit co a toig*, *Curai, mac Daire doon-glom*, “*Curai, son of Daire of the fine hands, would be obedient to thee with his house*,” *Cormacan Eigeas*. In Connaught the *o* in *oi*, to her, is pronounced broad and generally aspirated, as well as in *oo*, to him, which is not contrary to analogy, as being made up of *oo* and *i*, but in the south of Ireland the *o* in *oi* is always pronounced slender, and aspirated or not according to the termination of the word which precedes it. Thus, if the preceding word ends in an unaspirated consonant the *o* retains its natural sound, as *tabair oi an t-airgeas*, give to her the money. But if it end in a vowel, or an aspirated consonant, the *o* is aspirated, as *tao ré oi airgeas agur ór*, he gave to her gold and silver. This is the only analogy which the author could observe in regulating the aspirations of the initial consonant of the compound pronouns among the speakers of the Irish language in the south of Ireland, and he has found it borne out by the authority of the best Irish manuscripts of the seventeenth century, in which aspiration (which is not always attended to in ancient manuscripts) was carefully marked. The following examples, extracted from a beautiful manuscript, by John Mac Torna O’Mulconry, of *Keating’s History of Ireland*, now in the Library of Trinity College, Dublin, will shew that the above rule is founded on the genius of the language of Ireland, as it was then spoken and written by one of the best hereditary expounders of the language in existence in the middle of the seventeenth century. *Do o-tuig opraig óir oi*, “so that he gave her a chain of gold,”

p. 78; ullmōigiz fleig mōir n-so, "they prepare a great feast for him," p. 100; az teačt a n-Éirinn só, "on his arrival in Ireland;" p. 111; iar m-beit pice bliadain i b-flaitiōir Connačt só, "after his being twenty years in the government of Connaught," p. 115; iar mapčain só trī céo bliadain, "after having lived three hundred years," p. 117; Tuz Ciarán a mallāčt só, "St. Ciaran gave him his curse," p. 117; Tuz Guaire an dealg óir baol 'n a bpuč só ar fon Dé, "Guaire gave him the golden pin which he had in his garment, for the sake of God," p. 119; tapčur peačt m-ba ačur tapb ar a fon si, "he offered her seven cows and a bull in return," p. 120; tre beit umol só, "for being obedient to him," p. 123; so bpič ġur ab é tuz polur an čpeioim ar túr sóib, "because it was he that first gave them the light of the faith," *Ib.*; ġo tiliōó a n-Albain só, till his return to Scotland," *Ib.*; tre mapbaó so óeunam só, "for his committing of murder," p. 124; iar o-teačt 'na fiaonairi só, "on his coming into his presence," p. 125; iar o-teačt ġo riččeač Čaiřil só, "after his coming to the royal house of Cashel," p. 143.

Óúinn, to us, or by us, is frequently, but incorrectly written óúin, and even óún, as "aoač óún az Dún Eachdach, "we were a night at Dun Eachdach."—*Cormacan Eigeas*.

In the west of Ireland, and most parts of the north, so, when combined with ib, ye, or you, is pronounced soib, and it is sometimes so written by Keating (see p. 144), and generally so by O'Molloy and Donlevy; but in the south it is always written and pronounced oib, the o being slender; but this is obviously not analogical, for it should be the form to represent the union of oe, off, or from, and ib, ye, or you.

#### 7. Combinations with eioir, or eaoair, between.

##### SINGULAR.

eaoam, between me.

eaoao, or eaoač, between thee.

eioir é, between him.

eioir í, between her.

##### PLURAL.

eaoairinn, between us.

eaoairib, between you.

eaoirra, between them.



The preposition *eiuir*, or *iuir*, never amalgamates with the pronouns *é* or *í* in the singular number, and Haliday and O'Brien are wrong in writing them so. Many examples could be produced from the best authorities to establish this fact, as in the *Battle of Magh Rath*, *ar m'caib in aipó-rig eiuir é ocu in t-upáar*, "before the king, and between him and the shot."—p. 152. *Eaopuib* is often written *etpauib* in old manuscripts, as *ocu in pectmao caih cuippiēp etpauib*, "and the seventh battle which shall be fought between you."—*Id.*, p. 12. *Eaoppra*, between them, is variously written in old manuscripts, but *etuppu*, or *etoppu*, is the most usual form.—*Vide Id.*, p. 84, *et passim*.

In the modern language, when the two persons between which the relation expressed by *eiuir* is denoted, are emphatically mentioned, the amalgamation of the pronoun and the preposition does not take place, as *eiuir me agur iao*, between me and them; *eiuir rinn agur é*, between us and him; *eiuir mé agur í*, between me and her.

#### 8. Combinations with *fa*, or *fo*, under.

SINGULAR.	PLURAL.
<i>fúm</i> , under me.	<i>fúinn</i> , under us.
<i>fúo</i> , or <i>fút</i> , under thee.	<i>fúib</i> , under you.
<i>foi</i> , or <i>faoi</i> , under him.	<i>fúta</i> , under them.
<i>fúite</i> , or <i>fuiti</i> , under her.	

The union of *fa*, or *fo*, under, and *é*, he, is variously written by modern Irish scholars *faoi*, *fúide*, *faide*, &c., but *foi* is the form most borne out by authority: *Riáio na h-eoú foi*, "the steeds ran under him."—*Battle of Magh Rath*, p. 82. In Munster this preposition is pronounced *fé*, and the union of it with the pronoun *e* is written *féig*, which, in the counties of Waterford and Kilkenny, is pronounced *féig* (the *g* not aspirated); but this is not to be approved of.

In Connaught *fúta*, under them, is pronounced as if written *fúta*, or *fúpa*, and in ancient manuscripts it is written *foeab* and *fúitib*.—See *Battle of Magh Rath*, p. 70.

9. Combinations with *ı*, in.

SINGULAR.	PLURAL.
ıonnam, in me.	ıonainn, in us.
ıonnao, or ıonnaτ, in thee.	ıonnaib̃, in you.
ann, in him.	ıonnaτa, in them.
innze, or innzi, in her.	

In ancient manuscripts, in which the diphthong *ıo* seldom or never occurs, these combinations are written *innam*, *innaz*, *ano*, *innze*; *innaino*, *innaĩb̃*, *inozĩb̃*.—See *Battle of Magh Rath*, pp. 42, 56, 58, *et passim*. And the orthography is variously modified by putting one short vowel for another, and substituting *no* for *nn*, which renders the orthography exceeding unfixed and uncertain.

10. Combinations with *ım*, or *um*, about.

SINGULAR.	PLURAL.
umam, about me.	umainn, about us.
umaao, or umaτ, about thee.	umaĩb̃, about you.
ume, about him.	umpa, about them.
umpe, or umpı, about her.	

The preposition with which these are combined is more frequently written *ım*; but I have retained the *um*, as the form adopted by other grammarians, and that most conformable with the modern pronunciation. In ancient manuscripts they are written *ıum*, *ımuτ*, *ımi*, *ımpı*, *ımuıno*, *ımuı̃b̃*, *ımpu*, with several variations, caused by substituting *u* for *ı* in the first syllable, by doubling the *m*, and one short vowel for another.—See *Battle of Magh Rath*, pp. 36, 37, 38, 48, 50, 170, 172, 186.

11. Combinations with *le*, or *pe*, with.

SINGULAR.	PLURAL.
lıom, leam, or ııom, with me.	lınn, or ıınn, with us.
leaz, or ııoz, with thee.	lı̃b̃, or ıı̃b̃, with you.
leıı, or ııı, with him.	leo, or ııu, with them.
lé, léı̃ze, or ııa, with her.	

It should be here remarked, that the preposition *pe*, or its combinations with the personal pronouns, though found in modern printed books and manuscripts, is not used in the spoken language in any part of Ireland, *le* being invariably used in its place. In ancient manuscripts *ppu* is very frequently used instead of *le*, or *pe*; and the combinations which it forms with the pronouns are as follow: *ppim*, *ppit*, *ppir*, *ppia*, *ppinn*, *ppib*, *ppiu*. We also meet in very correct manuscripts the forms, *lem*, *lat*, *lap*, *lei*, *lenn*, *lib*, *leo*. For these various forms, the reader is referred to the *Battle of Magh Rath*, pp. 10, 14, 24, 32, 34, 40, 44, 48, 50, 58, 66, 68, 74, and *Annals of the Four Masters*, *passim*. In *Cormac's Glossary*, *voce* *Coipe* *Órecáin*, *ppiu* is translated by the Latin *eis*, *ocur* *aobep* *ppiu*, "*et ille eis dixit.*" In Mac Quig's edition of the Irish Bible, *leačt* is used throughout for *leat*, with thee; but there is no authority for this form, except the pronunciation of the living language in parts of the counties of Westmeath and Longford.

### 12. Combinations with *o*, or *ua*, from.

SINGULAR.	PLURAL.
<i>uaim</i> , from me.	<i>uainn</i> , from us.
<i>uat</i> , from thee.	<i>uab</i> , from you.
<i>uaò</i> , from him.	<i>uača</i> , from them.
<i>uače</i> , or <i>uačì</i> , from her.	

These combinations are pronounced in the south of Ireland as if written *buam*, *buat*, *buatg*, *buainn*, *buab*, *uača*.—See *Observations on the Gaelic Language*, by Richard Mac Elligott, published in the Transactions of the Gaelic Society of Dublin, p. 21. And this form is found in manuscripts of considerable antiquity, as in an old life of St. Ceallach, of Kilmore Moy, written in vellum: *panğatup co cill ele bai ġairio buača*, "they came to another church which was not far from them."

*Uaò*, from him, is variously written, *uaò*, *uaiò*, *uaòā*, and *uaòe*.—See *Battle of Magh Rath*, pp. 50, 64, 232, 264, where it is written *uaòā*. In the Book of Lecan it is generally written *uaò*; but Duald Mac Firbis writes it both *uaò* and *uaòā*, as *Conaò uaò*



ainmnig̃teap, “so that it is from him the carn is named,” *Tribes and Customs of Hy-Fiachrach*, p. 100; Αοὺ, mac Cob̃thaiḡ, ἱρ υαὸα Ceneul Αοὸα, “Aodh, the son of Cobhthach; from him the Cinel Aodha are descended,” *Id.*, p. 54. It is difficult to decide, from the present pronunciation in the different provinces, which is the true form, but analogy would suggest that the last vowel should be slender. Uãta, from them, is pronounced in the province of Connaught as if written uãpu, and in ancient manuscripts is often written uãioib̃.—See *Battle of Magh Rath*, p. 38.

### 13. Combinations with poim̃, before.

SINGULAR.	PLURAL.
poim̃am, before me.	poim̃amn, before us.
poim̃ao, or poim̃aτ, before thee.	poim̃aib̃, before you.
poime, before him.	pómpa, before them.
poimpe, or poim̃pi, before her.	

In ancient manuscripts these combinations are often written, pemum, pemuτ, or pomuτ, peme, peimpe, pemuino, pemuib̃, nempu.—See *Battle of Magh Rath*, pp. 34, 42, 70, 74, 92, 96. But the o is also used in the oldest authorities.

### 14. Combinations with peac̃, beside.

SINGULAR.	PLURAL.
peac̃am, by, or beside me.	peac̃amn, by us.
peac̃ao, or peac̃aτ, by thee.	peac̃aib̃, by you.
peac̃ é, by him.	peac̃a, by them.
peac̃ í, by her.	

In ancient manuscripts these combinations are written peac̃am, peac̃aτ, &c.; or p̃scham, p̃schat̃, &c.; and peoc̃am, &c., is sometimes to be met with.

### 15. Combinations with tap, beyond, over.

SINGULAR.	PLURAL.
thopm, over me.	thoppamn, over us.
thop̃τ, over thee.	thoppaib̃, over you.
thap̃ip̃, over him.	tháppa, or thápp̃ta, over them.
tháip̃pe, or tháip̃pi, over her.	

In ancient writings ἐάρα, over them, is most generally written ταίρη. — See *Battle of Magh Rath*, p. 194.

16. *Combinations with τρέ, through.*

SINGULAR.	PLURAL.
τρέμ, through me.	τρέμν, through us.
τρέσ, through thee.	τρέβ, through you.
τρέο, through him.	τρέότα, through them.
τρέτε, or τρέτι, through her.	

In ancient writings these combinations are often written τρέμ, or τρεом, τρέт, or тρεот, трео, трінн, тріб, тріцу, треmpу, or треомпа. — See *Battle of Magh Rath*, pp. 194, 202. Rom імберз co мór треот, “I was much reviled for thee,” *Vit. Moling*. In the province of Connaught, тріо́та is pronounced as if written тріо́рú, but тріо́та in Munster.

17. *Combinations with уар, over, above.*

SINGULAR.	PLURAL.
уарам, above me.	уарамн, above us.
уарас, or уарат, above thee.	уараб, above you.
уара, above him.	уарта, above them.
уарте, or уарти, above her.	

These combinations are never used in the spoken language in any part of Ireland, the phrase or mo éionn, &c., being substituted for уарам; but it is of frequent occurrence in ancient manuscripts, with the spelling modified as usual, as will appear from the following examples: Críт íрам, Críт уарум, Críт оerrum, Críт туathum, “Christ beneath me, Christ above me, Christ to my right, Christ to my left,” *Hymn of St. Patrick*, in *Liber Hymnorum*; bennacht De atар уарум, “the blessing of God the Father over me,” *Bishop Sanctan’s Hymn*, *ibid.*; no epіг а бпуé mileo ocур а én gaile for forluamain уара, “his heroic fury rose, and his bird of valour fluttered over him,” *Battle of Magh Rath*, p. 32. Уартиб, or уартиб, the b not aspirated, is the form generally used in old manuscripts to express *over them*, though,

according to the analogies of the modern language, it would rather mean *over you (ye)*: *ocur Domnall mac Aeda férin, i n' áir-  
pígí for Éirinn uairtib rin uile*, “and Domhnall, son of Aedh,  
himself in the sovereignty of Erin over all these,” *Id.*, p. 24; *fil  
uairtib fri h-uair fepgí, nél na pola forðepgí*, “there is over  
them a cloud of deep red blood,” *Id.*, p. 78; *neoill eapbuapac  
uairtib*, “hovering clouds over them,” *H.* 3. 18. p. 60.

The emphatic postfixes of these combinations are nearly the same as those of the personal and possessive pronouns with which the preposition is amalgamated, viz., *ra* for the first and second person singular; *rean* for the third person singular; *ne*, or *ní*, for the first person plural; *ra*, or *re*, for the second person plural; and *ran*, or *rean*, for the third person plural.

The possessive pronouns also amalgamate with the pronouns, but not so extensively as the personal pronouns. The following are the principal combinations of this class :

1. *Combinations with aḡ, or ḡo, with.*

SINGULAR.	PLURAL.
com, or ḡom, with my.	coár, cóp, to our.
coo, or coṭ, &c., with thy.	co ḡap, to your.
cona, with his, with her's.	cona, with their.

2. *Combinations with oo, to.*

SINGULAR.	PLURAL.
oom, to my.	oár, to our.
ooo, oot, to thy.	oabap, to your.
oá, to his, to her's.	oá, to their.

In ancient manuscripts *oia* is very frequently used for *oá*, to his, her's, its, or their, as *oia bennachaó*, “for its blessing, i. e. for the blessing of it,” *Battle of Magh Rath*, p. 26; *oia bian-ṭioe*,



“of its hide,” *Cor. Gloss., voce* Ceipcàll. 'Ḑá, and even 'cá, which is a combination of αḡ, at, and α, his, her's, their's, is very often used in old writings, and in the living language, in some parts of Ireland, for o'α, as 'ḡα b-ḡiàòuḡaò, “to welcome them,” *Battle of Magh Rath*, p. 30; bui ḡá ḡeizem co ḡaòα, “and was viewing him for a long time,” *Id.*, p. 72.

### 3. Combinations with ḡo, under.

SINGULAR.	PLURAL.
ḡom, under my.	ḡoap, ḡop, under our.
ḡoo, under thy.	ḡo ḡap, under your.
ḡona, under his, her's.	ḡona, under their.

### 4. Combinations with i, in.

SINGULAR.	PLURAL.
am, in my.	'náp, in our.
ao, at, in thy.	ann ḡap, in your.
iona, or ina, in his, or in her's.	iona, or ina, in their.

### 5. Combinations with le, with.

SINGULAR.	PLURAL.
lem, with my.	le áḡ lep, with our.
leo, or let, with thy.	le ḡap, with your.
lena, with his, her's.	lena, with their.

In old manuscripts written lem, ppim, &c. The n in lena, which is merely inserted for the sake of strength and euphony, is not used in the Scotch Gaelic, which often causes a disagreeable hiatus in that dialect; and the Irish use of the euphonic n has been admired by the Erse grammarians. Stewart writes thus on this subject, in a note on the possessive pronoun *a*, in the second edition of his Gaelic Grammar, p. 70: “The Irish are not so much at a loss to avoid a *hiatus*, as they often use ‘na,’ for ‘a,’ *his*, which the [Scotch] translators of the Psalms have sometimes judiciously adopted, as—

‘An talamh tioram le na laimh  
Do chruthaich e 's do dhealbh.’”

*Psalms* xcv. 5.

6. *Combinations with ó, from.*

## SINGULAR.

óm, from my.

óo, óz, from thy.

ónα, from his, her's.

## PLURAL.

óαη, óη, from our.

ó βαη, from your.

ónα, from their.

Modern grammarians, however, think that it would add much to the clearness of the written language if these combinations were separated by hyphens and apostrophes, and they recommend ιονα, conα, ponα, lenα, óνα, τρένα, to be written ι n-α, co n-α, po n-α, le n-α, ó n-α, τρέ n-α; and οά, οάρ, &c., to be written ο'ά, ο'άρ, &c., and an apostrophe to be used where a vowel is omitted at the end, as οom', οoo', lem', τnem', &c.

The emphatic particles added to these combinations are the same as those postfixed to the combinations of the prepositions and the personal pronouns, with this difference, however, that they always follow the nouns to which the possessive pronouns belong, and become broad or slender according to the last vowel in such nouns.

Thus, if αμ' έεανη, in my head, be rendered emphatic, the emphatic particle will be placed, not after αμ, but immediately after the substantive, and its vowel must agree in class with the characteristic, or last vowel of the substantive, thus : αμ' έεανη-ρα, where, it will be observed, that the α in ρα agrees in class with the α in έεανη; but if the last vowel of the substantive be slender, then that of the emphatic particle will be slender also, as αμ' λάμη-ρε, "in my hand;" α μουντηρ-ριόε, "his people."—*Cor. Gloss., voce* Κοιρε όρεcam.

And if the substantive be immediately followed by an adjective, the emphatic particle will be placed after such adjective, as αμ' λάμη όειρ-ρε, in my right hand.

## CHAPTER V.

## OF VERBS.

THERE are three kinds of verbs, namely, active, passive, and neuter. They are inflected by voices, moods, tenses, numbers, and persons.

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SECTION 1.—*Of the Moods and Tenses.*

The moods are four, viz., the indicative, imperative, conditional, and infinitive, and some of the irregular verbs have a subjunctive mood.

The inflections of verbs, like those of nouns, are made by changes on the termination. Changes also take place at the beginning, but they are more for the sake of euphony than sense (though they sometimes help to point out the moods and tenses), and are caused by certain particles prefixed, which may frequently be left understood.

The same particles which are postfixed to personal pronouns are also subjoined to verbs for the sake of emphasis, as *ἵκωμ*, I run, *ἵκωμ-ρε*; *όλωμ*, I drink, *όλωμ-ρε*; *όλωι*, thou drinkest; *όλωι-ρε*; *όλωις*, they drink, *όλωις-ρεαν*.

The following examples will shew the use of these terminations in correct MSS.: *μαρῆ-ρα* me, “kill thou me,” *Keat. Hist.*, p. 76; *αν ᾔ-σείν βασι-ῤωμ α β-πλαῖσις Μυμάν*, “while he was in the



sovereignty of Munster," *Id.*, p. 142; *ap ba ir in cappur po genap-pioen*, "for he was born in the chariot," *Cor. Gloss.*, *voce* *Copmac*; *do bépam-ne ceé fopraéé niofa a leap ouizé*, "we will give thee every necessary assistance," *Vit. Moling*.

There are five tenses of the indicative mood, active, namely, 1, the simple present; 2, the consuetudinal, or habitual present; 3, the preterite, or simple past; 4, the consuetudinal past; and, 5, the future.

1. The simple present tense of an active verb denotes action in progress in this instant, or now, as *ceílím*, I conceal, Lat. *celo*.

2. The habitual, or consuetudinal present, expresses extended or habitual action, as *ceileánn ré*, he conceals, or is used to conceal.

The present tense in English has frequently this force, as "he resides in Dublin," in which *resides* has the same meaning as the consuetudinal present in Irish, *comnuíóeánn ré a m-óáile Áéa cliaé*, i. e. he usually resides, &c. The Irish attempt to introduce this tense even into English, as "HE BEES," "he does be," &c.

3. The simple past tense signifies past unextended action, as *ceileap*, I concealed, Lat. *celavi*.

4. The consuetudinal past denotes past extended or habitual action, as *ceílínn*, I used to conceal, Lat. *celabam*.

This tense is frequently used in Irish conversation, and hence the Irish are fond of it even in English, as "he used to be living in Dublin," or "he did be," &c.

5. The future tense simply foretells, as *ceilpead*, I will conceal, Lat. *celabo*.

There are two modes of expressing the persons; the first, and that now most generally used in the spoken

language, particularly in the province of Ulster, is the analytic form of the verb, with the pronouns separately expressed; the other, which is more general in the south of Ireland, and was used in the ancient language, is the synthetic form, in which the pronoun is concealed in the termination of the verb.

When the pronouns are separately expressed the verb has a common form for all the persons, singular and plural, as *ceilpíò mé*, I will conceal; *ceilpíò tú*, thou wilt conceal; *ceilpíò é*, he will conceal; *ceilpíò mìn*, we will conceal; *ceilpíò sib*, ye will conceal; *ceilpíò siad*, they will conceal; the termination *píò* being common to all the persons.

In this particular the Irish language nearly agrees with the colloquial dialect of the English, in which the verb varies its termination in the third person singular only, as :

SINGULAR.	PLURAL.
1. I call, <i>voco</i> .	1. we call, <i>vocamus</i> .
2. you call, <i>vocas</i> .	2. you call, <i>vocatis</i> .
3. he calls, <i>vocat</i> .	3. they call, <i>vocant</i> .

In the preter-imperfect tense of the English verb this agreement is still closer, thus :

SINGULAR.	PLURAL.
1. I called, <i>vocavi</i> .	1. we called, <i>vocavimus</i> .
2. you called, <i>vocavisti</i> .	2. you called, <i>vocavistis</i> .
3. he called, <i>vocavit</i> .	3. they called, <i>vocaverunt</i> .

Some Irish writers, however, among whom may be reckoned the two of the most remarkable Irish antiquaries of the seventeenth century, namely, Dr. Keating and Duaid Mac Firbis, use the synthetic form of the verb in the present and future tenses of the indicative mood, when the third person plural is expressed, as *ceilpíò siad*, they conceal; *ceilpíò siad*, they will conceal. But in

the past tense this could not be done, for *ceileaoap piao* would be incorrect, and seems to warrant the conclusion, that the introduction of the termination *io* for *io*, in the other two tenses, is not analogical. When, however, the nominative is a substantive, the synthetic termination is retained, as *ceileaoap oaoine an nio pin*, “men concealed that thing.”

When the personal pronoun is not expressed separately, the verb has a distinct terminational form (which in reality indicates the pronoun), for all the persons except the third person singular, with the termination of which the pronoun is never synthetically combined; and the form for this person, which ends in *io*, or *ao*, in the present and future tenses of the indicative, is that which is adopted for all the other persons, singular and plural, in the analytic form of the verb, when the pronouns are separately expressed. The two forms are here given, with their English and Latin parallels.

*Analytic Form.*

SINGULAR.	PLURAL.
1. <i>ceilio mé</i> , I conceal.	1. <i>ceilio pin</i> , we conceal.
2. <i>ceilio tú</i> , thou concealest.	2. <i>ceilio piö</i> , ye conceal.
3. <i>ceilio pé</i> , he conceals.	3. <i>ceilio piao</i> , they conceal.

*Synthetic Form.*

SINGULAR.	PLURAL.
1. <i>ceilm</i> , <i>celo</i> .	1. <i>ceilmio</i> , <i>celamus</i> .
2. <i>ceilip</i> , <i>celas</i> .	2. <i>ceilti</i> , <i>celatis</i> .
3. <i>ceilio pé</i> , <i>celat ille</i> .	3. <i>ceilio</i> , <i>celant</i> .

As the third person singular has no synthetic form, the pronoun must be always expressed, unless it be understood, where the construction of the sentence permits an ellipsis of it. Indeed, it is very convenient in this, and all other languages, that this person



should be always expressed, because the third person is generally absent, and it becomes, therefore, necessary to express the pronoun, to denote its gender; whereas the first and second persons, being always supposed to be present, there is no necessity of marking any distinction of gender in them.

It will be observed that in this particular the Irish essentially differs from the classical languages; for although in Latin it is correct to say *tu legis, vos negligitis*, yet in Irish we cannot say *ceilm mé*, or *ceilip tú*, but *ceilbó mé*, *ceilbó tú*; for as the verbal termination is actually the personal pronoun amalgamated with the verb, it would be obviously redundant to place the pronoun after this termination, which would be in reality expressing the pronoun twice.

To explain this, it must be observed, that the word *ceilm*, I conceal, is as much a compound of the verb *ceil*, conceal, and the pronoun *mé*, I, as the word *agam*, with me, is of the preposition *ag*, with, and me, I; and as it would be clearly tautology to place me after *agam*, so would it be equally redundant to place it after *ceilm*; hence, whenever *mé* occurs after the synthetic form of any verb active we know it to be not the nominative, but the accusative, governed by the verb; for example, *ceilm me* would not mean "I conceal," but "I conceal me," or "I conceal myself." The other persons are much more disguised in the verb than the first person singular, as *ceilmíó*, for *ceilí rinn<sup>k</sup>*; but the same disguising also takes place in the combination of the pronouns with the prepositions, as *pompá*, before them, for *poim iao*; *leo*, for *le iao*, &c.

Notwithstanding this evident principle of the language, some writers, following the analogies of Latin, often place the pronoun after the synthetic form of the third person plural, in the present and future tenses of the indicative mood.—See above.

<sup>k</sup> So much is the termination *míó*, or *maio*, considered to contain the pronoun, that some Irish scholars consider it an old form of the pronoun retained in the verb, though obsolete as a per-

sonal pronoun. The author has also often heard young persons use it for the pronoun, as *cuipeabó maio-ne go b-ti tuia*, for *cuipeabó rinne*, &c., "we were sent to thee."



laoc o' fíor a lunge, "he then *bids* them farewell, and *proceeds* with his hundred heroes towards his ship," *Keat. Hist.*, p. 51.

This termination is also used in the simple present tense, and even in the future of the indicative, as cío ríó iarrur ríó Tempac, "though the king of Tara seeks peace," *Battle of Magh Rath*, p. 42; ceó nı cınœp Dia oo neoch, "whatever God *predestines* for a person," *St. Columbkille* (H. 3. 18.); Ag Sru, mac Earpu rgarur Papéalón agur clanna Neimhı̄o pe poile, "In Sru, son of Easru, Parthalon and the Clann Neimhidh branch off from each other," *Keat. Hist.*, p. 33; cnám éirg íluicpeap, "the bone of a fish which he shall swallow," *Id.*, p. 90; map foillrígı̄or an pann, "as this quatrain shews," *Id.*, p. 50.

To account for the initial changes which will appear in the conjugation of the verb, it will be necessary to give here a list of such particles as aspirate the initial consonant of all regular, and most of the irregular verbs<sup>1</sup>:

1. Ar, whether (an abbreviation of an, whether), and po, sign of the past tense. This is never prefixed but to the past tense, as ar céil pe? did he conceal?

2. Oo and po, signs of the past tense, as oo céileap, or po céileap, I concealed.

3. Ğup, that (compounded of ġo, that, and po, sign of the past tense), as ġup céilı̄p, that thou didst conceal. This is never used except before the past tense, save only in its union with the assertive verb ı̄p, or ab, as ġupab é, that it is he.

4. Má, if, prefixed to all the tenses of the indicative mood, as má ceilım, if I conceal; má ceileap, if I concealed; má céilpeao, if I will conceal; má céilpeap é, if it will be concealed.

5. Map, as, like as; map foillrígı̄eap an file, "as the poet shews;" map a n-abap, "where he says," *Keat. Hist. Irel.*, p. 41.

<sup>1</sup> The irregular verbs oeı̄pım, I say, and pağam, I find, offer some exception.



6. *Nácap*, which not, that not, *ut non*; as *nácap céil ré*, that he did not conceal. This is compounded of *nać* and *po*, sign of the past tense, and is often contracted to *náp*, as *Deirim-ré náp céil*, I say that he concealed not.

7. *Ní*, not, *non*; prefixed to the present and future, as *ní céilim*, I conceal not; *ní céilfir*, thou wilt not conceal.

8. *Níop*, not. This, which is compounded of *ní*, not, and *po*, sign of the past tense, is never prefixed except to the past tense, as *níop céil*, he did not conceal.

9. *Noćap*, not; as *noćap fáḡaib*, “he did not leave,” *Keat. Hist. Irel.*, p. 44.

10. *Sul*, before; as *pul céilpeap é*, before it will be concealed.

*Do* is the only simple prefix used in the modern language to denote the past tense, *po* being never employed, except as contracted in the combinations *ap*, *ḡup*, *naćap*, *náp*, *níop*, which, as has been said, are abbreviations of *ḡo po*, *nać po*, *ná po*, *ní po*. But in ancient MSS. various particles are used, as *ad*, *at*, *att*, *do*, *doḡ*, *po*, *poḡ*, *no*, *noḡ*, *noṡ*, *ra*, *po*, *poḡur*, *poḡ*, *poḡn*, *poḡ*, *poṡ*; and these frequently carry the force of the relative *a*, *who*, and even of a personal pronoun in the accusative case, as shall be shewn in the Syntax.

Stewart has fallen into a great error in saying (*Gælic Grammar*, second edition, p. 84, note *z*), that *ono* is used in one Irish MS. of high authority as a prefix to the preter tense, for the *ono*, which occurs in ancient MSS., is an expletive particle, having nearly the same force as the Latin *autem*, or *vero*, or the Greek *ἄλλὰ* or *ἀλλὰ*, as I shall shew in treating of Adverbs and Conjunctions.

The *níop* of the modern language is generally written *nír* in ancient writings, and sometimes *ní po*, as *ní po aipir*, “he did not delay.”—*Battle of Magh Rath*, p. 46.

In most parts of Ireland *pul*, *before*, has some syllable post-fixed, as *a*, *fá*, *má*; but such postfixes are seldom found in correct manuscripts. The following examples of its use occur in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*: *pul puḡaḡ Abrahám*, “before Abraham was born,” p. 30; *pul éáinḡ Paḡruḡ a n-Ćirinn*, “before St. Patrick came to Ire-

land," p. 41; *ful do éionnrđam Fenuir an rđol*, "before Fenius began the school," p. 43; *ful laibeopam ap ériall Niuil ó'n Scitia do'n Eiript*, "before we shall speak of Niul's departure from Scythia for Egypt," p. 44; *ful do érialladap mic Ippael tpe Mhuir Ruaid*, "before the sons of Israel passed through the Red Sea," p. 47; *ful fuair báp*, "before he died," p. 111; *ful tanđadap Đaill a n-Eirínn*, "before the English came to Ireland," *Ibid.*; *ful páinđ an láđair*, "before he reached the spot," p. 124; *ful páinđ leir féin teact*, "before he himself could come," p. 167; *ful páp cpioénuđioó í*, "before it was concluded," p. 174.

In some parts of the county of Kilkenny, *ful* is pronounced *reap*; but this is a mere local barbarity.

The following particles cause ellipses of such consonants as admit of eclipsis, and require *n* prefixed to initial vowels :

1. *An*, whether; Lat. *an*; as *an đ-ceilp*? Dost thou conceal?
2. *Đo*, that; *ut*, or *utinam*; as *đo đ-ceilp*, that thou concealest, or, mayest thou conceal.
3. *Đá*, náp, if; in the past tense; sign of the conditional mood, as *đá đ-ceilpínn*, if I would or should conceal.
4. *Iap*, after; as *iap đ-ceilt*, after concealing. But this is placed before verbal nouns, and is never used before any tense of the indicative or other moods.
5. *Map* a, where, in which; as *map a n-deip*, where he says.
6. *Muna*, unless; as *muna đ-ceilpí*, unless thou wilt conceal.
7. *Nac*, which not, that not, *non*, *nec*, *neque*, *qui non*, *anne*; as *deipim-pe nac đ-ceilim*, I say that I conceal not; *an t'é nac đ-ceiléann*, he that does not conceal. This becomes *nacap* and *náp* in the past tense.
8. *Noća*, not; as *noća đ-ceilim*, I do not conceal. This causes *n* to be prefixed to *p*, as *noća n-pađam*, we do not find; *noća n-pizip mac duine cuić d'a n-dénann ré cpuinne*, "the son of a man knoweth not for whom he maketh a gathering," *St. Columbkille's Poem*, in H. 3. 18, p. 320.

When the relative α, who, is preceded by a preposition expressed or understood, the initial consonant of the verb which immediately follows it will be eclipsed, if of the class which admits of eclipsis; and if the initial of the verb be a vowel it will have n prefixed; as ó α δ-τάμῃ, from whom came; ó α n-εἰριζέαν, from which rises; but if the particle πο, or an abbreviation of it, follows the relative α, then the initial consonant of the verb immediately following it will be under the influence of this particle, and suffer aspiration instead of eclipsis, as Ἀδὰμ ὅρ παράμαρ, i. e. Ἀδὰμ ὅ α πο páραμαρ, “Adam from whom we have sprung.”

In the counties of Kilkenny, Waterford, and Tipperary, nać is generally pronounced ná, except in those situations where the assertive verb 17 is understood; as δεῖρῖμ-ρε nać ḃ-ful, pronounced as if written δεῖρῖμ-ρε ná ful. In John Mac Torna O’Mulconry’s copy of *Keating’s History of Ireland*, the initial of the verb is never eclipsed after nać; ex. Ράιὸρ Μόχυδα ρῖρ na τεαάταιḃ nać ρυεϋὸδ, αḡυρ nać τρέιγϋὸδ Ραḃαῖν, “St. Mochuda says to the messengers that he would not leave or depart from Rathain.”—*Keat. Hist.*, p. 130. When 17 is understood, the ć is pronounced in these counties, as δεῖρῖμ-ρε nać é, I say that *it is* not he; μεα-ραῖμ nać eaò, I suppose *it is* not.

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## SECTION 2.—*Of the Assertive or Impersonal Verb* 17.

The simplest verb in this language is 17, which corresponds with the *copula* of logicians, and may with propriety be called the assertive verb. In the modern language it always takes the accusative forms of the pronouns é, í, and ιαδ, after it, and is thus inflected :



INDICATIVE MOOD.

*Present tense*, 17, it is.

*Past tense*, ba, it was.

*Future tense*, bu1, it will be.

SUBJUNCTIVE MOOD.

g1u1 ab, that it is.

CONDITIONAL MOOD.

ba m-baò, if it were.

ge m-baò, though it were.

Although these are the usual and most correct forms of this verb, still a variety of spellings occur in ancient, and even in modern MSS. and books, to the no small confusion of the learner. These shall be here set down :

INDICATIVE MOOD.

*Present tense*, 17, a17, it is.

*Past tense*, ba, buò, fa, pobaò, pob, pop, it was.

*Future tense*, bu1, buò, biò, pu, it will be.

SUBJUNCTIVE MOOD.

g1u1 ab, copb, that it is.

CONDITIONAL MOOD.

ba m-baò, bamab, diamab, if it were.

ge m-baò, gémaò, though it were.

co m-baò, comab, cumab, conib, so that it might be.

A synthetic union of this verb with personal pronouns and conjunctions is often found, in the present and past tenses, in ancient manuscripts. The following synopsis of these forms is here annexed, for the use of such as wish to study ancient Irish writings:

INDICATIVE MOOD.

*Present Tense.*

SINGULAR.

1. 1pam, *or* am, it is I.
2. 1pat, *or* at, it is thou.
3. 1p he, *or* it é, it is he.

PLURAL.

1. 1pinn, *or* amne, it is we.
2. 1pib, it is ye.
3. 1pit, 1p1at, it, at, it is they.

*Past Tense.*

SINGULAR.

1. bam, pobram, *or* popram, it was I.
2. bat, *or* pobat, it was thou.
3. ba h-e, pobe, pobað, popað, *or* popé, it was he.

PLURAL.

1. bam, *or* pobramne, it was we.
2. bapib, *or* poppib, it was ye.
3. bat, baóir, poptap, *or* poppat, it was they.

SUBJUNCTIVE MOOD.

SINGULAR.

1. copbam, that it was I.
2. copbat, that it was thou.
3. copb é, *or* gupab é, that it was he.

PLURAL.

1. copbamne, that it was me.
2. copbpib, that it was ye.
3. comopar, that it was they.

Various other combinations of the pronouns and conjunctions with this verb occur in old manuscripts, which the student of the ancient Irish language should become familiar with; as napbat, be thou not, or mayest thou not be; comóir, until they would be; n1pbram, I was not; géppram, although I was; minab, unless it be; níp, it was not; napéir, that it would not be they; ceptar, who they were; popr, or pobr, it would be.

The following examples of the simple and combined forms of this verb are here subjoined, to point out its application, particularly in ancient compositions: 1p mé an fear, I am the man; ba bpónac in pig de rin, "the king was sorry for that," *Battle of Magh Rath*, p. 24; Deapbpopgaill fa h-ainm oí, "Dervorgilla was her name," *Keat. Hist.*, p. 5; Eunna Aighn1oc fa h-ainm oo, "Enna Aighn1och was his name," *Id.*, p. 71; oir ar tu bur aom-bean oam-fa ó ro amac, "for thou shalt be my only wife from this out," *Id.*, p. 90; n1 pu ren maé, it will not be good success,"

*Battle of Magh Rath*, p. 18; *bib olc buib*, "it shall be evil to you," *Id.*, p. 22; *Am ua rig*, "I am the grandson of a king," *Id.*, p. 202; *Iram cuiboi-ri*, "I am more fit," *Id.*, p. 68; *Am buioeé oe*, "I am thankful of him;" *am mac oo rig* *Lochlano*, "I am the son of the king of Lochlann," *Id.*, p. 80; *am cinnte oe anor*, "I am certain of it now," *Id.*, p. 145; *am uaimnioé pép an rig*, "I am fearful of the king," *Keat. Hist.*, p. 126; *maó am caillioé-ra, ol riri, ar caillioé oo mátaip-ri*, "if I am a hag, said she, thy mother is a hag," *Id.*, p. 109; *at mac rig-ra*, "thou art the son of a king," *Battle of Magh Rath*, p. 80; *ar atgeon-ra ipat riló*, "for I perceive that thou art a poet," *Id.*, p. 68; *at ririḡ*, "thou art a seer," *Id.*, p. 14; *po fearp it fáp in Fenechur i convelḡ fepb n-De*, "it is known that the Fenechus law is void in comparison with the word of God," *Cor. Gloss.*, *voce* *Fepb*; *ipit imoa a loca*, "many are its lakes," *Irish Version of Nennius*; *at mópa na h-aiteiri oo pasat fopit*, "great are the injuries which were inflicted on thee," *Battle of Magh Rath*, p. 30; *it ḡall po řiuóepzap a n-Érinn ar túp*, "for it was the Gauls that first fixed them in Ireland," *Cor. Gloss.*, *voce* *ḡall*; *Teotoiri pop áipo-rig in domain in tan rin*, "Theodosius was monarch of the world at that time," *H. 3. 17. p. 1*; *popzap iao basap aipocapu*, "they were the most illustrious," *Annals of the Four Masters*, *ad ann. 1567*; *popzap lia ammapb inna a m-beo*, "their dead were more numerous than their living," *Book of Leinster*, p. 25, *b*; *ocur ba oo apḡao basip mence*, "and it was of silver they were oftenest made," *Cor. Gloss.*, *voce* *Ana*; *napbat bponac-ra*, "be thou not sorrowful," *Battle of Magh Rath*, p. 50; *po poimn boib comoap oaeénaio*, "he distributed [the food] among them till they were satiated," *Vit. Moling*; *rib-ri aḡ oul pobp fepn anaó*, "ye are going, better it were to stay," *Battle of Magh Rath*, p. 62; *napbat oimoad-ra*, "be not thou sorrowful," *Id.*; *ar beapzapap ríoe napoir opuitch no beapnraó a b-pleiḡ ar túp*, "they said that it should not be Druids that would first partake of their banquet," *Book of Lismore*, fol. 47, *b, b*; *ar nab tuipledac*, "in order that it might not be slippery," *Cor. Gloss.*, *voce* *Opoidet*; *ní oip oo peét minab maiz*, "law is not right unless it be good," *Id.*, *voce*



Ḥno ; nīp maḥzað la nech, “it was not wonderful to any one ;” comarc ceptar iao, “she asked who they were,” *Id.*, voce Ppull.

Having now pointed out the various ancient forms and synthetic combinations of this verb, I shall next exhibit its peculiar idiomatic applications in the modern language. But before I enter upon this subject, it will be curious to notice, that O’Molloy, who calls it by the strange appellation of *articulus*, has the following remarks on this verb.

“*Articulus* ar in Oratione importat affirmatiuum tanquam esset verbum affirmans, sicut nī negationem de se præsentis temporis, vt ar maith Tsohḡ, latinè, *Thadæus est bonus* ; nī maith Tsohḡ, id est, *Thadæus non est bonus* ; verùm si post nī præcedat buoh, significabitur negatio pro futuro, vt nī buoh maith Tsohḡ, latinè, *Thadæus non erit bonus*, cuius tamen contradictio significabitur deleto nī, remanente buoh, vt buoh maith Tsohḡ. Si autem sermo sit de præterito, ita vt bonitas de Thadæo negetur, transit nī in nīp, vt nīp mhaith Tsohḡ, vel si ita, vt affirmetur bonitas, sufficit præmitti buoh ante maith, si aspiretur m, vt buoh mhaith Tsohḡ, latinè, *Thadæus erat bonus* ; si enim non aspiretur m, sensus erit *Thadæus erit bonus*. Item si præmittatur nī ante buoh, sensus erit *Thadæus non erit bonus*. Similiter b transit in buḡ, ad affirmandum de futuro, vt in bhup feapp, id est *melius erit*, sed nec malè dicitur in eodem sensu buoh fspp, cuius contradictio est nī buoh feapp. Sic ou buoh fspp, de futuro affirmat quòd meliùs foret. Item transit nī in nach, vt cum dico oeipim nach feapp, latinè dico *quod non melius*, cuius oppositum significatur commutatione prædicti nach in ḡup. Pòrro articulus nach et ar præpositus adiectiuo comparatiuo importato per feapp, sicuti ar et nī opponuntur sicut affirmatio et negatio, vt 17 feapp, nī feapp, vel nach feapp. Similiter nī et nach, transeunt in articulum nap afficientem tempus præteritum, vt nap pheapp, cui contradicit ḡupab seù ḡup appositione bh ad feapp vt ḡupab pheapp, vel potius ḡup bhfeapp.”—*Grammatica Latino-Hibernica*, pp. 103, 104, 105.

It has sometimes puzzled Irish grammarians to point out the difference of meaning between the verbs 17, táim, bíom, and b-fuilm ;

but to any one who has studied the genius of the language this difference is obvious. It is this: 17 is the simple copula of logicians, being merely used for assertion, that is, to connect an attribute with its subject, or to predicate one thing of another, as 17 mé polup an domáin, I am the light of the world. But in all sentences in which existence is combined with locality *atá* is to be used. Mr. Patrick Lynch, in his *Introduction to the Irish Language*, has the following very accurate remarks on this subject, which are well worth quoting here for the consideration of the learner, pp. 16, 17: "Every Proposition or Phrase includes two separate ideas or terms. That of which something is affirmed or denied is called the subject or agent, stiled by grammarians the *nominative* or preceding case; the other term, denoting what is affirmatively or negatively asserted of the subject, is called the *Attribute*. There is another word employed to connect these two ideas, denominated a *Copula*, or Verb. In various languages there is, strictly speaking, but one Verb for designating this mental affirmation viz. *is* and the inflections of *am*, *was*, *be*. All other Verbs express not an act of the mind, but so far as they severally include the *substantive* Verb *is*, into which all adjective Verbs may be ultimately resolved; thus Patrick *loves*, *reads*, *walks*, are of equal import with the phrases Patrick *love-is*, *read-is*, *walk-is*, or, as logicians make it, *is* loving, *is* reading, *is* walking.—*Vide Lynch's English Grammar in Verse and Prose*, pp. 33, 34. In English and Latin the substantive verb *est*, *is*, serves for this affirmation. But in Irish we have two substantive verbs for designating it: and though *is-me* and *ataim* may, to some, appear to be of a similar import, yet they are not in reality so, nor can the one be substituted for the other. The radical Verb *is* (*iss*) *me* seems to have been originally invented for simply shewing, that the subject of discourse barely *is*, or *exists*, while *atá-me*, or *'taim*, denotes existence with reference to its state or locality, thus modifying the affirmation of simple *being* or *essence* by determining its condition place or time: as *is me ata ann*. *It is me* (or *I*), *that am here*. This with many other peculiarities in our Irish Verbs seems to require further investigation."

It is a very strange peculiarity in this language that the sub-



stantive verb *ṫá* can never ascribe a predicate to its subject without the aid of the preposition *ṫ*, or *ann*, as *ṫá re 'n α ṫáḡapṫ*, he is a priest; lit. he is *in his* priest; *ḃṫ ré 'n α ṫṫḡ*, he was a king; lit. *in his* king. It may be curious to remark, that although in the application of these two verbs a strict attention to logical distinctions must be observed, still the native Irish speaker never finds any difficulty in applying them correctly.

When one substantive is predicated of another by this verb *ṫ*, and an adjective of praise or dispraise is connected with the predicate, it is never put in the genitive case, as *ṫeap ṫ móp ṫáḡ*, a man who is of great prosperity; *ṫeap ḃá móp ṫáḡ*, a man who was of great prosperity; *an ṫeap ḃá caomṫe cṫuth*, the man who was of fairest form; *an ṫeap ṫ mó cṫall*, the man of greatest sense. In such sentences the predicated noun would be in the genitive or ablative case in Latin, and in English would be governed by the preposition *of*; but in Irish it is actually the nominative case, coming after the assertive verb *ṫ*; and it is not easy to explain grammatically how it comes to have the force of the genitive or ablative in Latin; yet such it has, beyond a doubt. When no verb is used, the latter noun may be connected by the preposition *ḡo*, or *co*, *with*, as *ṫeap ḡo nḡnúṫ beoḡá*, a man *with* a lively countenance. But when the verb *ṫ* is used, this preposition cannot be introduced, but we must say *ṫeap ṫ beoḡá ḡnúṫ*. It should be noticed here, that this form of expression cannot be resolved by *ṫeap—ṫ beoḡá α ḡnúṫ*, a man—lively is his countenance; but that it means fully and distinctly “a man of a lively countenance,” though no satisfactory grammatical reason has yet been assigned for this mode of construction. In examining this idiom, the student should have the following accurate observation on the English language before his mind:

“In the English, as in all other languages, a great number of expressions, scarcely warrantable in strict Syntax, become part and parcel of the language. To condemn these at once is unphilosophical. The better method is to account for them. The currency of an expression is *prima facie* evidence of some grammatical reason existing for it.”—*The English Language*, by Professor Latham, p. 358.



Before closing the remarks on this verb, it will be necessary to correct an error of the Rev. Paul O'Brien, who says, in his *Irish Grammar*, p. 91, the verb *ir* "can form no sentence without a repetition of itself, the aid of its past tense, or of *ta*." No error could be greater than this; for, *ir fear me*, "I am a man;" *ir fuar an la é*, "it is a cold day," are perfect sentences, and contain no repetition of the same verb, and require no other verb to complete the sense.

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### SECTION 3.—Of the Verb Substantive.

The verb substantive *taim*, or *bim*, is thus conjugated :

#### INDICATIVE MOOD.

##### *Present Tense.*

SINGULAR.	PLURAL.
1. <i>taim</i> , I am.	1. <i>taimaisio</i> , we are.
2. <i>taip</i> , thou art.	2. <i>taipaisio</i> , you are.
3. <i>ta ré</i> , he is.	3. <i>taio</i> , they are.

The particle *a* is often prefixed to the present tense of this verb, for the sake of euphony, or emphasis, as *ataim*.

*Taip* is the synthetic form to express *thou art*, usually found in modern MSS. and books, and that most generally in use, in common conversation, in the southern half of Ireland. But *atai* often occurs in ancient writings, and *ataio* in modern, as *ataí at' aenap*, "thou art alone," *Battle of Magh Rath*, p. 136; *oir ir ocum-ra atáí*, "for it is to me thou art, i. e. belongest," *Id.*, p. 48; *congimáil na b-pilibó ataoi d'at'cor a h-Eirinn*, "thou art keeping the poets from being banished from Ireland," *Keat. Hist.*, p. 125; *A Thuaire, ol an ri, an pam cúmáctar-pe do bol ort a taoi ag trom-gul do'n ionnur poim*, "O Guaire, said the king, is it because my

powers have prevailed over thee, that thou weepest in that manner?" *Id.*, p. 119. In the county of Kerry they say *ταοιν tu*, thou art; but this is corrupt, and not to be imitated.

The synthetic form for the first person plural of this tense is variously pronounced in the provinces, as *τάμῦο*, *τάμαοιο*, and *τάιμίο*. Keating writes *ατάμαιο* (*μάιο* short), as *οιρ αταμαιο* *αγά cloir o bél go bél*, "we are hearing it from mouth to mouth," *Hist. Irel.*, p. 94. But O'Molloy and others write it—*μαοιο*. This stands in great need of some established rule.—See Regular Verb.

*Ταταοι, ye are*, is found in the best manuscripts, except that in the more ancient ones it is written *ταται*, or *ατάται*, as *ατάται α n-oenbaile*, "ye are in one place," *Battle of Magh Rath*, p. 62. The synthetic form for the third person plural is variously written in old manuscripts, *ατάιο*, *ατάιτ*, *ατάο*, *ατάτ*; *vide Id.*, pp. 38, 82, *et passim*.

### Consuetudinal Present.

#### SINGULAR.

1. *βίοιμ*, or *βίμ*, I usually am.
2. *βιόιρ*, or *βίρ*, thou usually art.
3. *βίθεανν ré*, or *βιονν re*, he usually is.

#### PRESENT.

1. *βίμίο*, *βίομαοιο*, or *βίο-μαιο*, we usually are.
2. *βίεί*, you usually are.
3. *βίόιο*, or *βίο*, they usually are.

Or *βίθεανν*, or *βιονν μέ*, *τού*, *ρέ*, &c., the verb having the same termination, to agree with all the persons. *Θιόμίο*, or *βίμίο*, the synthetic form of the first person plural of this verb, is as often written *βίομῦο*, or *βίομαοιο*, and pronounced *βίομοιο* (the *m* being broad, and the last syllable short or long.—See Regular Verb.

### Past Tense.

#### SINGULAR.

1. *βίθεαρ*, or *βίορ*, I was.
2. *βιόιρ*, or *βίρ*, thou wast.
3. *βίό*, or *βί ré*, he was.

#### PLURAL.

1. *βίθεαμαρ*, or *βίομαρ*, we were.
2. *βίθεαβάρ*, or *βίοβάρ*, thou wert.
3. *βίθεασαρ*, or *βίοσαρ*, they were.

Do and po are generally prefixed to this tense in ancient and modern writings. In ancient manuscripts the past tense of this verb is written báρ, or báðap, báðair, or báρ, bá ré, bamap, báðap, báðap. And this form is used by Keating, the Four Masters, Duald Mac Firbis, and other writers of the seventeenth century, but no trace of it is now observable in the spoken language. For the modern bí, was, ancient writers often use baoi, boi, bui, boei, uoei, which renders their writings very obscure to modern Irish scholars.

### Consuetudinal Past.

#### SINGULAR.

#### PLURAL.

- |   |   |
|---|---|
| 1. Bíomn, <i>or</i> bínn, I used to be.         | 1. Bíbmír, <i>or</i> íomair, we used to be. |
| 2. Bíðeá, <i>or</i> bíðea, thou usedst to be.   | 2. Bíéí, you used to be.                    |
| 3. Bíðeao ré, <i>or</i> bíoò ré, he used to be. | 3. Bíóir, they used to be.                  |

Đhíðeao, *or* bíoò ré; the third person singular of this tense is pronounced bíðeac, *or* bíoc ré, throughout the southern half of Ireland.

### Future Tense.

#### SINGULAR.

#### PLURAL.

- |  |   |
|--|---|
| 1. biao, <i>or</i> beidheao, I will be.  | 1. biaðmaio, <i>or</i> beidmío, we will be. |
| 2. biap, <i>or</i> beidip, thou wilt be. | 2. biaðaiò, <i>or</i> beidíò, you will be.  |
| 3. biaio, <i>or</i> beid ré, he will be. | 3. biaðao, <i>or</i> beidío, they will be.  |

The emphatic form of beidip, *or* biaðap, thou shalt be, is sometimes written biapu for biap-re, as in the *Battle of Magh Rath*, p. 190: nı biapu ag bagur o'n láiri-pea amac, "for thou shalt not threaten from this day forth." The negative of the third person singular is written noça bia, i. e. "it shall not be," in the Poem attributed to St. Columbkille, preserved in a MS. in Trinity College (H. 3. 18.), already quoted. In many parts of Munster beig ré is used for beid, *or* biaio ré, he will be, but it must be considered a great corruption, and is ascribed to the tendency of the Munster dialect to terminate in igh.



## IMPERATIVE MOOD.

## SINGULAR.

## PLURAL.

- |                                       |  |
|---------------------------------------|--|
| 1. . . . .                            | 1. bíðmaoir, bímír, or bíomaioir, let us be. |
| 2. bí, be thou.                       | 2. bíóió, be ye.                             |
| 3. bíðeáó ré, or bíóó ré, let him be. | 3. bíóír, let them be.                       |

The form for the third person singular is pronounced bíðeác, or bíóó ré, throughout the southern half of Ireland, but bíom in the north and west. The form for the first person plural varies a good deal throughout the provinces, and wants a grammatical standard. The author would recommend the form bímír, as it would perfectly agree with bíóír, the universally approved form for the third person plural. In South Leinster and East Munster they say bíomuir, and Dr. Neilson gives bíðmaioir, which is the form used in Ulster. But bíðmaioir is more properly the indicative form, and means *we are* rather than *let us be*. Bíóió is the only form for the second person plural found in correct printed books and manuscripts, and yet bígíó is the form used in the spoken language<sup>m</sup> in every part of Ireland, and *bigidhe* is given as the only synthetic form by Neilson, who had little or no acquaintance with the ancient Irish manuscripts.

## SUBJUNCTIVE MOOD.

*Present Tense.*

## SINGULAR.

## PLURAL.

- |                                |   |
|--------------------------------|---|
| 1. go b-fuilm, that I am.      | 1. go b-fuilmio, go b-fuileam, that we are. |
| 2. go b-fuilir, that thou art. | 2. go b-fuileí, that ye are.                |
| 3. go b-fuil ré, that he is.   | 3. go b-fuilio, that they are.              |

<sup>m</sup> So much is this termination now established for this person in all the verbs, that in some of the mountainous districts some

boys, when beginning to speak English, are heard to say *come-aigíoe*, for “come ye.”

*Past Tense.*

## SINGULAR.

1. ȝo paḃar, that I was.
2. ȝo paḃar that thou wast.
3. ȝo paib, *or* paibe ré, that  
he was.

## PLURAL.

1. ȝo paḃamar, that we were.
2. ȝo paḃaḃar, that ye were.
3. ȝ paḃaoar, that they were.

Öh-fulim, in the present tense, and paḃar, in the past, are called the subjunctive mood of the verb táim, although, properly speaking, derived from other obsolete verbs. This mood (which the regular verbs want altogether—see p. 179) is never used in the modern language, except after the particles an, whether; ȝo, that; cá, where; ní, not; nać, not, or which not; noća, not; or after the relative when preceded by a preposition, as an b-ful ré, is he? raoilim ȝo b-fulip, I think that thou art; cá-b-fulio, where are they? ní ful ré beo, he is not alive; nać b-ful pe beó, is he not alive; an té nać b-ful paibip, he who is not rich; ó a b-fulio, from whom they are; oála Néill ap a b-fulmío ag tráćta, “with respect to Niall, of whom we are treating,” *Keat. Hist.*, p. 109. The form tá is never used after any of these particles in the modern language, but in the ancient manuscripts tá is as often used in these situations as ful, or pil, as Ȝaeoal Ȝlar ó táit Ȝaeoíl, “Gaedal Glas, from whom the Gaels are [descended],” *B. Ballymote*, fol. 11; or, as written by Keating, Ȝaoiöiol Ȝlar ó o-táio Ȝaoiöil, *Hist. Irel.*, p. 49; Rumann, mac Colmáin in pilio, ó táit Sil Rumann i n-At̃h Truimm, “Ruman Mac Colmain, the poet, from whom are the Sil Ronain, at Ath Truim.” Even Duaid Mac Firbis, who wrote about the middle of the seventeenth century, frequently uses tá for b-ful in the situations above mentioned, as Feölimio, mac Amhalgaio, oia o-tá Ceneul Feölimio, “Fedhlimidh, son of Amhalgaidh, from whom are the Ceneul Fedhlimidh,” *Tribes and Customs of Hy-Fiachrach*, p. 4, line 13; Cucoingelt, mac Amhalgaio, ó o-táio Muiñtir Thomaltaig, “Cucoingelt, the son of Amhalgaidh, from whom are Muiñtir Thomaltaigh,” *Id.*, p. 12, line 4.

In ancient manuscripts pil is very frequently used for ful, and

even for *ατά*, particularly in the relative form, as *γαὶ λυῖβ φίλ ῥαν μοιγ*, “every herb which is in the plain;” *ἔεγ-Εἰρε*, .i. *μυρ φίλ πορ μυρ αμυγῖ λα ἡ-Υῖβ Ceinnpealaig*, “Beg-Eire, an island which is out in the sea in Hy-Kinsellagh,” *Irish Calendar*, 23rd April; *αἰι οἰcunt cumao ἡ-ε Colmán*, *mac Αἰσα φίλ ι η-Αῖρο bo πορ βρυ ζοχα Εχach*, “others say that it is Colman, the son of Aedh, that is at Ard bo, on the brink of Lough Neagh,” *Felire Aengus*, 17th February. It should be also remarked here that the forms *bí*, *bui*, *boi*, &c., are often used in ancient writings for the subjunctive *παῖβ*, as *co naὶ bui* for *γο naὶ παῖβε*, *Battle of Magh Rath*, p. 232; *co ἡ-αῖρμ α m-bui* for *γο ἡ-άιτ α παῖβε*, *Id.*, p. 10; *co m-báσar*, for *γο παῖσar*, *Id.*, p. 24.

### Future Tense.

#### SINGULAR.

#### PLURAL.

- |   |  |
|---|--|
| 1. <i>γο m-bíao</i> , that I shall be.    | 1. <i>γο m-bíamaoio</i> , that we shall be.  |
| 2. <i>γο m-bíar</i> , that thou shalt be. | 2. <i>γο m-bíaoáiō</i> , that you shall be.  |
| 3. <i>γο m-bíaiō</i> , that he shall be.  | 3. <i>γο m-bíaoaiō</i> , that they shall be. |

### CONDITIONAL MOOD.

#### SINGULAR.

#### PLURAL.

- |   |  |
|---|--|
| 1. <i>βεῖοῖμν</i> , or <i>βεῖμν</i> , I would be.       | 1. <i>βεῖοῖμῖρ</i> , or <i>βεῖμῖρ</i> , we would be. |
| 2. <i>βεῖοῖεά</i> , or <i>βεῖτεά</i> , thou wouldst be. | 2. <i>βεῖοῖῖō</i> , ye would be.                     |
| 3. <i>βεῖοεαὸ ré</i> , he would be.                     | 3. <i>βεῖοῖρ</i> , they would be.                    |

The conjunctions *οά*, if, and *muna*, unless, are signs of this mood, and eclipse the initial consonant; it can, however, be used independently of any conjunction; but it has then generally the emphatic particle *oo* before it, as *oo βεῖοῖμν*. The first person singular of this mood is always pronounced in Munster as if written *βεῖοῖμν*, which, in the eastern countries, is pronounced *βεῖοῖμγ*. But in the *Battle of Magh Rath*, and most ancient writings, it is generally



written *beim*; *beibeas*, the form for the third person singular, is pronounced in Munster as if written *beibeas*, or *beib*. In ancient writings we find *co m-bias*, that it would be; *uia m-beb*, if it would be; *no beib*, it would be, for the modern *go m-beibeas*, *oá m-beibeas*, *oo beibeas*.—See *Battle of Magh Ragh*, pp. 24, 58, 68.

## INFINITIVE MOOD.

*Do beib*, to be.

By prefixing certain prepositions to the verbal noun *beib*, being, various expressions are formed, which are equivalent to participles and ablatives absolute in other languages, as *ar m-beib*, on being; *iap m-beib*, after being; *ar tí beib*, on the point of being, about to be; *cum a beib*, or *cum do beib*, to be, or in order to be.

The analytic form of this verb is always the same with the form for the third person singular through all the persons, thus :

*Present Tense.*

SINGULAR.	PLURAL.
1. <i>tá mé</i> , I am.	1. <i>tá rinn</i> , we are.
2. <i>tá tú</i> , thou art.	2. <i>tá rib</i> , you are.
3. <i>tá ré</i> , he is.	3. <i>ta rias</i> , they are.

*Past Tense.*

SINGULAR.	PLURAL.
1. <i>bí mé</i> , I was.	1. <i>bí rinn</i> , we were.
2. <i>bí tú</i> , thou wert.	2. <i>bí rib</i> , ye were.
3. <i>bí ré</i> , he was.	3. <i>bí rias</i> , they were.

This analytic mode of inflecting the verb is becoming very general in the spoken language, particularly throughout the northern half of Ireland.

SECTION 4.—*Conjugation of a regular Verb.*

ḡlanam, I cleanse.

ACTIVE VOICE.

INDICATIVE MOOD.

*Present Tense.*

SINGULAR.

1. ḡlanam, I cleanse.
2. ḡlanap, thou cleanseest.
3. ḡlanap ré, he cleanseth.

PLURAL.

1. ḡlanamap, or ḡlanamapap, or ḡlanam, we cleanse.
2. ḡlanapap, you cleanse.
3. ḡlanapap, they cleanse.

*Consuetudinal Present.*

SINGULAR.

1. ḡlanam mé, I usually cleanse.
2. ḡlanam ap, thou usually cleanseest.
3. ḡlanam ré, he usually cleanses.

PLURAL.

1. ḡlanam rínn, we usually cleanse.
2. ḡlanam rípp, you usually cleanse.
3. ḡlanam ríap, they usually cleanse.

Some modern writers terminate the first person singular of the present indicative in am; but this is properly the first person plural. The second person singular sometimes terminates in e, or i, in old manuscripts, but never in the modern language. See observations under Ṭáp, p. 166. The third person singular of this tense has no synthetic form, either in the ancient or modern language; for some observations on which see p. 153. The termination for the first person plural, which always ends alike in the present and future indicative, varies throughout the provinces. In the south of Leinster and east of Munster it is pronounced amūio, or mūio (short), whether the characteristic vowel of the root be broad or slender; and mapio (long) in Thomond; while in other parts of Ireland it is sometimes pronounced mapio, long; sometimes

mũio, or mǎio, short; and sometimes mío, long and slender. The terminations found in ancient manuscripts are maio, maiz, mio, and miz; but it is not easy to prove whether these terminations were pronounced long or short. Giolla Iosa Mor Mac Firbis writes maio, in 1417; thus, ó Raiz ðpanouib ap bino cluiz, co Traiz cell, concap eiazmaio, “from Rath Branduibh of the sweet bells, to Traigh Ceall, a road which we go.” — *Tribes and Customs of Hy-Fiachrach*, pp. 224, 225. It is written maiz in the *Leabhar Breac*, a manuscript of the highest authority; as, ζογ ούν άρ pīachu amail λογμαιz-ne o’ap pēcemnaib, “*dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*,” fol. 124, b, a. It is written muio, maiz, and mio, in an old vellum Life of St. Moling, and in H. 3. 18.; thus, paizmuio-ne a coinne in cléipiz, “we will go meet the cleric;” pecmaiz a lez, ol in cléipez, ap ní puapamaiz páilzi ι ziz aile ip in baile, “we stand in need of it, said the cleric, for we have not received welcome in any other house in the town;” bemio-ne ppiiz in pechtz pīn, “we will be for that law,” H. 3. 18. p. 358. It is written miz in a very old vellum copy of *Cormac’s Glossary*, as ppoimfīmīz ppiiz, ol, pé, “we shall try it, said he,” *voce* Ppull. It is not easy to decide what termination should be adopted in the general modern language, as the provincialists would not agree. The author would recommend it to be settled by the following rule. When the characteristic or last vowel of the root is broad, the first person plural of the present indicative active should, in the synthetic form, terminate in mǎio or maioio, long; it is difficult to decide which; the second in eái, ταιι, or ταιό; and the third in ǎio (short). But when the characteristic vowel is slender, they should terminate in mío, εί, or εió, and io (short). This rule is almost invariably observed by O’Molloy, in his *Lucerna Fidelium*, which was printed at Rome in 1676, as in the following instances: ι, of the broad termination,—aōpamaioio, “we adore,” p. 195; oīultamaioio, “we renounce,” p. 279; glacamaioio, “we receive,” pp. 257, 279; meapamaioio, “we think,” pp. 212, 213, 216; oppalamaioio, “we offer,” p. 251; onópamaioio, “we honour,” pp. 192, 194, 217. Of the slender termination, cpeioimio, “we believe,” p. 235; cuipmīo, “we put,” pp. 214,



224, 229; *ḡairmīo*, “we call,” p. 236; *ḡuīōmīo*, “we implore,” p. 228; *tuītmīo*, “we fall,” p. 222. However, he sometimes deviates from this rule, but not often. In p. 197 he writes, *īappmīo*, “we ask;” in pp. 198, 203, and 228, *īappamaōio*; and in p. 214, *īappmuīo*. Donlevy, in his *Irish Catechism*, published at Paris in 1742, keeps more closely to this rule; and he generally uses *maōio*, and rarely *muīo*, for the broad termination; ex. *leanmaōio*, “we follow,” p. 212; *ḡáḡamuīo*, “we find,” p. 206; *cuirpmīo*, “we put,” p. 200; *caillmīo*, “we lose,” p. 218; *coimnīōgmīo*, “we remember,” p. 284; *tuītmīo*, “we fall,” p. 216; *ḡreīḡmīo*, “we have forsaken,” p. 216. It is impossible to bring the local jargons of the different counties to a grammatical standard, and therefore some general system, drawn from the best manuscripts, must be submitted to, in settling the orthography of this neglected language.

In the spoken language, the synthetic form for the second person plural is rarely used; but, instead of it, the analytic form *ḡlanatō rīb*, or the consuetudinal present, *ḡlanann rīb*, is always employed.

### *Past Tense.*

#### SINGULAR.

#### PLURAL.

- |   |  |
|---|--|
| 1. <i>ḡlanar</i> , or <i>ḡo ḡlanar</i> , I did cleanse. | 1. <i>ḡlanamar</i> , we did cleanse.   |
| 2. <i>ḡlanar</i> , thou didst cleanse.                  | 2. <i>ḡlanabar</i> , you did cleanse.  |
| 3. <i>ḡlan ré</i> , he did cleanse.                     | 3. <i>ḡlanaoar</i> , they did cleanse. |

The particles *ḡo*, or *ḡo*, are often prefixed to the past tense in the modern language; but in ancient writings the prefix is variously given, *ar*, *at*; *ḡo*, *ḡor*; *ḡo*, *ḡor*; *no*, *nor*; *ḡo*, *ḡor*, *ḡoḡur*; *ḡot*.

In the ancient manuscripts the third person singular has a synthetic termination, which is variously written *ḡtar*, *ḡtar*, *ḡtar*, *ḡtar*, *arḡar*, *ḡḡar*, of which, strange to say, no Irish grammarian has hitherto taken notice; as, *ḡoirḡḡtar*, “he poured,” *Battle of Magh Rath*, p. 94; *ḡḡḡtar*, “he viewed,”

*Id.*, p. 24 ; πο ἰμπερναιγερεται, "he quarrelled," *Id.*, p. 110 ; ιοννου γυρ ὀαλλυροαιρ α ὀεαρῶραται, "so that he blinded his brother," *Keat. Hist.*, pp. 28, 51 ; πο ὀρειτεαινναρται, "*judicavit*," *Duald Mac Firbis*, in H. 2. 15. p. 208. Of all these, αρται is the most usual and best form for this termination, and it is to be suspected that αρται is a corruption, to be attributed to the negligence of transcribers. In the southern half of Ireland, the termination for the first person plural is pronounced as if written μάῖρ, μόῖρ, or мүῖρ (short) ; a form sometimes used by Keating, and always by O'Molloy, and found in manuscripts of the fifteenth century, as πο πέῖρ γαὶ νεῖρ ὀά n-ουῖραμοῖρ ποῖαῖν, "according to every thing which we said before," *Keat. Hist.*, p. 32. When the characteristic vowel of the root is broad, the synthetic form for the first person plural is formed, in the modern language, by adding αμαρ to the root, but in the ancient language more generally by adding ραμ, as γαῖραμ, we took ; εῦραμ, we gave ; for the modern, γαῖραμαρ, εῦραμαρ ; and when slender, by adding ρεμ.— See *Battle of Magh Rath*, pp. 38, 43. The termination αῖαρ, denoting the second person plural, is often written αῖαιρ in good manuscripts, and pronounced αῖαιρ in the south of Ireland ; this termination is seldom used in Ulster. But the termination αοαρ, for the third person plural, is still in constant use in Connaught and Munster, and well understood, though not often used, in Ulster. It occurs in manuscripts of considerable antiquity, but not so often as the terminations ρεο, ρετ, ραο (which are evidently corruptions of the pronoun ριαο), and ραοαρ, ραταρ ; as λεῖρατ, they followed, for the modern lean ριαο, or leanαοαρ ; νίρ πέτρατ, they were not able, for νίορ πέαοαοαρ ; γράῖαῖγρετ, they loved, for γραῖουῖγεαοαρ ; πο αῖριγρετ, they perceived, for πο αῖριῖγεαοαρ ; εῦραοαρ, they brought, for εῦραοαρ ; μαρῶραοαρ, they killed, for μαρῶαοαρ.—See *Battle of Magh Rath*, pp. 28, 38, 66, 178, 246, *et passim* ; πο κομαῖρρεο αῖαρ αενο, οῦρ ατ βερταρμ ρῖου, "*interrogaverunt eum cujus caput esset, et ille eis dixit*," *Cor. Gloss.*, voce Coipe ὀρεαῖν.

*Consuetudinal Past.*

## SINGULAR.

1. ḡlanann, I used to cleanse.
2. ḡlanzá, thou usedst to cleanse.
3. ḡlanáó ré, he used to cleanse.

## PLURAL.

1. ḡlanamaoir, we used to cleanse.
2. ḡlanéaoí, you used to cleanse.
3. ḡlanasaoir, or ḡlanaoí, they used to cleanse.

The particles *do*, *po*, &c., may be prefixed to all the persons of this tense also.

The termination *áó* in the third person singular is pronounced, in Connaught and Ulster, as if written *úó*, or *úm*, but in the south, as if *ac*; but *áó*, *eaó*, or *eó* is the true termination, as appears from the best manuscripts: *ocur ní clúineáó acé maó bec*, *ocur ní céimnígeó for a córaib*, “and he heard but little, and he used not to walk on his feet.”—*Battle of Magh Rath*, p. 42. The termination for the first and second persons plural in this tense are far from being settled in the modern language, for in some places they are pronounced *ḡlanamuirt*, *ḡlanabuir*; but these forms—though strong and distinct, and adopted perhaps in imitation of the Latin terminations *vimus*, *vistis*—are never found in any good authority. The form for the third person plural is fixed, being nearly the same in every part of Ireland: when the characteristic vowel is slender it ends in *oir*, or *ioir*, and when broad in *aoir*, modern, and *aoir*, in ancient writings, as in the following examples: *do lingoir ḡaoioil tar an ḡ-clóioe*, “the Gaels used to sally over the fosse,” *Keat. Hist.*, p. 2; *ar ḡac cótuḡaó dá o-tuḡaoir do boctuib aḡur do óilleacuib*, “of every support they used to give to the poor and to the orphans,” *Id.*, p. 1; *tríalluio for muir, aḡur teagmáio muróucainn oóib*, *aḡur do canaoir ceol do na loingriocuib*, *no tríallaó tárra ḡo ḡ-cuirioir coolaó oppa*, *aḡur do lingoir féin cúca oia marbaó*, “they put to sea, and syrens met them, and they used to chaunt music to the sailors as they were passing by, and brought sleep upon them, and then they used to rush upon and kill them,” *Id.*, p. 48; *ḡrigir banóe*



no aopaoír fílió, “Bright, a goddess whom the poets used to worship,” *Cor. Gloss., voce* ὀριγιτ; ιρ do no coirepgoaír mí Márta, “it is to him they used to dedicate the month of March,” *Id., voce* Μαιρτ.

But it should be confessed that, in the south of Leinster, and the eastern counties of Munster, the third person plural of this tense terminates in oír, or ióir, whether the characteristic vowel be broad or slender; and the above examples are there pronounced as if written lηgióir; oá o-cuigióir; do éanaoír; go g-cuirióir; do aóraoír; do coireargoaír.

### *Future Tense.*

#### SINGULAR.

1. glanfao, I will cleanse.
2. glanfaip, thou wilt cleanse.
3. glanfaíó ré, he will cleanse.

#### PLURAL.

1. glanfam, *or* glanfamais, *or* glanfamaisio, we will cleanse.
2. glanfaíó, you will cleanse.
3. glanfaio, they will cleanse.

It should be observed here that the *f* is scarcely heard in this tense in the spoken language in any part of Ireland, and that throughout the southern half of Ireland it is pronounced like *é* or *h*, as glan<sup>é</sup>aio, I will cleanse; ceil<sup>é</sup>ip, thou wilt conceal; but the *f* is more frequently found as the sign of the future tense of regular verbs in ancient manuscripts than *é*, and must, therefore, be received as its true sign<sup>n</sup>. The *é*, however, is also sometimes found

<sup>n</sup> Mr. Patrick Lynch, in his *Introduction to the Irish Language*, seems to think that *f* is not an absolutely necessary sign of the future tense. His words are: “Some grammarians say that the letter *f* (*f*) should be placed as a characteristic for the future, next to the termination of the second person singular of the Imperative mode; but from the examples adduced above, as well as those from O’Molloy, it is obvious that *f* (*f*) is not an absolutely necessary sign of the fu-

ture, and in some verbs not at all used; neither is it employed in the grammars of the learned Messrs. Shaw and Stewart, for the Caledonian dialect of our language.”—p. 24.

It is very true that in some of the irregular verbs, and in the class terminating in uigim, or igim, and a few others, the *g* is not introduced into the future; but in all other regular verbs the *f* should be used, as it is found in the most correct Irish manuscripts.

in good authorities, as *ir mairi poe pubēa*, “it is I that shall wound thee,” *Battle of Magh Rath*, p. 294. In ancient writings the second person singular of this tense also ends in *e* or *i*, as well as the present, as *ní múrōbfe-riu mairi*, “thou shalt not kill me,” *Id.*, p. 190. *Faio*, or *fiō*, the analytic termination for all the persons when the pronouns are expressed, is pronounced *free*, or *fee*, in Connaught, but *fwi*, or *fi*, in Munster. This termination is written *faō* by the Rev. Paul O’Brien and others, which is very incorrect. In the ancient manuscripts it is often written *fa*, or *fi*, without the final *ō*, as *gonfa ré*, “he will wound ;” *faicfi ré*, “he will see,” *Battle of Magh Rath*, pp. 136, 194 ; *gromfa*, .i. *aerfa*, “he will satirize,” *Cor. Gloss., voce Groma*. Sometimes, but rarely, the termination *aō* is found for the first person singular of this tense after a negative, as *ní molaō*, “I shall not praise,” *Teige Mac Dary* ; *ní fuicéab damna do’n opoinḡ*, “I will not omit one of the people,” *Giolla Iosa Mor Mac Firbis*, A.D. 1417.

The termination *feam*, or *fiom*, *fam*, *fem*, is often found in the best manuscripts for the first person plural, as *go n-ḡlanfam*, till we shall cleanse ; *go n-ḡuiofeam*, till we shall implore.—*Keating*.

SUBJUNCTIVE MOOD.

Properly speaking, no regular verbs in Irish have any subjunctive mood ; the form of the verb which follows the particles governing the subjunctive (see p. 170), always terminates like the indicative. But in irregular verbs these particles are followed by a peculiar form.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. <i>ḡlanam</i> , or <i>ḡlanamaoir</i> , let us cleanse.
2. <i>ḡlan</i> , cleanse thou.	2. <i>ḡlanaíō</i> , you cleanse.
3. <i>ḡlanaō ré</i> , let him be cleansed.	3. <i>ḡlanaioir</i> , let them cleanse.

The third person singular is pronounced *ḡlanač ré* throughout

the southern half of Ireland, but *glanam*, or *glanúo* *re* in Connaught and Ulster. In the topographical poems of O'Dugan, O'Heerin, and Giolla Iosa Mor Mac Firis, the termination *am*, or *eam*, is almost invariably used for denoting the first person plural, as in the following examples: *tríallam timceall na fóla*, "let us travel round Ireland," *O'Dugan*; *labham do cloinn Choppmaic Chair*, *tríallam tar Sionainn rrué-ghair*, "let us speak of the race of Cormac Cas, let us proceed across the green-streamed Shannon," *O'Heerin*; *Clann Fiafra úir ar m'aire*, *leanam lorg na laéchráde*, "the race of the noble Fiachra are my care, let us follow the track of the heroes," *Giolla Iosa Mor Mac Firis*. In the county of Kilkenny the first person plural of this mood terminates in *muir*, as *glanamuir*, but this is never found in correct manuscripts, and must be regarded as a local barbarism. The termination *íó* is that most generally found in ancient manuscripts for the second person plural of this mood, as *eirgíó*, *eirgíó, a óga!* "arise, arise, O youths," *Battle of Magh Rath*, p. 122; *tógbaíó ocuṛ tarbenaíó*, "raise and shew," *Id.*, p. 178; *tabraíó ceno na fleirci filíó fair*, place ye the end of the poet's wand upon it," *Cor. Gloss.*, *voce Coipe drecan*; *cuiríó amach in ceno*, "put ye out the head," *Id.*, *voce Opc*. In the *Book of Ballymote* it is sometimes written *íoi*, as *ocuṛ tigeprnaíoi do iarcaib in mapa*, *ocuṛ do eaṛaizib in nime*, *ocuṛ do na h-uilib anmannab*, "and rule over the fishes of the sea, and the birds of the air, and over all the animals." At present, however, the termination *igíó* is that used in every part of Ireland except the county of Kerry, and parts of Cork, where it is *ig*. This West Munster termination, which sounds so strangely in the ears of the inhabitants of the provinces of Connaught and Ulster, is strikingly exemplified in the following verses by Andrew Magrath, a Munster poet of the last century:

"Sin agab an t-am, agur gabair le n-a céile,  
 Preabair le fonn, agur planncair méir-puic,  
 Leanair fóga ar dheam an éirig,  
 'S ná h-ionntoigeab aen le ríat o'n ngleo."

The East Munster form, which also extends into Connaught



and Ulster, is exemplified in these lines, from a Jacobite song by Timothy O'Sullivan, a native of the county of Waterford :

“*Zeónaigíò, léanaigíò, léapaigíò, leaòbaigíò*  
*Céapaigíò, claiòigíò òar námaio.*”

## CONDITIONAL MOOD.

## SINGULAR.

1. *ḡlanfaínn*, I would cleanse.
2. *ḡlanfá*, thou wouldst cleanse.
3. *ḡlanfaò ré*, he would cleanse.

## PLURAL.

1. *ḡlanfamair*, we would cleanse.
2. *ḡlanfaíò*, you would cleanse.
3. *ḡlanfaíoir*, they would cleanse.

The particles *òo*, *po*, &c., may be prefixed to this mood, and the conjunctions *òá*, if, and *muna*, unless, are usually its signs.

In ancient writings *faínn*, the termination for the first person singular, is written *faíno*, *foíno*, or *fuíno*, and, when the characteristic vowel of the root is slender, *faíno*, as *po ainiḡfaíno ríò*, “I would protect you,” *Battle of Magh Rath*, p. 78; *no ainiḡfaíno*, “I would stay,” *Id.*, p. 66. The *f* is sometimes omitted, as *po ériallaino* for *òo ériallfaínn*, “I would proceed,” *Id.*, p. 172; *co clainoaino* for *ḡo ḡ-clainnfaínn*, “that I would thrust,” *Id.*, p. 42.

The termination *faí* is not always used in the spoken language, for, in the south-east of Ireland, *éá* is most generally substituted in its place, and this termination often occurs in ancient writings, as *òia n-ḡaibéá*, “if thou wouldest take,” *Battle of Magh Rath*, p. 42; *muna imḡaibéá in maò*, “if thou wouldst not quit the place,” *Id.*, p. 202. This termination is also used in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, as *òo ḡeabéá ní ba mó uaim-re óá ríḡéá opam é*, “thou wouldst obtain a greater request of me if thou wouldst ask it of me, p. 118. The termination for the third person singular is pronounced *ac*, or *eaç*, in this mood, throughout the south of Ireland, but in Connaught and Ulster *úò*, or *iúò*, the *f* being very seldom heard. The *f*, however, should

not be rejected, as it adds force and distinctness to the termination, and is found in Irish manuscripts of the highest authority, as *ní féofaó*, “he would be able,” *Battle of Magh Rath*, p. 68; *ní anfaó* “he would not stay,” *Id.*, p. 192; *noṛ fōgaılfeó*, “he would distribute,” *Id.*, p. 56; *o’faırnéfeó*, “he would relate,” *Id.*, p. 318; *no tuiṛfeó*, “he would fall,” *Id.*, p. 280. In an analytic form this mood always terminates in *aó*, or *eaó* (in old writings *eó*, or *fó*), whether the *f* be used or not, and Haliday is wrong (*Gaelic Grammar*, p. 75) in writing *no cérfpaó rınn* as the analytic form of the *no cérfpamaıf*. It should be *no cérfpaó rınn*.

It should be here remarked, that the terminations for the first and second persons plural of this mood vary throughout the provinces, and stand in great need of a grammatical standard. But it is not easy to establish a standard, as the differences are so great and the ancient authorities so uncertain as to quantity. In the county of Kilkenny they are pronounced *muıṛṛ*, *buıṛṛ*, and the other parts of Munster *maoir*, *baoir*. In most parts of Ireland, however, the second person plural has no synthetic form, but is pronounced *ḡlanfaó rıb*, which shews that the language is suffering decomposition from the want of Irish literature. The third person plural is fixed, and is *faıóıf*, or *fıóıf*, in most parts of Ireland, except that the *f* is often aspirated, or pronounced like *h* or *t*.

#### INFINITIVE MOOD.

*Do ḡlanaó*, to cleanse.

Phrases equivalent to participles in other languages are formed by prefixing the prepositions *ar*, upon; *aḡ*, at; and *ıar*, after, to the infinitive or verbal noun, as *ar nḡlanaó*, on cleansing; *aḡ ḡlanaó*, a’ cleansing<sup>o</sup>; *ıar nḡlanaó*, after cleansing.

<sup>o</sup> *Aḡ ḡlanaó*, a’ cleansing. This is exactly like the old English participle *a’ hunting*, *a’ doing*, *a’ building*, which some explain as abbreviated forms of *at hunting*, *at doing*, *at building*, and others of *on hunting*, *on doing*, *on*

*building*. The very recent rejection of the *a* in such phrases, and the adoption of *being done*, *being built*, have much altered the original character of the English language.

The Rev. Paul O'Brien and others call these phrases by the name of participles; but though they are *equivalent* to the participles of other languages, it is quite obvious that they do not merit this appellation. The fact is, that there are no participles of the active voice in this language, which, adjective like, agree with their nouns, as in Latin, and their place is supplied by verbal nouns preceded by prepositions.—See *Syntax*, Rule 36.

The various modifications of time may be expressed by compound tenses formed of the verb substantive and the verbal noun, or the infinitive mood of the verb.

Stewart has attempted to reduce these compound expressions into regular tenses, like the Latin and Greek; but nothing is gained by so doing, as it is merely adding the tenses of *ṁam*, to the verbal noun preceded by prepositions, as *ṁam ag ḡlanao*, I am a' cleansing; *b'ioap ag ḡlanao*, they were a' cleansing; *b'iao iap nḡlanao*, I will be after cleansing.

#### PASSIVE VOICE.

The passive voice has no synthetic form to denote the persons or numbers; the personal pronouns, therefore, must be always expressed, and placed after the verb; and by a strange peculiarity of the language they are always *in the accusative form*.

For this reason some Irish scholars have considered the passive Irish verb to be a form of the active verb, expressing the action in an indefinite manner, as *buaileap me*, i. e. some person or persons, thing or things, strikes or strike *me*; *buaileao é*, some person or thing (not specified) struck him. But it is more convenient in a practical grammar to call this form by the name *passive*, as in other languages, and to assume that *ēu*, *é*, *í*, and *iao*, which follow it, are ancient forms of the nominative case, which, indeed, is not unlikely, as they are placed as nominatives, even after active verbs, in the Erse dialect of this language. Be this, however, as it may, we never place *ré*, *rí*, or *riao*, after any passive verb. In Latin and



most other languages, when a verb active is turned into the passive, the accusative of the verb active becomes the nominative of the verb passive; but in the Irish the accusative still retains its form and position, thus, in *buaíl iao*, strike them, and *buaíltear iao*, let them be struck, *iao* has the same form and position; and some have thought that it is the accusative case, governed by *buaíltear*, like the accusative after the Latin impersonal verbs, as *oportet me*, *tædet me vitæ*, &c.

In ancient manuscripts the termination *ar* is found instead of the modern *tar*, as *allar*, he is fostered; *genar*, he is born.

## INDICATIVE MOOD.

*Present Tense.*

## SINGULAR.

## PLURAL.

- |   |   |
|---|---|
| 1. <i>glantar mé</i> , I am cleansed.     | 1. <i>glantar rinn</i> , or <i>inn</i> , we are cleansed. |
| 2. <i>glantar tú</i> , thou art cleansed. | 2. <i>glantar rib</i> , or <i>ib</i> , you are cleansed.  |
| 3. <i>glantar é</i> , he is cleansed.     | 3. <i>glantar iao</i> , they are cleansed.                |

This tense is used also for the imperative, and its several persons signify, according to the context, either I am cleansed, Thou art, &c.; or, Let me be cleansed, Be thou cleansed, &c.

The consuetudinal present is the same as the simple present.

*Past Tense.*

## SINGULAR.

## PLURAL.

- |   |   |
|---|---|
| 1. <i>glanaò me</i> , I was cleansed.     | 1. <i>glanaò rinn</i> , or <i>inn</i> , we were cleansed. |
| 2. <i>glanaò tú</i> , thou wast cleansed. | 2. <i>glanaò rib</i> , or <i>ib</i> , you were cleansed.  |
| 3. <i>glanaò é</i> , he was cleansed.     | 3. <i>glanaò iao</i> , they were cleansed.                |

Do, or po, is prefixed to this tense as well as in the active voice, but with this peculiarity, that it never causes aspiration, as in the active.

In the spoken Irish throughout the provinces, and in all printed books and most manuscripts of the last three centuries, the past passive of the indicative mood is formed by adding *aò*, or *eaò*, to the root of the verb; but in ancient writings it is often formed exactly like the present passive participle, that is to say, by adding *ṁ* or *ṁ*, *ṁ* or *ṁ*, to the root, as *po maḃṁta*, “he was killed;” *po h-mḃaḃṁta eipium*, “he was expelled;” *po oícuirṁta na oib-eaḃṁtaḡ*, “the rebels were banished,” *Battle of Magh Rath*, pp. 48, 52, 100; *riaḃiu do ponta na muilino*, “before the mills were made,” *Cor. Gloss., voce Cumal*; *po paḃṁta i n-oó*, “it was divided into two parts,” *Tighernach, ad ann. 162*.

In some parts of Munster the termination *aò* in this tense is pronounced *aḡ* (*ḡ* hard and broad); and in others, particularly in Kerry, *aé*; but in Connaught and Ulster, *úò*, *um*, or *am*.

This and other differences of termination in the verb, added to the difference in the position of the accent, often render it difficult for the inhabitants of the northern and southern parts of Ireland to understand each other, when speaking Irish.

### *Consuetudinal Past.*

#### SINGULAR.

1. *ḡlanṁtaoí mé*, or *do ḡlanṁtaoí mé*, I used to be cleansed.
2. *ḡlanṁtaoí tú*, thou usedst to be cleansed.
3. *ḡlanṁtaoí é*, he used to be cleansed.

#### PLURAL.

1. *ḡlanṁtaoí rinṁ*, or *inn*, we used to be cleansed.
2. *ḡlanṁtaoí rib*, or *ib*, you used to be cleansed.
3. *ḡlanṁtaoí iao*, they used to be cleansed.

In ancient Irish manuscripts this tense often ends in *te* and *tea*, as *ḡḃur a páṁtea*, for *leir a paḃṁtí*, *Four Masters, passim*. But in the best modern manuscripts it is written *taoí*, or *tí*, according to the characteristic vowel of the root, as *a beir naé oíolṁtaoí an deaḃṁuio a n-ḡrinṁ*, “he says that tythes used not be paid in

Ireland," *Keat. Hist.*, p. 5; *ac̃t f̃ór ġup ab inñte do cuñbair̃ġéi lũc̃t na ġ-cp̃ioc̃ oile ó Rómáñc̃aib̃*, "but that it was in her [Ireland] the inhabitants of the other countries were preserved from the Romans," *Id.*, *ibid.*

### *Future Tense.*

#### SINGULAR.

1. ġlanƿap, *or* ġlanƿáíðeap mé,  
I shall be cleansed.
2. ġlanƿap, *or* ġlanƿáíðeap tú,  
thou shalt be cleansed.
3. ġlanƿap, *or* ġlanƿáíðeap é,  
he shall be cleansed.

#### PLURAL.

1. ġlanƿap, *or* ġlanƿáíðeap  
inn, *or* riñn, we shall be  
cleansed.
2. ġlanƿap, *or* ġlanƿáíðeap  
ib̃, *or* rĩb̃, you shall be  
cleansed.
3. ġlanƿap, *or* ġlanƿáíðeap  
ião, they shall be cleansed.

The termination ƿap is used in Munster, and ƿáíðeap in Connaught. In ancient manuscripts, ƿáíðeap is sometimes found for this tense, as *tãbãp a bel rũap, ocũp líñƿáíðeap é*, "turn its mouth up, and it shall be filled."—*Vit. Moling.*

#### IMPERATIVE MOOD.

This mood is always the same form as the present indicative.

#### CONDITIONAL MOOD.

##### SINGULAR.

1. ġlanƿáíðe mé, I would be  
cleansed.
2. ġlanƿáíðe tú, thou wouldest  
be cleansed.
3. ġlanƿáíðe é, he would be  
cleansed.

##### PLURAL.

1. ġlanƿáíðe riñn, we would  
be cleansed.
2. ġlanƿáíðe, rĩb̃, you would  
be cleansed.
3. ġlanƿáíðe ião, they would  
be cleansed.

In ancient manuscripts the termination for this tense is often written *tea*, as *oia n-ep̃cañtea mĩri lĩb̃*, "if I should be cursed by you."—*Battle of Magh Rath*, p. 38. But ƿáíðe, *or* ƿíðe, in



the best modern manuscripts, as in the following examples in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland* :  
 ḡo maò ḡpuṣia no ḡpuṣia oo ḡoiṛṛiòe òi, "that she should be called *Brutia*, or *Brutica*," p. 6 ; eoḋair iarann le m-bṛiṛṛiòe baiṛiṛ ap biṛ, "an iron key by which any skull would [might] be broken," p. 14 ; ḡo ḡ-caiṛṛiòe, "that there would be spent," p. 30 ; cia oo òuiṛṛiòe o'á òeunam, "who would be sent to do it," p. 50 ; ionnur ḡup ab móiòe oo òuiḡṛiòe an ní ri, "in order that this thing might be the better understood," p. 99.

## INFINITIVE MOOD.

Ḍo beṛ ḡlanṭa, to be cleansed.

*Passive Participle.*

ḡlanṭa, cleansed.

The termination of the participle passive is generally written ṭa, or ṭi, in ancient manuscripts ; and it is pronounced in the province of Connaught, and sometimes written ṭaiò, or ṭiò, by Connaught Irish scholars ; thus, ḡlanṭaiò, bṛiṛṭiò (with the i long, but not accented). But in the southern half of Ireland it is more correctly pronounced ḡlanṭă, bṛiṛṭě, or bṛiṛṭi.

The passive voice may also be formed, as in English, by prefixing the different moods and tenses of the verb ṭám to the passive participle, as ṭá mé ḡlanṭa, I am cleansed ; bí ré ḡlanṭa, he was cleansed ; biaiò ṭú ḡlanṭa, thou wilt be cleansed ; bíoò, or bíòeaò ré ḡlanṭa, let him be cleansed ; o'á m-beinn ḡlanṭa, if I would or should be cleansed.

SECTION 5.—*Formation of the Tenses of regular Verbs.*

The *root*, or theme of the verb is found to be the second person singular of the imperative mood, as ḡlan,

cleanse thou ; *bṛṛ*, break thou ; or it may be generally found by cutting off the *am*, or *im*, of the first person singular present indicative active, as *ḡlanam*, I cleanse, *root ḡlan* ; *bṛṛim*, I break, *root bṛṛ* ; *meallam*, I deceive, *root meall*.

Shaw and Stewart, the ablest writers on Erse grammar, have attempted to make it appear that, as the Erse dialect has not the inflections in the termination of its verbs which characterize the Irish, it is therefore more original than the Irish ; and this argument has been urged by them, without producing any specimen of the language in proof of the statement on which it rests, except the corrupt patois spoken in the Highlands. But it is well known that the Albanic *duan* of the tenth century, published by O'Flaherty, and by Pinkerton in his *Inquiry into the Antiquities of Scotland*, is exactly the same, in words and inflections, as the Irish poems of that age. And it may be here remarked, that the oldest specimen of the Erse dialect, given by Stewart himself, in the second edition of his Grammar—(namely, the Epistle Dedicatory to Bishop Carsuel's Gaelic translation of the Confession of Faith, &c., used in the Reformed Church of Scotland, and first printed in the year 1567)—is identical with the Irish, both in its words, grammatical inflections, and orthography. It is indeed strange that Stewart, who had this specimen before him—a specimen which ought to be sufficient to satisfy any rational mind that the Erse dialect has been adulterated since that period,—should nevertheless repeat his favourite argument in support of the originality of the oral patois of the Highlands, in the following words : “ It may appear a strange defect in the Gaelic” (of Scotland), “ that its verbs, excepting the substantive verb ‘ Bi, Is,’ have no *simple* Present Tense. Yet this is manifestly the case in the Scottish, Welch, and Cornish dialects (see Arch. Brit., page 246, col. 1 ; and page 247, col. 1) ; to which may be added the Manx. ‘ Creiddim,’ *I believe* ; ‘ guidheam,’ *I pray* ; with, perhaps, one or two more Present Tenses, now used in Scotland, seem to have been imported from Ireland ; for their paucity evinces that they belong not to our

dialect.—The want of the simple Present Tense is a striking point of resemblance between the Gaelic and the Hebrew verb.

“I am indebted to a learned and ingenious correspondent for the following important remark ; that the want of the simple Present Tense in all the British Dialects of the Celtic, in common with the Hebrew, while the Irish has assumed that Tense, furnishes a strong presumption that the Irish is a dialect of later growth ; that the British Gaelic is its parent tongue ; and consequently, that Britain is the mother country of Ireland.”—*Gaelic Grammar*, second edition, p. 97, note <sup>m</sup>.

That the Erse originally wanted the simple present tense, is far from being certain. Shaw gives the simple present throughout his Grammar, and it is hard to believe that it even now lacks it altogether. We cannot, however, receive the present oral patois of the Highlands as evidence, whereas the early printed specimens totally differ from it. Why have not the Scotch published any manuscript specimens of their Gaelic, with faithful translations ? The spoken Irish is also fast falling into the decomposed state of the Erse of the Highlands, and will, no doubt, if it continues to be spoken for a few centuries longer, without being cultivated, lose its simple present tense, as well as all its synthetic forms, which it has indeed already lost, to a great extent, in many parts of Ireland. It is quite clear, from the older specimens of the Erse given by Stewart, in the second edition of his Grammar, that this dialect had a simple present tense when they were written ; and as we have the authority of Shaw, who wrote in 1778, for making a simple present tense at that period, the conclusion is inevitable, that Stewart was induced to reject this tense, in order to establish a striking point of resemblance between the Erse and the Hebrew, which the Irish, supposed to be the mother tongue, had not. But this is an idle attempt, altogether unworthy of his learning, and will not now for a moment stand the test of criticism ; for it is now universally acknowledged by the learned, that the Celtic dialects of the British Isles have little or no affinity with the Hebrew or Semitic dialects, they being clearly demonstrated to be dialects of the Indo-European family of languages. It is also incontrovertible that the mode of inflection



by varying the termination, is more ancient than the use of particles; so that the analytic form of the verb found in the Erse dialect, instead of proving it ancient, affords the best argument to shew that it must have assumed such a form in comparatively modern times. The Goths, Vandals, Moors, and other barbarians, finding it too troublesome to recollect the various terminations of the Greek and Latin nouns and verbs, had recourse to a number of detached particles and auxiliaries, to represent the cases and tenses, and these have been gradually introduced into all the modern languages of Europe; and it is more than probable, that if the Irish and Erse continue to be spoken among the peasantry for a few centuries longer, they will gradually lose their terminations, and adopt particles and auxiliaries in their stead; and whoever will take the trouble to compare the ancient with the modern spoken Irish, he will perceive that the language is fast progressing towards this state of decomposition.

Notwithstanding the ability of Shaw, Stewart, and other scholars, who have attempted to prove, from the oral dialect of the Highlands, that it is the parent of the Irish language, they have made no impression on the minds of the learned of Europe. Mons. Pictet, of Geneva, who has used the second edition of Stewart's *Gælic Grammar*, has, in his work on the Affinity of the Celtic dialects with the Sanscrit, Paris, 1837, a work which was crowned by the Royal Academy, given us his valuable opinion of the nature of the Erse in the following words:

“*L’erse* est la langue des montagnards de l’Écosse. Ses monuments écrits sont bien moins anciens, et moins nombreux que ceux de l’Irlande, et ne paraissent pas remonter au-delà du 15<sup>e</sup> siècle. Les poésies traditionnelles recueillies et publiées sous le nom d’Ossian, vers la fin du siècle dernier, sont ce qu’elle possède de plus remarquable. Comparé à l’irlandais ancien l’erse offre de nombreuses traces de cette décomposition qui s’opère sur les langues par l’effet du temps, et il se rapproche à cet égard de l’irlandais oral moderne.”—*Introduction*, p. ix.

From the root all the tenses and moods of the regu-

lar verbs are formed, by a mechanism extremely simple and regular, as follows :

### ACTIVE VOICE.

#### INDICATIVE MOOD.

*The present tense* is formed by adding to the root αἰμ, or ἰμ, for the first person singular ; αἶρ, or ἵρ, for the second ; αἶδ, or ἰδ, for the third ; αἰαοῖς, ἰμῖο, εἰμ, or αἰμ, for the first person plural ; εἶαι, or εἶ, for the second ; and αἶδ, or ἰδ, for the third.

Here it should be remarked, that when the characteristic vowel of the root is broad, the terminations are αἰμ, αἶρ, αἶδ, &c. ; but when slender, ἰμ, ἵρ, ἰδ, &c. The ancient terminations have been already pointed out. Sometimes the root suffers syncope, as λαβαῖρ, speak thou ; λαβῆραἰμ, I speak ; βαῖαῖρ, threaten thou ; βαῖραἰμ, I threaten ; κοῖαι, sleep thou ; κοῖαἰμ, I sleep. The relative form terminates in αῖρ, or εἶρ, accordingly as the characteristic vowel of the root is broad or slender, as α ῖλαναῖρ, who cleanses ; α ῖριεαῖρ, who breaks ; α ἠεἰλλαῖρ, who deceives.

*The consuetudinal present* is formed by adding αἰν, or εἰαἰν, according to the characteristic vowel, to the root, as ῖλαινᾱν ῖέ, he cleanses ; ῖριεαἰν ῖέ, he breaks, or usually breaks. This tense has no synthetic form, but always has the persons postfixed, as ῖριεαἰν μέ, τύ, ῖέ, &c., the verb having the same form to agree with all the persons, singular and plural ; and also with the relative, as α ῖριεαἰμ, who breaks.

In old manuscripts this tense sometimes ends in ἰνν, intended for the modern ἰονν, as οἰβριῖνν μαῖλλε βριῖγ κονεράρῶα, "it works with a contrary effect."—*Med. MS.* A. D. 1414.

*The preterite or simple past tense*, in its analytic

form, is the same as the root, except that the initial consonant is aspirated, if of the aspirable class, as, *root* ḡlan, *preterite* ḡlan ré, he cleansed; *root* bṛip, *preterite* bṛip ré, he broke. But when the consonant is not of the aspirable class, then it is exactly like the root, or second person singular imperative active, as *root* labāip, speak thou; labāip ré, he spoke. But they are distinguished by the collocation, and often by the particles ḡo, po, &c., which are generally prefixed to the preterite, but never to the root, or imperative. The synthetic form has ap or eap for the first person singular, accordingly as the characteristic vowel is broad or slender; aip, or ip, for the second; while the third terminates, in the modern language, like the root.

The relative form for this tense always terminates like the root, as α bṛip, who broke.

In ancient manuscripts the third person singular of this tense frequently terminates in apṣaip, or epṣaip, as ḡlanapṣaip, he cleansed; bṛipeṣaip, he broke; for the first person plural, amap, or pam; for the second, ubap; for the third, aoap, or paο.

*The consuetudinal past* has an analytic and a synthetic form. The analytic is formed from the root by adding αḡ, or eaḡ, as ḡlanαḡ mé, tú, ré, &c.; bṛipeαḡ me, tú, ré, &c.; and the synthetic by adding inn, or ainn, for the first person singular; τά, or τεά, to the second; while the third is, as usual, the analytic form, with the pronoun postfixed; μαοip, or míp, for the first person plural; τείḡ, or τίḡ, for the second; and αḡαοip, or ιḡip, for the third.

The relative form of this tense terminates like the



third person singular, as α ḡlanαḡ, who used to cleanse; α ḡrɪpαḡ, who used to break.

*The future* tense has also an analytic and synthetic form. The analytic is formed by adding παḡ, or ρḡ, to the root of the verb, that is, παḡ (in ancient manuscripts sometimes πα), if the characteristic vowel of the root be broad; and ρḡ (in ancient manuscripts often ρ), if it be small, as ḡlanπαḡ μέ, τύ, ρέ, &c.; ḡrɪρ-ρḡ μέ, τύ, ρέ, &c.

In the synthetic form the first person singular terminates in παḡ, or πεαḡ; the second in παρ, or ρρ; but the third has no synthetic form. The first person plural ends in παμαḡ, παμαοḡ, or ριμίḡ; the second in παḡḡ, or ρḡḡ, and sometimes without the final ḡ; and the third in παḡ, or ρḡ. The relative terminates in παρ, or πεαρ, as α ḡlanπαρ, who will cleanse; α ḡrɪρ-παρ, who will break.

The ρ in this tense has totally disappeared from the Erse, or Gaelic, of Scotland, as Stewart laments (*Gaelic Grammar*, second edition, p. 85, note *b*); and though it is found in all the correct manuscripts and printed books in the Irish, it is fast disappearing from the modern spoken language; and throughout the southern half of Ireland a ḡ is substituted in its place, as ḡlanḡαḡ, pronounced *glanhad*, for ḡlanπαḡ; ḡrɪρḡαḡ, pronounced *brish-hăd*, for ḡrɪρπεαḡ.

In the Erse, the future is formed by adding *aidh* to the root, which marks the analytic present indicative of the Irish; and the learned Mr. Stewart, who, blinded by national predilections, looks upon many of the imperfections of this corrupted dialect as so many beauties, says, that in giving a negative answer to a request, no sign of a future tense is used. Of this form of reply some traces are indeed found in the old Irish; but a future termination in αḡ, or

eaḃ, is used to distinguish it from the present, as already shewn in the observations under this tense, p. 179. Stewart's words are as follows: "In all *regular* verbs, the difference between the Affirmative and Negative Moods, though marked but slightly and partially in the Preterite tense (only in the initial form of the second conjugation), yet is strongly marked in the Future Tense. The Future Affirmative terminates in a feeble vocal sound. In the Fut. Neg. the voice rests on an articulation, or is cut short by a forcible aspiration. Supposing these tenses to be used by a speaker, in reply to a command or a request; by their very structure the former expresses the softness of compliance, and the latter the abruptness of a refusal. If a command or a request be expressed by such verbs as these, 'tog sin,' 'gabh sin,' 'ith sin,' the compliant answer is expressed by 'togaidh, gabhaidh, ithidh;' the refusal by 'cha tog, cha ghabh, cha ith.' May not this peculiar variety of form in the same Tense, when denoting affirmation, and when denoting negation, be reckoned among the characteristic marks of an original language?"—*Gælic Grammar*, second edition, p. 93.

Verbs of more than two syllables, ending in ıḡım or uıḡım, in the first person singular, present indicative active, make the future in eoḃað; and the last vowel in the preceding syllable, if broad, generally suffers attenuation, as árḃuıḡım, I exalt, fut. árḃeoḃað; foıllrıḡım, I reveal, fut. foıllpeoḃað; mılrıḡım, I sweeten, fut. mılpeoḃað; ımḃıḡım, I go away, fut. ımeoḃað; ıannrıḡım, I covet, fut. ıainnteoḃað; ceaprıḡım, I rectify, fut. ceıpteoḃað.

This is the termination used in printed books and correct manuscripts of the last three centuries, as in *Keating's History of Ireland*, as transcribed by John Mac Torna O'Mulconry, pp. 136, 167, 170, where the verbs, foıllrıḡım, I shew; ıannrıḡım, I covet; ceaprıḡım, I rectify, are made foıllpeoḃam, we will shew; ıainnteoḃam, I will covet; ceıpteoḃam, we will rectify; and it is

still used in the Connaught dialect. But in the south of Ireland, the future of verbs of this class always terminates in *eoḡao*, or *óḡao*, as *apoóḡao*, I will exalt; *poillpeóḡao*, I will shew; and this termination is used by O'Molloy, in his *Lucerna Fidelium*, as *cpuetoḡao*, I will prove, p. 302; *oo fuirpeoḡar*, who will remain, p. 369. In ancient manuscripts the regular termination in *feo* is found in verbs of this class, as *apoaigfiō*, "he will rise up," *Battle of Magh Rath*, p. 12; *fuioigfez*, "I will arrange," *Id.*, p. 178. And *écat*, and even *eobat*, are sometimes found in old writings for the *eoḡao* of the moderns, as *cóipécát*, "I will array," *Id.*, p. 178; *noḡa teirteoba*, "there shall not be wanting," *St. Columbkille*.

To this class may be added some others, which, though not ending in *igim*, form the penultimate of the future in *eo*, and in ancient manuscripts in *e* long. The principal of these are the following :

## PRESENT.

*aoimim*, I confess.  
*aitnim*, I know.  
*aitrim*, I relate.  
*coolaim*, I sleep.  
*congḡaim*, I keep.  
*copnaim*, I defend.  
*oibrim*, I banish.  
*oiongḡaim*, I repel.  
*oioḡlaim*, I revenge.  
*eiblim*, I die.  
*foḡlamaim*, I learn.  
*forḡlaim*, I open.  
*freagḡraim*, I answer.  
*imrim*, I play.  
*innrim*, I tell.  
*labḡraim*, I speak.  
*palḡraim*, I trample.  
*tairngim*, I draw.  
*tóḡḡaim*, I raise.  
*tóḡḡraim*, I desire.

## FUTURE.

*aipeóḡao*.  
*aiḡeóḡao*.  
*aitpeóḡao*.  
*coipeóḡao*.  
*coingḡeóḡao*.  
*coirpeóḡao*.  
*oibeóḡao*.  
*oiongḡeóḡao*.  
*oigḡeóḡao*.  
*eibeóḡao*.  
*foigḡleóḡao*.  
*foirḡeóḡao*.  
*freigḡeóḡao*.  
*imeóḡao*.  
*inneóḡao*.  
*laibeóḡao*.  
*palḡzeóḡao*.  
*tairpeóḡḡao*.  
*tóigḡeóḡao*.  
*toigḡeóḡao*.



In the county of Kilkenny, and throughout Munster, however, the attenuation does not always take place in these verbs; and the long syllable is transposed, as if those verbs were of the regular class in *ígim*, or *uígim*, as *αοιμόζαο*, I will confess; *αιτένοζαο*, *αιτίρρεόζαο*; *κοιλεόζαο*; *κοιγεόζαο*; *κοραινοόζαο*; *οίβρεόζαο*, &c. But these forms are not found in printed books, nor in the correct Munster manuscripts, as will be seen in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, pp. 20, 44, 78, where *τοιγεόραο*, *λαίθεοραο*, and *αιτέοναο*, occur as the futures of *τόζωαιμ*, I desire; *λαβραιμ*, I speak; and *αιτινιμ*, I know. Examples of this future in *εό*, in the penultimate, also occur in the poems of the Munster bards of the sixteenth and seventeenth centuries, as in the inauguration Ode of Donell O'Donovan, by Muldowny O'Morrison, in 1639:

Ζαιρμ ποζαιρ να ηγλύν όρ' έιν  
 Κοιρεόναο υ'αιρ νο υ'έιζιν.

“The title to the wealth of the generations from whom he sprung  
 He will maintain by consent, or force.”

Giolla Iosa Mor Mac Firbis often writes this future *έ* long, as in the poem addressed to Teige Reagh O'Dowda, chief of Tireragh, in 1417:

Ολαο α εεγλαιζ τοιζεβα.

“The fame of his household I will extol.”

#### IMPERATIVE MOOD.

The second person singular of this mood may generally be considered the root of the verb, as *ζλαν*, cleanse thou; *βριρ*, break thou. The third person singular is formed from it by adding *αο*, or *εαο*, accordingly as the characteristic vowel is broad or slender, as *ζλαναο* *ρέ*, let him cleanse; *βριρεαο* *ρέ*, let him break. The first person plural by adding *αμ*, *εαμ*, *αμαοιρ*; the second, *ιο* (very long); the third, *αδαοιρ*, *ιοίρ*.

## CONDITIONAL MOOD.

This mood, which has but one tense, has an analytic and synthetic form.

The analytic is formed from the future indicative by changing  $\rho\alpha\iota\delta$ , or  $\rho\iota\delta$ , into  $\rho\alpha\delta$ , or  $\rho\epsilon\alpha\delta$ , as  $\delta\omicron$   $\xi\lambda\alpha\nu\rho\alpha\delta$   $\rho\iota\alpha\delta$ , they would cleanse;  $\delta\omicron$   $\beta\rho\iota\rho\epsilon\alpha\delta$   $\rho\acute{\epsilon}$ , he would break, &c.

The synthetic form has  $\rho\alpha\iota\mu\eta$  in the first person singular;  $\rho\acute{\alpha}$  in the second; but the third, as before remarked, has no synthetic form. In the first person plural, the termination is  $\rho\alpha\mu\alpha\sigma\iota\rho$ , or  $\rho\iota\mu\acute{\iota}\rho$ ; in the second,  $\rho\acute{\alpha}\delta$ , or  $\rho\iota\delta$  (very long); in the third,  $\rho\alpha\delta\alpha\sigma\iota\rho$ , or  $\rho\alpha\iota\delta\acute{\iota}\rho$ , or  $\rho\iota\delta\acute{\iota}\rho$ .

Verbs in  $\iota\gamma\iota\mu$ , or  $\upsilon\gamma\iota\mu$ , and those which form the penultimate of the future in  $\epsilon\omicron$ , also form the conditional mood from the future indicative, by changing the final syllables to  $\alpha\iota\mu\eta$ , for the first person singular;  $\acute{\epsilon}\acute{\alpha}$ , for the second;  $\alpha\delta$ , for the third, &c.

In ancient manuscripts, the termination  $\omicron\beta\alpha\delta$ , or  $\omicron\beta\alpha\delta$ , often appears in this mood, as in  $\tau\alpha\eta$   $\eta\omicron\rho$   $\epsilon\lambda\epsilon\epsilon\lambda\omicron\beta\alpha\delta$ , “when it would change.”—*Cor Gloss.*, voce *Μανανάν*.

## INFINITIVE MOOD.

*General Rule.*—The infinitive mood is formed by adding  $\alpha\delta$ , or  $\epsilon\alpha\delta$ , to the root of the verb, as  $\delta\omicron$   $\xi\lambda\alpha\nu\alpha\delta$ , to cleanse;  $\delta\omicron$   $\beta\rho\iota\rho\epsilon\alpha\delta$ , to break. But it may be generally observed, that if there be a diphthong, or triphthong, closed by  $\iota$  in the root, the  $\iota$  is most generally dropped in forming the infinitive, as  $\beta\upsilon\alpha\iota\iota\mu$ , I

strike, infin. bualað (not bualeað<sup>p</sup>) ; loircim, I burn, infin. loircað ; doirtim, I spill, infin. doirtað ; ordugim, I order, infin. ordugað. When, however, *i* is the only vowel in the last syllable of the root, the slender inflection is used, as bairim, I break, infin. bairicað ; foillrigim, inf. foillrigað.

The infinitive mood is, however, variously formed. The following classification of the modes of formation will assist the learner.

1. Some verbs have their infinitive like the root, as :

caoið, to lament.

deapmað, to neglect.

fár, to grow.

gairim, to call.

meaf, to think, or estimate.

mún, *mingere*.

ól, to drink.

rið, to run.

rnám, to swim.

rgriof, to rub, scrape, sweep, destroy.

zappainz, to draw.

zuplinz, to descend<sup>q</sup>.

2. Some form the infinitive by dropping the *i* of the root, or making it broad, as :

<sup>p</sup> The anonymous author of an Irish Grammar, lately published in Dublin, writes it bualeað, in which he differs not only from all the Irish, but also all the Erse Grammarians, and from the spoken language in every part of Ireland. His labours, however, are well intended, and though he evidently does not understand the genius of the language, he

has collected many useful remarks from other writers on Grammar, and is often original, though sometimes mistaken.

<sup>q</sup> In some parts of the south of Ireland these are made zappainz and zuplinz in the spoken language ; but these forms are not found in correct printed books, nor in the earlier Munster manuscripts.



IMPERATIVE.	INFINITIVE.
coir̃g, check.	oo éor̃g, to check.
cuir, put.	oo éur, to put.
fulaiñg, suffer.	o' f̃ulang, to suffer.
gail, weep.	oo g̃ul, to weep.
rcuir, cease.	oo rcuir, to cease.
ceangail, bind.	oo éeangal, to bind.
toópaip, wind.	oo étoópaip, to wind.
toipm̃ipc, forbid.	oo étoipmeaipc, to forbid.
tionóil, gather.	oo étionól, to gather.

3. Some suffer syncope in the penultimate syllable, and drop the characteristic slender vowel of the root, thus :

IMPERATIVE.	INFINITIVE.
caom̃ain, protect.	oo éaom̃naò.
copam, defend, contend.	oo éopnam̃.
foḡáip, warn.	o' f̃óḡpaò.
foḡain, serve.	o' f̃óḡnaò.
for̃gail, open.	o' f̃or̃ḡlaò.
fuarp̃gail, relieve.	o' fuarp̃ḡlaò.
múr̃gail, awake.	oo m̃úr̃ḡlaò.
peac̃am, avoid.	oo p̃eaçnaò.
tioñr̃ḡam, begin.	oo étioñr̃naò.
tóḡaip, desire.	oo étóḡpaò.

Most of these verbs have infinitives different from those here laid down, in the spoken language, and in very good manuscripts, as copaint for copnam̃ ; f̃óḡaip̃ for f̃óḡpaò ; for̃ḡail̃ for f̃or̃ḡlaò ; m̃úr̃ḡail̃ for m̃ur̃ḡlaò ; p̃eaçaint for p̃eaçnaò, &c. These terminations of the infinitive mood vary a good deal throughout the provinces, and stand in need of a standard. Many of the terminations given by Neilson and Stewart would not be understood in the south of Ireland.

4. Verbs in uḡim and iḡim make the infinitive in uḡaò and iuḡaò, as :

## INDICATIVE.

αρουῖμι, I exalt, *root*, αρουῖ.  
 μιλυῖμι, I sweeten, *root*, μιλυῖ.  
 μορυῖμι, I exalt, *root*, μορυῖ.  
 φοιλυῖμι, I shew, *root*, φοιλυῖ.  
 ροιλυῖμι, I shine, *root*, ροιλυῖ.

## INFINITIVE.

οο αρουῖαο.  
 οο μιλυῖαο.  
 οο μορυῖαο.  
 ο' φοιλυῖαο.  
 οο ροιλυῖαο.

5. Some add  $\tau$  to the root, but these have also a second form.

## IMPERATIVE.

αγαῖρ, claim.  
 κεῖλ, conceal.  
 ἐοραῖν, defend, contend.  
 κυμιλ, rub.  
 βαγαῖρ, threaten.  
 οἰβῖρ, banish.  
 κορθαῖρ, slaughter.  
 ρόῖρ, relieve.  
 ῥεαγαῖρ, answer.  
 ἰμῖρ, play.  
 ἰοῶβαῖρ, offer.  
 λαβαῖρ, speak.  
 λομαῖρ, strip, peel.  
 μεῖλ, grind.  
 ῥαλταῖρ, trample.  
 μύργαῖλ, awake.  
 ταβαῖρ, give.  
 ῥεαῖν, avoid.  
 τομαῖλ, eat.

## INFINITIVE.

ο' αγαῖρτε, *or* αγραῖο.  
 οο κεῖλτε.  
 οο ἐοραῖντε, *or* οο ἐοραῖν.  
 οο κυμιλτε.  
 οο βαγαῖρτε, βαγραῖο, *or* βαγαῖρ.  
 οο οἰβῖρτε.  
 οο κορθαῖρτε, κορθραῖο, *or* κορθαῖρ.  
 ο' ρόῖρῖντε, *or* ο' ρόῖρῖν.  
 οο ῥεαγαῖρτε, *or* ῥεαγραῖο.  
 ἰμῖρτε.  
 οο ἰοῶβαῖρτε.  
 οο λαβαῖρτε, *or* λαβραῖο.  
 οο λομαῖρτε, λομραῖο.  
 οο μεῖλτε.  
 οο ῥαλταῖρτε, *or* ῥαλτραῖο.  
 οο μύργαῖλτε, *or* μύργλαῖο.  
 οο ταβαῖρτε.  
 οο ῥεαῖντε, *or* ῥεαῖνῖο.  
 οο τομαῖλτε.

6. Many add  $\alpha\mu\alpha\iota\iota$ , or  $\epsilon\alpha\mu\alpha\iota\iota$ , to the root, as :

## IMPERATIVE.

καῖλ, lose.  
 κπεῖο, believe.  
 ραν, wait, stay.  
 can, say, *or* sing.  
 cinn, to resolve.

## INFINITIVE.

οο καῖλεαῖν.  
 οο κπεῖοεαῖν.  
 ο' ραναῖν, *or* ο' ρυῖρεαῖ.  
 οο canαῖν, *or* canταῖν.  
 οο cineaῖν.

IMPERATIVE.	INFINITIVE.
ḡin, beget.	do ḡineamain.
ḡeall, promise.	do ḡeallamain.
lean, follow.	do leanamain.
tuill, earn.	do tuilleamain, or do tuilliom.
oil, nurse.	o' oileamain.
oir, fit, adapt.	o' oipeamain.
rḡar, separate.	do rḡaramain.

These words are sometimes written *cailleamun*, *cailliomun*, &c., and pronounced in most parts of Ireland as if written *caillium*, *cpeioium*, *canuin*, &c. In some parts of Munster and South Leinster a *τ* is added to this termination, as *cailleamant*, *cpeioeamant*, *ḡeallamant*, but this *τ* is seldom found in any correct manuscripts.

7. Several add *áil*, or *báil*, to the root, as,

IMPERATIVE.	INFINITIVE.
conḡaḃ, keep.	do conḡbáil.
ḡaḃ, take.	do ḡabáil.
ḡaḡ, find.	o' ḡaḡáil, or ḡaḡbáil.
ḡáḡ, leave.	o' ḡaḡbáil.
ḡuaḡ, sew.	o' ḡuaḡáil.
ṡóḡ, raise.	do ṡóḡbáil.

In all verbal nouns borrowed from the English this termination is used in the corrupt modern Irish, as *boxáil*, to box; *cicáil*, to kick; *polláil*, to roll; *ḡmúoáil*, to smooth, &c.

It should be here remarked, that in the south of the county of Kilkenny, the infinitive mood of *ṡóḡ*, raise, is *do ṡóḡean*, and that in the dialect of Irish spoken in that county several infinitives end in *an*, as *leagan* for *leagaḃ*, to knock down; *léiḡ*, let, or permit, *léiḡean*, or *liḡean*; *ṡpéiḡ*, forsake, *ṡpéiḡean*; *teiliḡ*, cast, *teiliḡean*. In other parts of Ireland, however, these are written and pronounced *leagamnt*, *léiḡint*, *ṡpéiḡint*. Many such irregularities in forming the infinitive mood, or verbal noun, will be observed throughout the provinces, but as they are not found in good manuscripts they should be avoided in correct writing.



8. Some add *gail*, as :

IMPERATIVE.	INFINITIVE.
ppap, bounce, jump.	oo p̄papgail.
ƣeao, whistle.	o' ƣeaoḡail.
ımp̄ear, contend.	o' ımp̄earḡail.
ḡrág, to cackle.	oo ḡrágaoḡail.

This termination, which is now pronounced *aoil* in the south-east of Ireland, occurs three times in the *Battle of Magh Rath*, to wit, in the words *ppapgail*, *bonngail*, and *meallgail*.—See p. 256. It is frequently given by Peter Connell in his MS. Irish Dictionary.

9. Some add *eam*, or *am*, as :

IMPERATIVE.	INFINITIVE.
cait̄, spend.	oo cait̄eam.
arcan, advance, proceed.	o' arcnam.
oéan, do.	oo oéanam.
ƣeit̄, await.	o' ƣeit̄eam.
tionrcan, begin.	oo tionrcnam.
ƣear, stand.	oo ƣearam.

10. Some add *eaét*, or *aét*, as :

éirt, listen.	o' éirteaét.
ḡluair, move.	oo ḡluairteaét, or ḡluaraét.
taḡ, come.	oo teaét.
ım̄t̄iḡ, go.	o' ım̄teaét.

11. A few end in *tain*, or *éain*, as :

can, say, or sing.	oo c̄antain.
ƣear, pour out.	o' ƣear̄tain.
riḡ, reach.	oo rōc̄tain, or riḡrin.
maip, live.	oo m̄ar̄tain, or m̄air̄eāc̄tan.

12. A few in *rin*, as :

ƣeic, or ƣaic, see.	o' ƣeicrin, or o' ƣaicrin.
tuıḡ, understand.	oo tuıḡrin.
taip̄ḡ, offer.	oo taip̄ḡrin.
riḡ, reach.	oo riḡrin.
táraitc, finish.	oo táair̄icrin.

## 13. The following are irregular :

αῤῥῶ, plunder, despoil.	ο' αῤῥῶν.
κορρῡῖḡ, move.	κορρῡῖḡε, <i>or</i> κορρῡḡαὸ.
κουῖḡ, request.	οο κουῖḡιὸ.
εῖριḡ, arise.	ο' εῖριḡιὸ, ο' εῖριḡιὸ.
ἰονηραιḡ, approach.	ο' ἰονηραιḡιὸ.
ῥιαῤῥαιḡ, ask.	ο' ῥιαῤῥαιḡιὸ.
λέιμ, leap.	οο λέιμνιὸ, λέιμνεαὸ.
ḡλαοὸ, call.	οο ḡλαοὸαὸ.
ḡέιμ, low.	οο ḡέιμνεαὸ.
ἰαῤῥ, ask.	ο' ἰαῤῥαιὸ.
τεῡτε, fall.	οο τεῡτεῡμ.
τεαῤῥαῤḡ, spare, save.	οο τεαῤῥαῤḡαῖν.
λυιὸ, lie.	οο λυιὸε.
ῥυιὸ, sit.	οο ῥυιὸε.
ῥνιḡ, spin.	οο ῥνιḡε.
κλασιὸ, subdue.	οο κλασιὸε.
ῥαοῖλ, think, imagine.	οο ῥαοῖλεαὶτῶν.
leaḡ, knock down.	οο leaḡαν, <i>or</i> οο leaḡαὸ.
λέιḡ, let, <i>or</i> permit.	οο λέιḡεαν, <i>or</i> οο λέιḡιντε.
τεῖλḡ, cast.	οο τεῖλḡεαν, <i>or</i> οο τεῖλḡιντε.
ῥέαὸ, look.	ο' ῥέααῖν, <i>or</i> ο' ῥέααῖντε.
εῤῥέιḡ, forsake.	οο εῤῥέιḡεαν, <i>or</i> οο εῤῥέιḡιντε.

## PASSIVE VOICE.

There is no distinction of number or person in the tenses of the passive voice, and, as already observed, the personal pronouns connected with it are always in what is considered to be the accusative case.

## INDICATIVE MOOD.

*The present tense* is formed from the root by adding τᾱρ or τεαῤ, τᾱρ or τεαῤ, as μεαλλτᾱρ, is deceived; βῤῡρτεαῤ, is broken; λῡβτᾱρ, is bent; ἀῤῥῡῖḡτεαῤ, is

exalted. For General Rule, see formation of passive participle, pp. 205, 206, which also regulates the aspiration of the  $\tau$  in this termination.

In ancient manuscripts this tense is found terminating in  $\iota\epsilon\pi$ , and sometimes, though rarely, in  $\alpha\iota\pi$ , as  $\alpha\lambda\lambda\alpha\iota\pi$   $\iota$   $\dot{\rho}\iota\sigma$ , "it is reared in the woods," *Cor. Gloss.*, voce  $\text{Cen}\sigma\alpha\iota\sigma$ ;  $\kappa\upsilon\pi\iota\tau\eta\epsilon\pi$ , "is put," *Id.*, voce  $\text{F}\epsilon\pi\text{b}$ .

*The past tense* is formed by adding  $\alpha\delta$ , or  $\epsilon\alpha\delta$ , to the root, as  $\mu\epsilon\alpha\lambda\lambda\alpha\delta$ , was deceived;  $\beta\upsilon\pi\tau\epsilon\alpha\delta$ , was broken.

In ancient manuscripts this tense is like the passive participle, as  $\tau\upsilon\gamma\epsilon\acute{\alpha}$ , was given;  $\sigma\omicron$   $\rho\omicron\sigma\tau\epsilon\alpha$ , was made.—See *Battle of Magh Rath*, pp. 8, 22, 24;  $\rho\upsilon\tau\tau\eta\epsilon$ , was born.—*Book of Armagh*, fol. 18.

*The consuetudinal past* adds  $\tau\alpha\iota$ , or  $\tau\acute{\iota}$ , as  $\mu\epsilon\alpha\lambda\tau\alpha\iota$ , was used to be deceived;  $\beta\upsilon\pi\tau\acute{\iota}$ , was used to be broken.

*The future tense* adds  $\epsilon\alpha\pi$ ,  $\epsilon\epsilon\alpha\pi$ , or  $\epsilon\alpha\delta\epsilon\alpha\pi$ ,  $\epsilon\iota\delta\epsilon\alpha\pi$ , to the root, as  $\mu\epsilon\alpha\lambda\epsilon\alpha\pi$ , or  $\mu\epsilon\alpha\lambda\epsilon\alpha\delta\epsilon\alpha\pi$ , will be deceived;  $\beta\upsilon\pi\epsilon\epsilon\alpha\pi$ , or  $\beta\upsilon\pi\epsilon\iota\delta\epsilon\alpha\pi$ , will be broken.

Verbs in  $\iota\upsilon\gamma\iota\mu$ , which make the future active in  $\epsilon\acute{\omicron}\epsilon\alpha\delta$ , form the future passive from the future active by changing  $\epsilon\acute{\omicron}\epsilon\alpha\delta$  into  $\epsilon\acute{\omicron}\epsilon\alpha\pi$ , as  $\rho\omicron\iota\lambda\lambda\iota\upsilon\gamma\iota\mu$ , I shew; future active,  $\rho\omicron\iota\lambda\lambda\epsilon\acute{\omicron}\epsilon\alpha\delta$ , I will shew; future passive,  $\rho\omicron\iota\lambda\lambda\epsilon\acute{\omicron}\epsilon\alpha\pi$   $\mu\acute{\epsilon}$ , I will be shewn.

In the ancient manuscripts the termination  $\epsilon\acute{\iota}\tau\epsilon\pi$  is often found for this tense, as in  $\rho\epsilon\acute{\epsilon}\tau\mu\alpha\sigma$   $\kappa\alpha\acute{\tau}$   $\kappa\upsilon\pi\pi\iota\tau\epsilon\pi$   $\epsilon\tau\tau\epsilon\pi\alpha\delta$ , i. e. "the seventh battle which shall be fought between you."—*Battle of Magh Rath*, p. 12.

#### CONDITIONAL MOOD.

This mood, which has but one tense, is formed by adding  $\epsilon\alpha\delta\epsilon$ , or  $\epsilon\iota\delta\epsilon$ , to the root, or by adding  $\epsilon$  to



the future indicative active, as *meallpað*, would be deceived; *brippíðe*, would be broken.

Verbs in *uigim*, and those which have *eo* in the penultimate of the future indicative active, form the conditional mood from the future indicative active, by changing *að* into *aíðe*, as *poillrigim*, I shew; *poillreocað*, I will shew; *ð' poillreocaiðe*, it would be shewn, *innurim*, I tell; fut. *inneorað*, I will tell; condit. *ð' inneoraiðe*, it would be told; *imrim*, I play; fut. *imeorað*, I will play; condit. *ð' imeoraiðe*, it would be played.

The passive participle is formed by adding *τα, έτα; τε, έτε*, to the root, as *meallτα*, deceived; *lúβτα*, bent; *bripte*, broken; *poillrigτε*, shewn.

Verbs in *igim*, or *uigim*, always aspirate the *τ*, as *órðuiγim*, I order, passive participle *órðuiγτε*; as do also many others for the sake of euphony.

In the Erse, or Scottish dialect of this language, the *t* is never aspirated in the passive participle; but it is marked with a decided aspiration in the oldest Irish manuscripts, as *ocur in hicc in tpa-paigthe rin tucað Ross corr do h Ua Suanaigh*, "and in satisfaction for this profanation, Ross Corr was given to Ua Suanaigh."—*L. Breac*, fol. 35, *b*; *an met in tpa-paigτε*, "for the greatness of the profanation," *Ibid.*; and it has always its slender sound in the Erse, whether the characteristic vowel of the root be broad or slender. Stewart, therefore, recommends the termination of the passive participle to be always written *te*, without regard to the characteristic vowel. But this is not admissible in Irish; for the termination of the passive participle is pronounced broad or slender according to the last vowel of the root, as *bripr*, break, pass. part. *briprτε*; *ól*, drink, pass. part. *ólτα*, drank (not *oilte*, as in the modern Erse); and the *τ* is frequently aspirated, even in the oldest

manuscripts. It should, however, be confessed, that in the county of Kilkenny, and some other parts of the south of Ireland, the passive participle is pronounced slender in a few verbs, of which the characteristic vowel is broad, as *cpoḱta*, pronounced *cpoḱte*; *leaḱta*, spread, pronounced *leaḱte*; *meaḱta*, decayed, stunted, pronounced *meaḱte*. But this is most decidedly a corruption, for in the province of Connaught, and in the western portion of Munster, the *τ* in these words is pronounced with its proper broad sound. It should be remarked also, that the *τ* in this termination is frequently aspirated in Kerry, and parts of Cork, in positions where it has its radical sound in most other counties, as *geallta*, promised, pronounced *geallha*; *meallta*, deceived, pronounced *meallha*. But in all other parts of Ireland the *τ* has its radical sound after *ḱ*, *ḃ*, *ḡ*, *l*, *ll*, *n*, *nn*, *r*, *ṛ*, as *cpoḱta*, hanged, or suspended; *ṛpoḱta*, emasculated; *báioḱte*, drowned; *ṛppéioḱte*, spread; *ṛúigḱte*, absorbed; *bṛúigḱte*, bruised; *molta*, praised; *meallta*, deceived; *oéanta*, done; *capta*, twisted; *bṛipte*, broken; *olúite*, closed. But in verbs in *ígim*, or *uígim*, which make the future in *eoḱao*, and in all verbs of which the root terminates in *b*, *c*, *o*, *ḡ*, *m*, *p*, *r*, *τ*, the *τ* is aspirated, whether the characteristic vowel be broad or slender, as *lubta*, bent; *feacta*, bowed; *ḡpeaoḱta*, lashed; *ṛpéigḱte*, forsaken; *beannuigḱte*, blest; *tomta*, dipped; *ṛcaipte*, scattered; *lomapta*, peeled; *feapṛta*, entombed. The exceptions to these rules will be found to be very few, if any, in the present spoken language, except, as above remarked, in the county of Kerry, where the *τ* is generally aspirated in the passive participle, without much regard to the consonant which precedes it, but this is contrary to the rules of euphony, and should not be imitated, or taken into consideration, in fixing a standard pronunciation for this language. When the root terminates in *o*, or *τ*, the *τα*, or *τε*, may or may not be aspirated, as both consonants have nearly the sound of a single *τ*; but it is, perhaps, better to aspirate the participial *ṛ* for the sake of system.

## INFINITIVE MOOD.

This mood has no synthetic form, but is expressed,

exactly as in English, by prefixing the infinitive mood of the verb substantive to the passive participle, as δο βεῖτ βριπτε, to be broken; δο βεῖτ μεαλτα, to be deceived.

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SECT. 6.—*Synopsis of the Verb Substantive and regular Verbs.*

For the convenience of the learner it has been thought advisable to give here, in a tabular form, paradigms, or synopses of the verb substantive, and also of three regular verbs, viz., μοῶμαι, I praise, whose characteristic vowel is *broad*; κεῖμαι, I conceal, whose characteristic vowel is *small*; and ποῖλλοιμι, I shew. These examples will exhibit all the varieties of the inflexions to be found in regular verbs, and the student should make himself thoroughly familiar with them before he proceeds to the study of the irregular verbs, which will then present no difficulty, as they are regular in their personal terminations.

The learner will observe that when he has committed to memory the terminations of the present indicative active of the regular verbs, he has no difficulty in committing those of the future, the only difference being the insertion of an *ρ* for the latter. He should also bear in mind that the third person singular has no synthetic form in any of its moods and tenses, and that none of the moods of the regular verbs has more than one tense, except the indicative, which has five.



# I.—Τάιμ, I am.

		SINGULAR.	PLURAL.
INDICATIVE MOOD.	Present Tense.	1. τάιμ. 2. τάιρ. 3. τά ρέ.	1. ταμασιθ. 2. τατασι. 3. τάιθ.
	Consuetudinal Present.	1. βίθ-ιμ. 2. -ιρ. 3. -εανν, <i>or</i> βίονν ρέ.	1. βίμίο 2. βίτί. 3. βίθ.
	Preterite.	1. βίθ-εαρ. 2. βίθ-ιρ. 3. βί ρέ.	1. βίομαρ. 2. βίοθαρ. 3. βίοθαρ.
	Consuetudinal Past.	1. βίθ-ιnn. 2. -τέα. 3. -εαθ, <i>or</i> βίθθ ρέ.	1. βίμίρ. 2. βίτί. 3. βίθίρ.
	Future.	1. βιαθ. 2. βιαιρ. 3. βια, <i>or</i> βιαθ ρέ.	1. βιαμασιθ. 2. βιατασι. 3. βιαθ.
SUBJUNCTIVE MOOD.	Present Tense.	1. γο β-φυιλ-ιμ. 2. -ιρ. 3. -ρέ.	1. γο β-φυιλ-ιμίθ. 2. -τί. 3. -ιθ.
	Consuetudinal Present.	1. γο m-βίθ-ιμ. 2. -ιρ. 3. -εανν ρέ.	1. γο m-βί-μίθ. 2. -τί. 3. -ιθ.
	Preterite.	1. γο παβ-αρ. 2. -αιρ. 3. παβ ρέ.	1. γο παβ-αμαρ. 2. -αθαρ. 3. -αοαρ.
	Consuetudinal Past.	1. γο m-βίθ-ιnn. 2. -τέα. 3. -εαθ ρέ.	1. γο m-βί-μίρ. 2. -τί. 3. -θίρ.
	Future.	1. γο m-βιαθ. 2. γο m-βιαιρ. 3. γο m-βιαθ ρέ.	1. γο m-βιαμασιθ. 2. γο m-βιατασι. 3. γο m-βιαθ.
IMPERATIVE MOOD.		1. . . . 2. βί. 3. βίθεαθ, <i>or</i> βίθθ ρέ.	1. βίμίρ. 2. βίθίθ. 3. βίθίρ.
CONDITIONAL MOOD.		1. βειθ-ιnn. 2. -τέα. 3. -εαθ ρέ.	1. βειμίρ. 2. βειτί. 3. βειθίρ.
INFINITIVE MOOD, Όο βειτέ.		PARTICIPLE, Αρ m-βειτέ.	

ACTIVE VOICE.			PASSIVE VOICE.		
	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.	
INDICATIVE MOOD.	1. mol-am. 2. -ar. 3. -aò ré.	1. mol-amaio. 2. -taoi. 3. -aio.	1. mol-ear mé. 2. éú. 3. é.	1. mol-ear inn, or rinn. 2. ið, or ríð. 3. iao.	
	1. mol-ann mé. 2. éú. 3. ré.	1. mol-ann rinn. 2. ríð. 3. riao.			
	1. ñol-ar. 2. -ar. 3. ré.	1. ñol-amar. 2. -abap. 3. -aap.	1. mol-aò mé. 2. éú. 3. é.	1. mol-aò inn, or rinn. 2. ið, or ríð. 3. iao.	
	1. ñol-ann. 2. -á. 3. -aò ré.	1. ñol-amaoir. 2. -taoi. 3. -aioir.	1. mol-eari mé. 2. éú. 3. é.	1. mol-eari inn, or rinn. 2. ið, or ríð. 3. iao.	
IMPERATIVE MOOD.	1. mol-fo. 2. -far. 3. -faò ré.	1. mol-famaio. 2. -faíð. 3. -faio.	1. mol-ear mé. 2. éú. 3. é.	1. mol-ear inn, or rinn. 2. ið, or ríð. 3. iao.	
	1. . . . 2. mol. 3. mol-aò ré.	1. mol-amaoir. 2. -aíð. 3. -aioir.	1. mol-ear mé. 2. éú. 3. é.	1. mol-ear inn, or rinn. 2. ið, or ríð. 3. iao.	
CONDITIONAL MOOD.	1. ñol-fann. 2. -fá. 3. -faò ré.	1. ñol-famaoir. 2. -faíð. 3. -faioir.	1. ñol-faíde mé. 2. éú. 3. é.	1. ñol-faíde inn, or rinn. 2. ið, or ríð. 3. iao.	
INFIN. MOOD, oo ñolað.			PARTICIPLE, ag molað.		
INFIN. MOOD, oo ñeie molta.			PARTICIPLE, molta.		

### III.—Ceilm, I conceal.

ACTIVE VOICE.			PASSIVE VOICE.	
	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
INDICATIVE MOOD.	1. ceil-im. 2. -ir. 3. -io ré.	1. ceil-imíó. 2. -tí. 3. -io.	1. ceil-teap mé. 2. túb. 3. é.	1. ceil-teap inn, or pinn. ib, or rib. iao.
	1. ceil-eann mé. 2. túb. 3. ré.	1. ceil-eann pinn. 2. rib 3. piao.		
	1. ceil-eap. 2. -ir. 3. ré, or ceileapzap.	1. ceil-eamap. 2. -eabap. 3. -eaoap.	1. ceil-eaò mé. 2. túb. 3. é.	1. ceil-eaò inn, or pinn. ib, or rib. iao.
	1. ceil-inn. 2. -teá. 3. -eaò ré.	1. ceil-imír. 2. -tí. 3. -ioír.	1. ceil-tí mé. 2. túb. 3. é.	1. ceil-tí inn, or pinn. ib, or rib. iao.
	1. ceil-feao. 2. -fir. 3. -fio ré.	1. ceil-fimíó. 2. -fíó. 3. -fio.	1. ceil-feap mé. 2. túb. 3. é.	1. ceil-feap inn, or pinn. ib, or rib. iao.
	1. . . . 2. ceil. 3. ceil-eaò ré.	1. ceil-imír. 2. -íó. 3. -ioír.	1. ceil-teap mé. 2. túb. 3. é.	1. ceil-teap inn, or pinn. ib, or rib. iao.
IMPERATIVE MOOD.				
CONDITIONAL MOOD.	1. ceil-pinn. 2. -feá. 3. -feao ré.	1. ceil-pimír. 2. -fíó. 3. -fioír.	1. ceil-fíde mé. 2. túb. 3. é.	1. ceil-fíde inn, or pinn. ib, or rib. iao.
INFIN. MOOD, do ceilz.	PARTICIPLE, ag ceilz.		PARTICIPLE, ceilze.	



IV.—Foilprigim, I shew.

ACTIVE VOICE.			PASSIVE VOICE.	
	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
INDICATIVE MOOD.	1. foilprig-im. -ir. -iò ré.	1. foilprig-míó. -éí. -io.	1. foilprig-éap mé. éú. é.	1. foilprig-éap inn, or rinn. ib, or rib. iao.
	1. foilprig-eann mé. éú. ré.	1. foilprig-eann rinn. rib. riao.		
	1. o' foilprig-eap. -ir. ré.	1. o' foilprig-eaman. -eabap. -eaoap.	1. do foilprig-eaò mé. éú. é.	1. do foilprig-eaò inn, or rinn. ib, or rib. iao.
	1. o' foilprig-inn. -éa. -eaò ré.	1. o' foilprig-mír. -éí. -óir.	1. do foilprig-éí mé. éú. é.	1. do foilprig-éí inn, or rinn. ib, or rib. iao.
	1. foilpreoc-aó. -aír. -aò ré.	1. foilpreoc-amaoio. -éaoí. -aio.	1. foilpreoc-ap mé. éú. é.	1. foilpreoc-ap inn, or rinn. ib, or rib. iao.
	1. . . . 2. foilprig. 3. -eaò ré.	1. foilprig-mír. -íó. -óir.	1. foilprig-éap mé. éú. é.	1. foilprig-éap inn, or rinn. ib, or rib. iao.
	1. o' foilpreoc-aunn -éa. -aò ré.	1. o' foilpreoc-amaoír. -éaoí. -aoíir.	1. o' foilpreoc-aíbe mé. éú. é.	1. o' foilpreoc-aíbe inn, or rinn. ib, or rib. iao.
INFIN. MOOD, o' foilprugaò. PARTICIPLE, aó foilprugaò.			INFIN. MOOD, do beiré foilprigé.	
			PART., foilprigé.	

SECTION 7.—*Irregular Verbs.*

There are eleven irregular, or more properly defective verbs in this language, viz., *beirim*, I give; *beirim*, I bear; *cím*, I see; *cluimim*, I hear; *déanam*, I do; *ním*, or *gním*, I do; *deirim*, I say; *faigim*, I find; *raigim*, I reach; *téidim*, I go; *tiagam*, I come.

O'Molloy and Mac Curtin tell us that the irregular verbs of this language are very numerous, and mostly heteroclites, subject to no general rules; but it is now quite evident that neither of these writers had given the subject sufficient consideration; for the fact is, that there are but eleven irregular verbs, and these certainly not more difficult to be learned or remembered than the irregular verbs of any ancient or modern language of Europe. O'Molloy writes: "Verborum alia variantur valdè apud Hibernos, velut heteroclita, et diuersimodè, ita vt vniversalis regula pro eijs nequit dari, adeòque insistendum sit Auctoribus vbique probatis. Alia autem in suis manentia formis, aliquando personaliter, aliquando temporaliter, interdum modaliter, nonnunquam numeraliter mutantur, aliquilibus circa vltimas, vel penultimas syllabas factis variatiunculis." He then gives an example of the verb *ṛḡriobhuim*, *scribo*, and adds: "Heteroclita sunt multa, vt α ταιμ, *beirim*, ṡṡ ṛṡṡh, ṡṡ *cimh*" [read ṡṡ *chim*], "vbi et vsus maximè, et auctoritas obseruanda."—*Grammatica Latino-Hibernica*, pp. 124, 125. 126. It happens, however, that in Irish there are, strictly speaking, no *irregular* verbs at all. The eleven verbs above given are *defective* rather than *irregular*. All other verbs are perfectly regular in *all* their moods and tenses—not like the regular verbs in Latin, very many of which are irregular in their preterperfect tenses and supines; and even the eleven so called irregular verbs of the Irish are perfectly regular in their numbers or persons; their irregularity consists only in this, that they want certain tenses, which they borrow from certain other verbs, which are themselves

regular, as ἰρῆμ, I give, which borrows some of its tenses from the verb τῆμ, and some from τᾶμ; also ὁρῆμ, I saw, which borrows some parts from ἁμ, and some from ῥᾶμ; ὁρῆμ, I see, which borrows from ῥῆμ, &c.

### I.—ἰρῆμ, τῆμ, or τᾶμ, I give.

#### ACTIVE VOICE.

The present, and consuetudinal present indicative, and the conditional mood, of the three verbs, are still in use, and are perfectly regular. The past tense is that of τῆμ only. The consuetudinal past is taken both from ἰρῆμ and τῆμ; the future from ἰρῆμ and τᾶμ, which last has a double form in the future, differing chiefly in spelling. The imperative is from τᾶμ and τῆμ, and the infinitive from τᾶμ only.

#### INDICATIVE MOOD.

##### *Present Tense.*

SINGULAR.	PLURAL.
1. ἰρῆμ.	1. ἰρῆμῖς.
2. ὁρῆμ.	2. ὁρῆμῖς.
3. ἰρῆ ρέ.	3. ἰρῆμ.

The analytic form of this tense is ἰρῆ μέ, ἰρῆ τῷ, ἰρῆ ρέ, &c.

τῆμ and τᾶμ are also in use, and the persons are regular, like μῶμ.

*Example.*—Οἱ μὴ ἐξῆμασιν ἀνὸς οὐδὲν ὁρῆσαι τοῦ Θεοῦ ἀμὰν ὁ' αὐτοῖς, "for we do not give the honour which is due to God alone to any one else."—*Lucerna Fidelium*, p. 195.

##### *Consuetudinal Present.*

ἰρῆμ μέ, I usually give, &c.

τῆμ and τᾶμ are in use, and are quite regular.



*Simple Past.*

## SINGULAR.

1. t̃ugap.
2. t̃ugair.
3. t̃ug ré.

## PLURAL.

1. t̃ugamar.
2. t̃ugabar.
3. t̃ugabar.

In ancient writings, bept, the now obsolete preterite of beirim, and tapo, tapat, tucaptau, and tuc, are used for t̃ug, or t̃ug ré, he gave; also tucpat, tapopat, and beptpat, for t̃ugabar, they gave, as in the following examples: táinic an ríḡ, ocup oo patpom a peip oo phatpauc ó beolu, ocup ní taput o ériu, “the king came and gave his own demand to Patrick by word of mouth, but did not *give* it from his heart,” *Leabhar Breac*, fol. 14, *a, a*; oo bept buille oo hugo ḡup bean a ceann oe, “he gave Hugo a blow, so that he cut off his head,” *Annals of the Four Masters*, A. D. 1186; “Cormac Cap tucuptau cat Samna o’ Eochaidh Abhratruadh,” *Book of Lismore*, fol. 209; ní tapopat iapum munntip uabpéc in ríḡ nac ppeapra fuipri, “but the proud people of the king gave her no answer,” *Battle of Magh Rath*, p. 18; tucpat a lama ’mon cloich, “they brought their hands about the stone,” *Book of Lismore*, fol. 219, *a*; oo beaptpat pciaé tap lopcc, “they covered the retreat,” literally, “they placed a shield on the track (of the retreat),” *Annals of the Four Masters*, A. D. 1434. When the particle po is prefixed in this tense, the t̃ is often dropped from tuc, as pouc [.i. po t̃uc] nech elí in bpeth pemí, “another person passed the sentence before him,” *Cor. Gloss., voce* bpeth.

*Consuetudinal Past.*

## SINGULAR.

1. beirimn.
2. beirpéa.
3. beirpéa ré.

## PLURAL.

1. beirimír.
2. beirpí.
3. beirpí.

The first person plural is often beirimír, as in the following example: cat páma oo beirimír illoch ceamnácta co tocpaó a mup-ḡrian millpen for uácta, “every oar which we used to put

into Loch Leamhnachta used to raise the sweets of the bottom to the surface," *Mac Conglinn's Dream*, in *Leabhar Breac*.

Ṭugaimn is also used, and is quite regular.

*Future Tense.*

SINGULAR.	PLURAL.
1. béarḡao.	1. béaramaoio.
2. béarḡair.	2. béarḡaíð.
3. béarḡaíð ré.	3. béarḡao.

Ṭabarḡao, from ṭabair (pronounced *tourhăd*), which is quite regular in its persons, is the form now in use in the south of Ireland; but another form *tiubḡao*, also from ṭabair, and regular in its persons, was used by the Munster poets of the seventeenth century, as in the following stanza from the inauguration ode of Daniel O'Donovan, composed by Muldowny O'Morrison, about the year 1639:

Ní tiubḡra uaḡa an onáir,  
Inme ir dual o' O'Donnabáin.

Keating and several other writers make the form derived from *bheirim*, *do bép* in the first person singular of the future tense, without adding the termination *ḡao*, as *Do bép toḡac na ponna ro do'n Mhiḡe*, "I shall give the first place in this division to Meath," *Hist. Irel.*, p. 23; *Do bép leam tu*, "I shall take thee with me," *Id.*, p. 70; and *bépam-ne* in the first person plural, emphatic form, as *ní ra marḡa iat iḡir, ol riat, acḡ ruam-breacḡ reacḡmaine do rat in oḡai foḡra, ocup do bépam-ne do ruoḡru ap culaí*, "they are not dead at all, said they, but the druid has brought on them a magical sleep for a week, but we shall bring them back again," *Book of Lismore*, fol. 175.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. ṭabramaoio.
2. ṭabair.	2. ṭabḡaíð.
3. ṭabḡaíð ré.	3. ṭabḡaoíḡ.

The form from *tuḡaim* is *tuḡ*, which is regular throughout the persons. It is now very seldom used in the spoken Irish, but it frequently occurs in ancient writings, written *tuc*, as *Na tuc h'aire pe ríḡirib aídce*, for the modern *ná tabair t'aire ar ríirib oídce*, "do not give heed to nocturnal visions," *Battle of Magh Ragh*, p. 8.

## SUBJUNCTIVE MOOD.

The subjunctive mood is always the same as the indicative.

*Example.*—*Deirimidne go o-tuḡtaoi an meap oppa nać oligćear aćt oo Ūia amain*, "we say that ye give them [the saints] the honour which is not due, except to God alone."—*Lucerna Fidelium*, p. 206.

## CONDITIONAL MOOD.

## SINGULAR.

1. *béarfaínn*.
2. *béarfaí*.
3. *béarfaó ré*.

## PLURAL.

1. *béarfamaoír*.
2. *béarfaíð*.
3. *béarfaióir*.

The form from *tabraim* is either *tabarfaínn*, or *tiubraínn*, both which are regular throughout the persons.

O'Molloy writes the first person plural of this mood, *bearmaoir*, without the characteristic *f*, as *mup nać paibe oíolurídeacć agaimn péin oo bearmaoir uaimn*, "because we ourselves had not a sufficient satisfaction which *we might give* from us," *Lucerna Fidelium*, pp. 45, 46; and he as often writes it *go o-tiubramaoir*, as *a ḡ-cár go o-tiubramaoir uuit*, "in case we should grant to thee," *Id.*, p. 297. In ancient and some modern writings the third person singular is often written *tiubeò* and *tarptaò* (the final *o* generally left unaspirated), and the third person plural *béroaír*, or *bervaoir*, and *tiibriúir*, as *po petar-ra, ol in ben, ní nać tiubeo uuit*, "I know, said the woman, a thing which he *would not give* thee," *Cor. Gloss.*, voce *Ḑaire*; *at bept fri Pátraic uil i n-a n-diaio co Teampaig co tarptaò a riap oo h-i fiaonuie*



φερ ν-ἔρενο, “he told Patrick to go after them to Tara, that he might give him his demand in the presence of the men of Ireland,” *Leabhar Breac*, fol. 14, *a*, *a*; εἰννοῦν πο δέρσασιν εἰσιγε νο εἰσπῆσαι εἰς ὅρα, “how they would bring dispersion or scattering upon them,” *Ann. Four Masters*, A. D. 1570; εὖ να εἰσπατῖν εὖλ λα να εἰσὶ εἰσι; μέ πέιν νί εἰσπέρ, “so that they should not give thee respite for a day or night; myself will not give it,” *Leabhar Breac*, fol. 107.

## INFINITIVE MOOD.

πο εἰσπατῖν.

This is the usual spelling in the modern language, but it is pronounced in the south of Ireland as if written *do hou-irt*, and in the north as if πο εἰσι.

## PASSIVE VOICE.

In the passive voice the present indicative and consuetudinal past are from εἰρῖν and τυγαῖν; the preterite from τυγαῖν only; the future indicative, and the consuetudinal mood, from εἰρῖν and ταδραῖν; and the imperative from all three.

As the persons of the passive voice are formed quite regularly, by adding the pronouns με, σύ, ἐ, &c., it will not be necessary to do more than give the fundamental form in each tense.

## INDICATIVE MOOD.

*Present Tense.*

εἰρεῖται } μέ, σύ, ἐ, &c.  
 τυγεῖται }

The regular present passive of this verb is εἰρεῖται, but it is often written εἰται in old manuscripts, without the characteristic ε, as εἰται βιαθ πο, “food is given to him,” *Cor. Gloss., voce*

lezech. *Ἀταγαρ*, or *αταγαρ*, is often found in old writings as if a form of this tense, as *αταγαρ βιαὸ δόιβ*, “food was given to them,” *Battle of Magh Rath*, p. 10; *αταγαρ Scoτα δο Μιλιδ*, “Scota was given [in marriage] to Milidh,” *Book of Ballymote*, fol. 11; *αταγυρ τέτα ογυρ πεφεὸα δο*, “ropes and cords were given to him,” *Leabhar Breac*, fol. 108. But it should not be assumed as a positive certainty that *αταγαρ* is a form of *τυγαίμ*, though it unquestionably means “was given.”

### Simple Past.

*τυγαὸ μέ, τυ, έ, &c.*

### Consuetudinal Past.

*ḡeiriðe, or τυγεαίðe μέ, τυ, έ, &c.*

The simple past tense is variously written *τυαὸ, τυεθα, bpeaz*, and even *φυαὸ*. The first of which forms is exemplified in the following sentence: *Ocy amail ip a n-uactar Sléibí Sína τυαὸ εἰλλ pecht δο Macu Ippael, ric po poillirig in Spirac Noeb moiu a glanpúme δο na h-apptalaib i ngríanan po-apo Sléibí Síoin, .i. ip in cenocacail*, thus translated in the original MS.: “*et sicut lex in sublimi Montis Sinai loco tradita est, ita Spiritus Sanctus in cenaculo primitias spiritualium misteriorum aperuit*,” *Leabhar Breac*, fol. 27, a, a. For examples of the other forms, see *Cor. Gloss.*, *vocibus Zezeč* and *Com fodoirne*.

### Future Tense.

<i>béarpar</i>	} <i>μέ, τ, έ, ρinn, or inn, &amp;c.</i>
<i>ταβάρpar</i>	
<i>τιοβάρpar</i>	
<i>τιβέρτερ</i>	

Examples of the first four forms are common in Irish books. O'Molloy writes *τιοβάρpar*, as *creuo iao na beoa ap a o-τιοβάρpar bpeaz an uair ri?* “who are the living on whom sentence shall be passed at this time,” *Lucerna Fidelium*, p. 50. The form *τιβέρτερ* often occurs in old manuscripts, as in the *Battle of Magh Rath*, *ταβαρ βιαὸ ούν, ol iao, má tá lib*. *Ip cubur oún*,

ol peḱtaipe inuḡ, nī tībérter, “give us food, said they, if ye have it. By our word, said the king’s steward, it shall not be given,” *Battle of Magh Rath*, p. 22.

## IMPERATIVE MOOD.

beirṭear	} mé, tú, é, &c.
tuḡṭear	
taḁarṭear	

## CONDITIONAL MOOD.

ḁearḁaíde	} mé, tú, é, &c.
taḁarḁaíde	

The forms *taḁotaí* and *taḁta* are very frequently found in the best manuscripts for this mood, as *dia taḁotaí do neach ele h-é*, “if it should be given to any one else,” *Battle of Magh Rath*, p. 58; *ocur po forconḡraḁ la ḁreṇu na taḁta oircne do ḡaevelu*, “and it was ordered by the Britons that no *oircne* [lap-dog] should be given to the Gaels,” *Cor. Gloss., voce Moḡ Eime*.

II.—*beirim*, I bear, or bring forth.

This verb takes the simple past tense of the active voice from an obsolete verb *puḡaim*, which is, perhaps, an amalgamation of *po* and *tuḡ*, for *tuḡaim* also means to bear, or bring forth; in other respects it is regular.

## ACTIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

SINGULAR.	PLURAL.
1. <i>beirim</i> .	1. <i>beirimís</i> .
2. <i>beirir</i> .	2. <i>beirṫís</i> .
3. <i>beirio rí</i> .	3. <i>beirio</i> .

*Simple Past.*

SINGULAR.	PLURAL.
1. <i>puḡar</i> .	1. <i>puḡamar</i> .
2. <i>puḡair</i> .	2. <i>puḡaḁar</i> .
3. <i>puḡrí</i> .	3. <i>puḡaḁar</i> .



*Example.*—Τυγ Ἰριαλ ῤγιατ̃ ταρ λογ̃ ταρ εἶρ α μιντιρε, γο  
 πυγ ιομπλάν λειρ ιαο, ιαρ μαρβαο μοράν δο'ν οροινγ δο lean é.  
 “Irial covered the retreat after his people, so that he brought them  
 safe, after having slain many of those who pursued him,” *Battle*  
*of Rosnaree*; πυεερατ οροινγ δο μιντιρ Ὑι Ραγ̃αλλαιγ̃ φορ Ὑιλ-  
 λιαμ δε Ζασι, “some of O'Reilly's people overtook William de  
 Lacy,” *Ann. Four Mast.*, A. D., 1233.

### Consuetudinal Past.

SINGULAR.	PLURAL.
1. βείριμν.	1. βείριμιν.
2. βείρτεά.	2. βείρτι.
3. βείρεαο ρέ.	3. βείροιν.

### Future Tense.

SINGULAR.	PLURAL.
1. βέαρφαο.	1. βέαρφαμοιο.
2. βέαρραι.	2. βέαρφαο.
3. βέαρφαο ρέ.	3. βέαρφαο.

### IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . .	1. βείριμιν, <i>or</i> βείρεαμοιο.
2. βειρ.	2. βείρτι.
3. βείρεαο ρέ.	3. βείροιν.

### SUBJUNCTIVE MOOD.

Is like the Indicative.

### CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. βέαρφαιν.	1. βέαρφαμοιο.
2. βέαρφα.	2. βέαρφαο.
3. βέαρφαο ρέ.	3. βέαρφαοιν.

### INFINITIVE MOOD.

οο βείρε.

## PASSIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

beiptear mé, tú, é, &amp;c.

*Consuetudinal Past.*

beiptí mé, tú, é, &amp;c.

This tense is often written beipta in old manuscripts, as Cír oo beipta á fepaib Epeno cur in loc rin, “tribute used to be brought by the men of Ireland to that place,” *Cor. Gloss., voce Cairpel.*

*Future Tense.*

béarpar mé, tú, é, &amp;c.

## IMPERATIVE MOOD.

beiptear mé, tú, é, &amp;c.

## CONDITIONAL MOOD.

béarfaíde mé, tú, é, &amp;c.

## INFINITIVE MOOD.

oo beir beipte.

*Passive Participle.*

beipte.

## III.—Chím, cídím, paicím, or peicím, I see.

In this verb, in the active voice, the simple past tense is from an obsolete verb, connarcam, or connarcam. The imperative, subjunctive, conditional, and infinitive moods are from peicím, and the remainder from cídím, or cím.

In the passive voice, the simple past tense is also taken from connarcam. The other tenses and moods from both cídím and peicím.

## ACTIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

## SINGULAR.

1. cíòim, or cíim.
2. cíòip, or cíip.
3. cíò re, or cí ré.

## PLURAL.

1. cíòimib, or cíimíob.
2. cíòēi, or cííí.
3. cíòib, or cíio.

This verb is pronounced cíim in the north of Ireland, and parts of Meath, and is sometimes so written by local writers, as cíim uaim ap bhinn ðhaile fhoðair meirge Chuinn Uí Chonchoðair, "I see from me, on the hill of Fore, the standard of Conn O'Conor," *MS. penes auctorem*. But no ancient or correct authority has been found for this form. The first person singular is often written cíu, instead of cíim, as roðair a cíu, "a host I see," *Book of Leinster*, fol. 105; and the second and third persons singular are written chí, as feargairghep loegair eó chí in tenib, "Loeghaire becomes enraged when he sees the fire," *Leabhar Breac*, fol. 14, a, a; linn luimnig in linn polormop út at chí, "that luminous water thou seest is the river of Luimnech." But it is probable that in these latter instances, chí is intended as the analytic form of the verb, and that tú and ré are left understood.

*Consuetudinal Present.*

cíðeann mé, tú, ré, &c.

*Past Tense.*

## SINGULAR.

1. connair.
2. connair.
3. connair pé.

## PLURAL.

1. connamair.
2. connabair.
3. connasair.

*Consuetudinal Past.*

## SINGULAR.

1. cíòinn.
2. cíòēá.
3. cíðeab re.

## PLURAL.

1. cíòmíir.
2. cíòēíob.
3. cíòóir.

Or, cíinn, cíēá, &c., without the ò in the middle.



The simple past tense of this verb is often written *connaic* in the best manuscripts, a form obviously compounded of *con*, an intensitive prefix, like the Latin *con*, and *raic*, as is *connaipc* of *con*, and *veapc*, to look, or view; Greek, *δέρνω*. Examples of *connaipc* are very common in every Irish book. The following example of *connuic*, which corresponds with the Latin *conspexit*, will be sufficient: *do connuic cléipec pinnliac a n-oppan na h-eagairi, ocup leabap na fiaonuipc*, “he saw a fair-grey cleric at the jamb of the church, and a book before him,” *Book of Fermoy*. Various barbaric forms of the personal inflections of the plural will be found throughout the provinces, as *connaipceamaip*, *chnuiceamaip*, &c., we saw; but these should not be introduced into correct writing.

### Future Tense.

#### SINGULAR.

1. *cióipeao.*
2. *ciófip.*
3. *ciófipó pé.*

#### PLURAL.

1. *ciófipmío, or cífipmaoio.*
2. *ciófipió.*
3. *ciófipio.*

Or, *ciópeao*, *ciófip*, &c., without the *ó* in the middle.

### IMPERATIVE MOOD.

#### SINGULAR.

1. . . . .
2. *peic.*
3. *peiceao pé.*

#### PLURAL.

1. *peicmír, or peicmío.*
2. *peicío.*
3. *peicmír.*

Haliday makes *péc* the imperative mood of this verb, but this is decidedly a different verb, signifying view, or look. The Rev. Paul O'Brien, who had a good vernacular knowledge of Irish, corrects Haliday in this instance, for he says in his *Irish Grammar*, p. 145, that this verb takes its imperative and infinitive moods and participles from *peicim*, *I see*, and not from *féacaim*, *I view*.

### SUBJUNCTIVE MOOD.

Haliday makes *ní faicim* the subjunctive mood of this verb, which is correct according to the present spoken language; that is,

the form  $\text{fá m}$ , or  $\text{fáicim}$ , is now used instead of  $\text{cìòim}$ , after  $\text{ní}$ ,  $\text{nać$ , &c. ; but  $\text{fáicim}$ , or  $\text{fáicim}$ , is as often used in the indicative as  $\text{cìòim}$ .  $\text{Fáicim}$  is inflected in this mood like a regular verb, and it is therefore unnecessary to give its tenses here, as  $\text{mup nać b-fáicfíó gnúir de vo ríor}$ , “where ye shall never see the face of God,” *O’Molloy, in Lucerna Fidelium*, p. 51 ;  $\alpha \text{ oubaipr m píg ría muintip oipiríó bec co fáicem, ocur co fearam cía pon agallinn}$ , “the king said to his people, wait a little till we see and know whom we address,” *Book of Fermoy*, fol. 30.

## CONDITIONAL MOOD.

$\left. \begin{array}{l} \text{o’fáicfinn} \\ \text{o’fáicfinn} \end{array} \right\} \text{o’fáicfeá, \&c.} \quad \text{Or,} \quad \left. \begin{array}{l} \text{cìófinn} \\ \text{cífinn} \end{array} \right\} \text{cífíteá, \&c.}$

$\text{Ar at maić vo cìóðríuó ocur t’fáicfiru for nać ní at cífíteá}$ , “for good is thy survey and examination of whatsoever thou shouldst see,” *Battle of Magh Rath*, p. 24 ;  $\text{oa rgruðaoaoir na neíte deipmíó vo cífíóir, \&c.}$ , “if they would examine the things we say, they would see,” &c., *Lucerna Fidelium*, p. 260.

## INFINITIVE MOOD.

$\text{o’fáicfin}$ , or  $\text{o’fáicfin}$ .

Dr. Neilson writes the infinitive mood of this verb  $\text{fáiceal}$  throughout his dialogues, which is the corrupt modern form used in Ulster, and the greater part of Connaught ; but in conjugating the verb he makes it  $\text{fáicfin}$ . Throughout the south of Ireland  $\text{fáicfin}$ , or  $\text{fáicfin}$ , is used, but pronounced  $\text{fáicfin}$ , or  $\text{fáicfin}$ , by metathesis.

## PASSIVE VOICE.

## INDICATIVE MOOD.

## Present Tense.

$\left. \begin{array}{l} \text{cìóteap} \\ \text{fáicteap} \\ \text{fáicteap} \end{array} \right\} \text{mé, tú, é, \&c.}$

*Simple Past.*

conncapcað } mé, tú, é, &c.  
conncað }

*Consuetudinal Past.*

ciðcí }  
o'faiccí } mé, tú, é, &c.

Concar is often used impersonally, as in the following sentence by O'Molloy, in the dedication of his *Lucerna Fidelium* : uime rin oo conncap oampra, &c., an oiorðan beaḡ ro o'ainmniugað oibri, “wherefore it *seemed* [proper] to me, &c., to dedicate this little Fasciculus to you.”

*Future Tense.*

ciðfeap }  
faicfeap } mé, tú, é, &c.  
feicfeap }

## IMPERATIVE MOOD.

faicṡeap, or }  
feicṡeap } mé, tú, é, &c.

## SUBJUNCTIVE MOOD.

*Present Tense.*

ḡo b-feicṡeap mé, &c.

*Past Tense.*

ḡo b-feaccað mé, &c.

*Consuetudinal Past.*

ḡo b-feiccí mé, &c.

*Future Tense.*

ḡo b-feicfeap mé, &c.

## CONDITIONAL MOOD.

o'faicfíðe, or o'feicfíðe mé.



## INFINITIVE MOOD.

Dó beir faicte, or feicte.

*Passive Participle.*

Faicte, or feicte.

## IV.—Cluimim, I hear.

This verb is regular, except in its past tense indicative (and those formed from it), which is cualap, I heard, and its infinitive mood, which is clor, or cloirrim. It is, therefore, not necessary to give its moods and tenses here. In the south of Ireland, cloirim is used, instead of cluimim.

Clor very frequently occurs as the past indicative passive of this verb, as co clor fon a gotha pechtair cathair immach, “so that the sound of his voice was heard outside the city,” *Leabhar Breac*, fol. 107; co clor a fuaim fo’n tír, “so that its noise was heard throughout the country,” *Book of Fermoy*, fol. 61; ir clor dam is still used in the spoken language, in the sense of “I have been told,” and cian po clor, “it was heard of old,” is a phrase of very common occurrence in old Irish poems, as in the following quatrain in O’Heerin’s topographical poem:

Daoibinn an éiríocht,—cian po clor,—  
 Tuat Léige na leaigh ríol;  
 O’ Ceallaigh Léige o’n ttraigh éair,  
 Céile an cláir eangai, iubraigh.

“Delightful the region,—of old it was heard,—  
 The district of Lea, of bright plains;  
 O’Kelly-Lea, of the eastern strand,  
 Is the spouse of the plain of dells and yews.”

## V.—Déanam, I do, or make.

This verb borrows the past tense indicative from po and gnum, and the consuetudinal past indicative from

γνίμ, both in the active and passive voices. In the subjunctive mood of both voices, the same tenses are from θεαρηναίμ; and in the conditional mood active, one of the forms is regularly from θέαναιμ, another from θεαρηναίμ, and a third from διονγναιμ.

## ACTIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

SINGULAR.	PLURAL.
1. θέαναιμ.	1. θέαναμασι, or θέανам.
2. θέαναιρ.	2. θέαντασι.
3. θέαναιὸ πέ.	3. θέαναιο.

O'Molloy sometimes writes the first person plural θέννμι, as ní θέννμι δεε διοῖ; οἱρ νι ιαρηνμι πρόαιρε να γρηρα ορη, "we do not make Gods of them, for we do not ask mercy or grace of them," *Lucerna Fidelium*," p. 197.

*Consuetudinal Present.*

SINGULAR.	PLURAL.
1. θεαναν μέ.	1. θεαναν ριν.
2. θεαναν τύ.	2. θεαναν ριβ.
3. θεαναν πέ, &c.	3. θεαναν ρια.

*Past Tense.*

SINGULAR.	PLURAL.
1. ριγνερ.	1. ριγνεαμαρ.
2. ριγνιρ.	2. ριγνεαδαρ.
3. ριγνε πέ.	3. ριγνεαοαρ.

*Consuetudinal Past.*

SINGULAR.	PLURAL.
1. γνιόνμ.	1. γνιόνμρ.
2. γνιόντεά.	2. γνιόντίο.
3. γνιόνεαὸ πέ.	3. γνιόνσίρ.

The past tense indicative of this verb is written in the best Irish manuscripts, *piġne*, or *piġni* (which are both considered the same form, as *e* and *i* short may be commuted *ad libitum*, particularly at the end of words), as *Rumuno, mac Colmain, .i. mac Læ-guīpe, piġ-filiū Eipenn ī ē do piġne an buan ra*, “*Rumunn, son of Colman, i. e. the son of the king of Loegria, was he that composed this poem.*”—*MS. Bodleian Lib. Laud. 610, fol. 10, a, a.* It is also found in the oldest monumental inscriptions in Ireland, as in the very curious one over the doorway of the church of *Achadh-ur*, or *Freshford*, in the county of *Kilkenny*:

OROIT DO GILLE MOCHOLMOC U CENCUCAIN DO  
RIGNI.

“A PRAYER FOR GILLE MOCHOLMOC O’CENCUCAIN, WHO MADE [IT].”

Also in the inscription on the cross of *Cong*, now, through the liberality of Professor *Mac Cullagh*, in the Museum of the Royal Irish Academy:

OROIT DO MAELMU MAC BRATDANUECHAN DO  
RIGNI IN GRESSA.

“A PRAYER FOR MAELMU MAC BRATDANUECHAN, WHO MADE THIS ORNAMENT.”

Also on the ancient crozier of the bishops of *Lismore*, now in the possession of the Duke of *Devonshire*, of which the *Rev. Dr. Todd* has a beautiful drawing, by *George Du Noyer, Esq.*, one of the Fellows of the College of *St. Columba*:

OROIT DO NIAL MAC MEIC AEDUCAIN LAS A  
HERNAD IN GRESSA.

OROIT DO NECTAN IN CERD DO RIGNE IN GRESSA.

“A PRAYER FOR NIAL, SON OF MAC AEDUCAN, BY WHOM WAS MADE [*nepnad* for *n-deapnad*] THIS ORNAMENT.”

“A PRAYER FOR NECTAN THE ARTIST, WHO MADE THIS ORNAMENT.”

Also in the *Battle of Magh Rath*: *ó’r mé féin do piġne maō dam*, “because it was I myself that made the place for myself,” p. 66; *ī ē m piġ do piġne ap copp*, “he is the king who made



our body," *St. Columbkille*. But in later manuscripts and inscriptions it is written *pine*, as in the inscription on the tomb of Melaghlin O'Kelly and his wife Finola O'Conor, in the Abbey of Knockmoy: *Óo Muleachlainn O'Keallaið oo pi O Maini ocur o'Inbualainn ingen I Chonchuip oo pine Maða O'Anli in leac-oaiḡ pea*, "for Muleachlainn O'Kelly, king of Omaini, and for Finola, the daughter of O'Conor, Mathew O'Anli made this monument."

This tense is sometimes inflected thus: *ónaḡ*, I made; *ónaip*, thou madest; *ón ré*, he made; *ónramar*, we made; *ónraðair*, ye made; *ónraḡ*, or *ónraḡar*, they made; as in the following examples in the *Battle of Magh Rath*: *cio at mópa na h-uile oo ónaip ḡrim*, "although great are the injuries thou hast done me," p. 32; *oo onḡum copu ann rin*, "we made a covenant then," p. 48; *oo onraðair cooað*, "ye made a treaty," p. 34.

### *Future Tense.*

#### SINGULAR.

1. *óéanḡao*.

2. *óéanḡair*.

3. *óéanḡaið ré*.

#### PLURAL.

1. *óéanḡmaois, or*  
*óéanḡam*.

2. *óéanḡaið*.

3. *óéanḡao*.

The future tense is often written *ḡeunḡaið ré*, even in printed books, as in O'Molloy's *Lucerna Fidelium*, and Mac Curtin's English Irish Dictionary. In John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, it is also frequently written with a *ḡ*, as *oo ḡén topað*, "I shall begin, or make a beginning;" and in other manuscripts, as *áp in uair ḡebur cað oune ceill ḡor uilḡuo boneoð oo ḡena oe ulc nı bia comur ḡor ḡoḡluib*, "for when each person is convinced of forgiveness in what he does of evil, there will be no power over plunderers," MS. Trin. Coll. Dubl. H. 3. 18, p. 358.

From these examples it may be gathered that this verb *óéanam*, which is often written *oionḡnam*, or *oinḡnam*, is compounded of *oo*, a prepositive particle, and *ḡnım*, I do, or act. Its past tense, *piḡnear*, I made, is evidently *po ḡnıear*; and its future, *ḡeunḡao*, would appear to be a transposed form of *ḡnıpeao*.

Hence, it is obvious that the  $\xi$  should be always preserved in the past tense, as in the examples above adduced from the ancient inscriptions, and that the  $\xi$  in the future is not so incorrect as at first sight it might appear to be, and as it is generally supposed by modern Irish scholars.

## IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. θέαναιμ. θέαναιμασσι. θέαναιμασις.
2. θέαν.	2. θέανάϊο.
3. θέανάθ ρέ.	3. θέαναισίρ.

The second person singular is sometimes θέμ and θένα, as *θεμ νο οὐτέϊολλ*, “do thy utmost,” *Lucerna Fidelium*, p. 300; *να θέμ πανάμα ρύμ*, “do not mock me,” *Id.*, p. 182; *θένα-ρα αῖρ νο*, “compose thou a satire for him,” *Cor. Gloss.*, voce *ῥαίπέ*. The first person plural is generally made to terminate in *αιμ*, or *αιμασσι*, in ancient writers, as *θένυμ νοινοί ποιμασσι*, *οὐρ πορ πορμασσι ποθέν*, “let us make the man after our own image and likeness,” *Book of Ballymote*, fol. 8, a, b.

## SUBJUNCTIVE MOOD.

*Present Tense.*

SINGULAR.	PLURAL.
1. $\xi$ ο η-θέαναιμ.	1. $\xi$ ο η-θέαναιμασσι.
2. $\xi$ ο η-θέαναιρ.	2. $\xi$ ο η-θέαναισσι.
3. $\xi$ ο η-θέαναιθ ρέ.	3. $\xi$ ο η-θέαναις.

*Consuetudinal Present.*

$\xi$ ο η-θέαναιμ με, tú, ρέ, &c.

*Simple Past.*

SINGULAR.	PLURAL.
1. $\xi$ ο η-θέαρηαι.	1. $\xi$ ο η-θέαρηαιμασσι.
2. $\xi$ ο η-θέαρηαιρ.	2. $\xi$ ο η-θέαρηαισσι.
3. $\xi$ ο η-θέαρηαιθ ρέ.	3. $\xi$ ο η-θέαρηαισσι.
	$\xi$ ο η-θέαρηαισσι.

*Consuetudinal Past.*

## SINGULAR.

1. ᾔον ν-θεάνηαιμν.
2. ᾔον ν-θεάνητά.
3. ᾔον ν-θεάνησὸ ρέ.

## PLURAL.

1. ᾔον ν-θεάνηαμοιρ.
2. ᾔον ν-θεάνηταοι.
3. ᾔον ν-θεάνηαιοίρ.

*Future Tense.*

## SINGULAR.

1. ᾔον ν-θεάνηαιμ.
2. ᾔον ν-θεάνηαιρ.
3. ᾔον ν-θεάνηαισὸ ρέ.

## PLURAL.

1. ᾔον ν-θεάνηαμοιρ.
2. ᾔον ν-θεάνηαισὸ.
3. ᾔον ν-θεάνηαιοι.

That this and other irregular verbs have a subjunctive mood, is quite clear from the fact, that the indicative form could not be used after *ναὶ*, *co*, *ᾔον*, &c., as *ναὶ θερηναιρ*, “that thou didst not,” *Battle of Magh Rath*, p. 202; *co ν-θεαρηατ* *ρεαάα μόρα*, “so that they committed great depredations,” *Ann. Four Mast. ad ann.* 1233. The form *co ν-θεργε*, that he made, is also to be met with.—See the MS. H. 2. 16, in Trin. Coll. Dubl., pp. 242, 243.

## CONDITIONAL MOOD.

## SINGULAR.

1. ὅα ν-θεάνηαιμν.
2. ὅα ν-θεάνητά.
3. ὅα ν-θεάνησὸ ρέ.

## PLURAL.

1. ὅα ν-θεάνηαμοιρ.
2. ὅα ν-θεάνηαισὸ.
3. ὅα ν-θεάνηαιοίρ.

Or,

1. ὅα ν-θεαρηαιμν.
2. ὅα ν-θεαρηατά.
3. ὅα ν-θεαρηαισὸ ρέ.

1. ὅα ν-θεαρηαμοιρ.
2. ὅα ν-θεαρηαταοι.
3. ὅα ν-θεαρηααιοίρ.

Or,

1. ὅα ν-θιονηαιμν.
2. ὅα ν-θιονηατά.
3. ὅα ν-θιονηαισὸ ρέ.

1. ὅα ν-θιονηαμοιρ.
2. ὅα ν-θιονηαταοι.
3. ὅα ν-θιονηααιοίρ.

O'Molloy writes the second person singular *ὅα ν-θεαντά*, as *ὅα ν-θεαντά ριν*, “if thou wouldst do that.”—*Lucerna Fidelium*, p. 247.



This mood is often written *οιγνεο*, as well as *οεπναο*, in ancient manuscripts. An example of both forms occurs in the following sentence, in the *Battle of Magh Rath*, p. 74: *οια n-οεπνντά ρύν ρορμ-ρα, α ριγαν, ολ ρέ, ρο ινοέρανο ρέλα οο ινιc ουιτ. Ρο γέλλ ρί co n-α λυγα co n-οιγνεαο*, “if thou wouldst keep my secret, O queen, I would tell thee news of thy son. She promised, on her oath, that she would [make] keep the secret.” Keating also uses *οά n-οεαρναο* and *οά n-οιονγναο*, for the present *οά n-οεαν-ραο*, as *αγυρ οά n-οεάρναο, γο ο-τειλγριοο an meall ap α cεann lé γλυαραct ρριοctbuailte α ινcinne πέιν*, “and should he do so, that the ball would be driven from his head by the repercussive motion of his brain,” *Hist. Irel.*, p. 75; *οια an cριοc ap α n-οιονγναοίρ bραct*, “what country they would explore,” *Id.*, p. 50; *man οεπνταιρ ρcoloca manιρτpech Μαυριτιρ bραflacc οαμρα*, “if the farmers of the monastery of Mauriter had not caused an annoyance to me,” *Marianus Scotus*, A. D. 1070.

In this mood, also, this verb is found written with an initial *γ*, as *αρβεπταοαρ οο γένοαίρ αμαιλ α ουβαιρ ριυμ*, “they said that they would do as he desired.”—*Battle of Magh Rath*, p. 50.

## INFINITIVE MOOD.

οο θέαναιμ.

## PASSIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

θέανταρ μέ, tú, é, &amp;c.

*Past Tense.*

ριγνεαο μέ, tú, é, &amp;c.

*Consuetudinal Past.*

γνίcί μέ, tú, é, &amp;c.

*Future Tense.*

οέανφαρ μέ, tú, é, &amp;c.

The past tense of the indicative passive is written *piġneð*, *pónað*, and *ponτα*, in the best Irish manuscripts, as in the following examples: *οια Cebain do piġneð ġrian ocur epcai*, “on Wednesday the sun and moon were made,” *L. Breac*; *do piġneð mīar cranua do’n meir arġau*, “a wooden dish was made of the silver dish,” *Battle of Magh Rath*, p. 28; *do tócaírim na fleòí do ponτα ano la Domhnall*, “to partake of the feast which was there prepared [made] by Domhnall,” *Id.*, p. 24; *do ponτα α n-ápupa ocur α pġoúnte ann*, “their habitations and royal forts were erected there,” *Cor. Gloss.*, *voce* *Moġ Eime*; *do’n ionnarbað do pónað ar ġlioct ġaoiðil ar an Scitia*, “from the expulsion which was made on the race of Gaodhal out of Scythia,” *Keat. Hist.*, p. 48; *ir lair do ponað oġoíceazt na Feirpe aġur oġoíceaz Móna daímh*, “by him was made the bridge of Feirse, and the bridge of Moin daimh,” *Duald Mac Fírbis—Genealogies*, p. 508. O’Molloy writes the future *deunfar*, as *deunfar aoncpó caopać aġur aon aoðaipe*, “there shall be made one fold and one shepherd.”—*Lucerna Fidelium*, p. 375.

## SUBJUNCTIVE MOOD.

*Present Tense.*

*ġo n-deántar mé, tú, é, &c.*

*Past Tense.*

*ġo n-deapnað mé, tú, é, &c.*

*Future Tense.*

*ġo n-deanfap mé, tú, é, &c.*

The subjunctive passive form of this verb is found written *n-depnað* (for *ea* seldom occurs, and final *o* is seldom aspirated) in the oldest manuscripts and inscriptions, as in the very ancient inscription over the doorway of the church of Freshford, in the county of Kilkenny, already referred to :

OROIT DO NEIM INġIN CUIRC OCUS DO MATH-  
ġAMAIN U CHIARMEIC ĤAS I NDERNAÐ IN  
TEMPUSA.

“A PRAYER FOR NIAM, DAUGHTER OF CORC, AND FOR MATHGA-  
MAIN U CHIARMEIC, BY WHOM THIS CHURCH WAS MADE.”

And in the inscription on the cross of Cong, made about the year 1123:

OROIT DO THERRDELBACH U CHONCHOBUIR DO  
RIḡ ERENÐ LAS A NDERRNAD IN ḡRESSA.

“A PRAYER FOR TERRDELBACH U CHONCHOBUIR, KING OF IRELAND, BY WHOM THIS ORNAMENT WAS MADE.”

See also the inscription on the crozier of Lismore, already quoted, p. 228. O'Molloy writes ḡo noeunταοι.—*Lucerna Fidelium*, p. 359.

#### CONDITIONAL MOOD.

δέανραιδε μέ, εὔ, é, &c.

This mood is also written with an initial ḡ, as *vo ḡellpat na opuiḡti uiri cibé uair vo ḡéntaí toḡmarc a h-inḡine, co fuideað ri bar ann rin*, “the Druids predicted to her that whenever her daughter should be wooed, she should then die.”—*Book of Fermoy*, fol. 92.

#### INFINITIVE MOOD.

vo beirḡ déanta.

#### Passive Participle.

δέanta.

### VI.—*ḡnīm*, or *nīm*, I do, or make.

#### INDICATIVE MOOD.

##### *Present Tense.*

##### SINGULAR.

1. ḡnīm.
2. ḡnír.
3. ḡnío ré.

##### PLURAL.

1. ḡnímío.
2. ḡnícíò.
3. ḡnío, or ḡnío.

##### *Past Tense.*

##### SINGULAR.

1. ḡníðear.
2. ḡníðir.
3. ḡníò ré.

##### PLURAL.

1. ḡníomair.
2. ḡníðair.
3. ḡníòðair, or ḡnirer.



*Consuetudinal Past.*

## SINGULAR.

1. ḡnīōmn.

2. ḡnīōtēá.

3. ḡnīōeas̄ ré.

## PLURAL.

1. ḡnīōmír.

2. ḡnīōtíō.

3. ḡnīōúír.

O'Molloy writes *nímíó*, &c., as *tan nímíó íoðbairt*, “when we make an offering,” *Lucerna Fidelium*, p. 205; *mur do níoír na Ḥeintilí anallóo*, “as the Gentiles of old used to do,” *Id.*, p. 213. The verb occurs also without the *ḡ*, as *uair po fíur in coimioiu ceé ní pecmaiz a lepp uas̄ ció riariu do nemm a eapḡuioe*, “for the Lord knows every thing we require from him before we do implore him,” *Leabhar Breac*, fol. 121, *b*. But the *ḡ* is found in the best authorities, and should be considered as essentially belonging to this verb, as *neas̄ fo ḡnī ḡoi*, “one who *makes* (i. e. invents or tells) a lie,” *Battle of Magh Rath*, p. 82; *fo ḡnirium comairlí fíu h-athas̄ m-bic ann*, “we made [held] a consultation for a short time there,” *Id.*, p. 35; *ir inano óán fo ḡnít*, “the poem they make [compose] is alike,” *Cor. Gloss.*, *voce Cáinte*; *ir forra na ḡ-ceatpar fo ḡníreao fír Epeno ríó in ḡpoḡa*, “it is over the four of them the men of Ireland erected the mound of Brugh,” *Book of Lecan*, fol. 279, *b, b*; *po bui om Deceo aḡ cuingio uilḡine in ḡpea po ḡoi*, “then Deced was demanding the reward of the work which he had executed,” *Id.*, fol. 207, *b*; *ap ir a ríó nemeōas̄ fo ḡnótír fíleōa a nḡpeppa*, “for it was in sacred groves poets used to compose their works,” MS. Trin. Coll. Dubl. H. 2. 16, p. 120.

The *future tense* does not occur, except as formed from *ḡéanam*.

## PASSIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

*ḡníthear*, or *níthear* me, *tu*, *é*, &c.

*Consuetudinal Past.*

gnícf, anciently gníchea, or níchea mé, éú, é, &c.

In the passive voice this verb is written sometimes with, and sometimes without, the *g*, as gníthep ramlaid, “it is so done,” *Battle of Magh Rath*, p. 82; do níthep a fuath do rínoad in gac oino i rígi na Tartaraiḡeach, “his effigy is engraven in every fort in the kingdom of Tartary,” *Book of Lismore*, p. 111; ap no gnítea la Laeghaire féil a ḡene do ḡpér gacá bliaduin, “for Laeghaire was used always to celebrate the festival of his birth every year,” *Id.*, p. 5, col. 2; no éeachaintea imoppa dóib mar do níchea i Teamair a ceoil ocup a cuiplena; cor ba coipchi ciúil uile in tech ó’n chúil co poile, “their pipes and other instruments of music were wont to be played by them, as was accustomed to be done at Tara, until the whole house, from one angle to another, became one stream of music,” MS. Trin. Coll. Dubl. H. 3. 18, p. 266, *a, a*, line 32.

All the other moods and tenses of this verb are borrowed from déanam, or rather it wants them altogether; but there can be no doubt that this is the root of déanam, and the verb from which the noun gníom, an act, is derived. It is still in use in the spoken Irish in most parts of Ireland, but pronounced as if written nōim.

## VII.—Dēipim, I say.

## ACTIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

## SINGULAR.

1. dēipim.

2. dēipir.

3. dēip ré.

## PLURAL.

1. dēipimís.

2. dēipéid.

3. dēipio.

O'Molloy writes the first person plural of this θεῖμι, and θεῖμι, as ἡδεῖα θεῖμι-ne ἡο n-θεῖα an μέιο ριν uile ar reáchan, "but we say that all these went astray," *Lucerna Fidelium*, p. 192; and the second person plural, θεῖτε, without the final ο, as θεῖτε mac Θε θεῖ α ἡ-comῡubρoaint leir an átair, "ye say that the Son of God is consubstantial with the Father," *Id.*, p. 310.

*Consuetudinal Present.*

θεῖεανν μέ, tú, ré, &c.

*Relative Form.*

α θεῖ, who says.

*Past Tense.*

SINGULAR.	PLURAL.
1. θεῖαρ.	1. θεῖαμαρ.
2. θεῖαιρ.	2. θεῖαδαρ.
3. θεῖαιρτε ré.	3. θεῖαοαρ.

*Consuetudinal Past.*

SINGULAR.	PLURAL.
1. θεῖωνν.	1. θεῖομίρ.
2. θεῖεά.	2. θεῖοί.
3. θεῖεαὐ ré.	3. θεῖοί.

*Future Tense.*

SINGULAR.	PLURAL.
1. θεῖαρσ.	1. θεῖαρσαιο.
2. θεῖαιρ.	2. θεῖαί.
3. θεῖαί.	3. θεῖαί.

This verb is not aspirated in the past tense, except after ní, *not* [active], and does not take the particles οο or πο before it; we may fairly conjecture that it is compounded of the particle αο, and the old verb βεῖμι, I say. The past tense is variously written in ancient manuscripts, αρ βεπτ, ατ βεπτ, ατ ρυβαιρτε, he said.—*Example* : αρ βεπτ Πατραις να βιαὸ ρί ná eprcop ο Ζονάν,



“Patrick said that neither king nor bishop should descend from Lonan,” *Vit. Patricii*, in the *Book of Lismore*; ατ πυρρασαρ, and αρ βερτασαρ, they said, forms obviously derived from the old verb βειμι, I say, not θεῖμι. The past tense is also sometimes formed from the verb παύμι, I say, which is still in use, as αρ ε πο παύ, “it is what he said;” πο παύορετ, they said;” παύοριοναρ, “we said,” *Keat. Hist.*, p. 46. The following passage in the *Battle of Magh Rath*, p. 50, affords an example of three different forms of the past tense of βειμι, or θεῖμι: σο λυὸ Congal γυρ ιν μαῖγιν ι m-báσαρ clann ιν ριγ, οcur πο càn ριυ ρεβ ατ pub-αιρε Dubhoiaδ ρριρ. Θα μαῖε leorum ριν, οcur αρ βερτασαρ σο γένοαιρ αμαῖλ α ουβαιρε ριυ, “Congal went to where the sons of the king were, and told them what Dubhdiadh had *said*. They liked this, and *said* that they would do as he *said*” [desired].

It should be here remarked, that a very strange peculiarity, in forming the first and third persons singular of the past tense of this verb, occurs in ancient writers; thus, if from ούβαιρε the ι be rejected, the first person singular is implied, as αν ρεαργυρ πο α ουβαιρε, “this Fergus I mentioned,” *Keat. Hist.*, p. 3; αν ρεαργυρ πο α ουβαιρε would mean, this Fergus *he* mentioned.—See observations on τάναγ and τάνιγ.

The future indicative active of this verb is very frequently written οέπαμ, οευπαμ, or οεπαμαοιο, without the ρ, the first syllable being very long, as αμαῖλ α οευπαμ ο’α έιρ πο, “as we shall say hereafter,” *Keat.*, p. 34; μυρ οευπαμαοιο να οιαδ-ρι, “as we shall say hereafter,” *Lucerna Fidelium*, p. 245. But this form, though it is sufficiently distinct from the present and past tenses, is not to be recommended.

#### IMPERATIVE MOOD.

SINGULAR.		PLURAL.
1. . . . .	•	1. abpamaοιο. abpamaοιρ. abpam.
2. abair.		2. abbpaíð.
3. abpað ré.		3. abpaioίρ.

The second person singular is often written ἀπαῖρ in old manuscripts, as ἀπαῖρ, ἂ ποπα λαῖγ, ἢ πεταρ-ρυ κα ἐπὶχ ἰ φυλεμ? ‘say, O my charioteer Laigh, dost thou know in what country we are?’—*Book of Leinster*, fol. 105, *a*, *b*.

## SUBJUNCTIVE MOOD.

SINGULAR.	PLURAL.
1. ᾄο n-ἀβραῖμ.	1. ᾄο n-ἀβραμασιῶ.
	ᾄο n-ἀβραμ.
2. ᾄο n-ἀβραῖρ.	2. ᾄο n-ἀβραῖῶ.
3. ᾄο n-ἀβραῖῶ ρέ.	3. ᾄο n-ἀβραῖῶ.

All the other tenses of this mood are like those of the indicative, except the future, which is sometimes ᾄο n-εἰδέρ, or ἐπέρ, as ἀπαῖρ, ὁλ Mainchin; ἢ ἐπέρ, ἀρ Mac Conglinnι, “say it, said Mainchin; I will not say it, said Mac Conglinni.”—*Leabhar Breac*, fol. 107.

## CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. οέαρραμν.	1. οέαρραμασιρ.
2. οέαρρά.	2. οέαρραῖῶ.
3. οέαρραῖῶ ρέ.	3. οέαρραῖῶρ.

Or, οέραμν, &c., without the ρ.

O’Molloy writes the second person singular οευρητᾶ, as, Ορευο ρορ ἂ οευρητᾶ οα ᾄ-κλασιῶμν ἐυ ἰο ράιῶτιῶ ρεῖν? “Moreover, what wouldst thou say, if I should defeat thee with thine own words.”—*Lucerna Fidelium*, p. 297.

## INFINITIVE MOOD.

οο ράῶ.

## PASSIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

οειρηταρ μέ, ἐύ, ἐ, &c.

*Perfect Past.*

ουῖραῶ μέ, ἐύ, ἐ, &c.

*Consuetudinal Past.*

δειρεῖ μέ, εὔ, έ, &c. ; or βειρεῖ μέ, εὔ, έ, &c.

*Future Tense.*

δέαρραρ μέ, εὔ, έ, &c.

The present tense is sometimes written βεραρ (see *Keat. Hist.*, p. 47), and sometimes βεραρ (see *Ann. Four Mast.*, A. M. 3501); and the past, ατ ρυβραῶ, αρ ρυβραῶ, ερβραῶ, and εβραῶ (see *Cor. Gloss.*, voce Copmac et Θαλενζ, and *Annals of the Four Masters*, at the year 465. The consuetudinal past is often βειρεῖ, *Id.*, A. M. 4388. The future is sometimes δέραρ, without the ρ, but this is not to be recommended.

## IMPERATIVE MOOD.

αβαρεῖαρ μέ, εὔ, έ, &c.

## SUBJUNCTIVE MOOD.

ζο n-αβαρεῖαρ μέ, εὔ, έ, &c.

This mood is very often written αραρ in ancient manuscripts, as Αρο na ριγραιοι ρριρ α n-αραρ Cnoc Samhna mu, "Ard na righraidhi, which is at this day called Cnoc Samhna," *Book of Lismore*, fol. 70, b; ρο ζαβραε ναρ Φινσρρυε ριρ α n-αραρ αβανο h-Υα Καεβαε immacaape mór na Munan, "they proceeded across Finnsruth, which is called the Abhann O'g-Cathbath, in the great plain of Munster," *Id.*, fol. 105.

## CONDITIONAL MOOD.

δέαρραιδε μέ, εὔ, έ, &c.

Keating uses οά n-αιβεορεῖσαι, and ζο n-αιβεορεῖσαι, for this mood, borrowing it from αβραιμ, not from δειριμ.—See *History of Ireland*, O'Mulconry's copy, p. 42.

## INFINITIVE MOOD.

οο βειε ράιτε, or ράιδε.

*Passive Participle.*

ράιτε, or ράιδε.



## VIII.—Fazaim, or ġeibim, I find.

## ACTIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

## SINGULAR.

## PLURAL.

1. fazaim.

1. fazaimio.

2. fazair.

2. fazaitio.

3. fazaió ré.

3. fazaió.

Or,

1. ġeibim.

1. ġeibimio.

2. ġeibir.

2. ġeibitio.

3. ġeib ré.

3. ġeibio.

O'Molloy writes ġeibmio for "we find," and ġeibití for "ye find," as so ġeibmio 'ran m-biobla, "we find in the Bible," *Lucerna Fidelium*, p. 371; naçar éioir leam-ro an ní céaona so ráó lib-ri, a veir ġur ab ón eaġluir so ġeibití fíor cpeuo ar rġriopçur ann; aġur 'na ðiaó rin ġur ab on rġriopçur so ġeibití fíor cpeuo ar eaġluir ann, "can I not say the same thing to you, who say that it is from the Church *ye find* a knowledge of what the Scripture is, and afterwards that it is from the Scripture *ye find* a knowledge of what the Church is?" *Id.*, pp. 294, 295. In ancient manuscripts, a b is often introduced after the ġ in fazaim, as ní con faġbaç cupaiġ cia airn i n-boití, "and the boatmen do not find where she hatches," MS. Trin. Coll. Dubl. H. 2. 16. p. 242; in tpear maó ir moo i faġbaiz fílió achuingio, "the third place where poets obtain the greatest request," *Battle of Magh Rath*, p. 68.

*Perfect Past.*

## SINGULAR.

## PLURAL.

1. fuapap.

1. fuapamap.

2. fuapair.

2. fuapaðap.

3. fuair ré.

3. fuapaðap.

The third person singular has always *ı* before the final *p*, though in the synthetic forms of the other persons this *ı* is rejected. *Example*,—*ṖaıṖ-Ṗıum aıpeccal ıeıṖṖıe ı'Ṗıoḡ O'Donnall*, “he got a private apartment for Hugh O'Donnell,” *Ann. Four Mast.*, A. D. 1592; *aıaıl ṖaıṖaıṖ cıc*, “as all have got,” *Battle of Magh Rath*, p. 32.

### *Consuetudinal Past.*

SINGULAR.	PLURAL.
1. ḡeıḡınn.	1. ḡeıḡıṃıṖ, <i>or</i> ḡeıḡeamaıṖ.
2. ḡeıḡeá.	2. ḡeıḡeıḡ.
3. ḡeıḡeıḡ Ṗé.	3. ḡeıḡıḡıṖ.

This tense is still in constant use, and is of very frequent occurrence in the poems of the bards of the fifteenth, sixteenth, and seventeenth centuries. *Example*,—*ıá mıeıḡ ıo ḡeıḡınn ı'á ḡıáıḡ*, “though much of his affection I used to get.”—*O'Daly Cairbreach*.

### *Future Tense.*

SINGULAR.	PLURAL.
1. ḡeáḡaıḡ, <i>or</i> ḡeıḡaıḡ.	1. ḡeáḡamaııo.
2. ḡeáḡaıṖ.	2. ḡeáḡeıḡıḡ.
3. ḡeáḡaıḡ Ṗé.	3. ḡeáḡaıḡ.

O'Molloy writes the first syllable of this tense ḡeuḡ, which shews that he pronounced it long, as *ıo ḡeuḡaıṖ ḡıṖ aı ı Ṗo lom na ṖıṖınn*, “thou wilt find that this is the naked truth,” *Lucerna Fidelium*, p. 204. But in ancient manuscripts it is written ḡéḡ, as *Ṗo ḡéḡa ann h-ıcc ıo mıan ıo cıc ıııḡ*, “thou wilt get there the satisfaction of thy desire of every food,” *Mac Conglinn's Dream*, in the *Leabhar Breac*. In the spoken language, however, it is ḡeıḡaıḡ, in most parts of Ireland.

### IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. ṖaḡmaıṖ, <i>or</i> Ṗaḡmaııo.
2. Ṗaḡ.	2. Ṗaḡaıḡ.
3. Ṗaḡaıḡ Ṗé.	3. ṖaḡaıḡıṖ.

Haliday has *φαίξ*, “find thou,” *Gælic Grammar*, p. 98; but no authority has been found for the *ι* before *ξ*. O’Molloy writes *φαξ*, as *φαξ* *οαμ* *αν* *τ-αιρτεαξυλ*, “find for me the article.”—*Lucerna Fidelium*, p. 301.

## SUBJUNCTIVE MOOD.

This mood is like the indicative in all its tenses, except the future, in which it is *γο* *β-φαιγεαο*, &c.; and some writers make it *γο* *β-φαιξιμ*, in the present tense.

## CONDITIONAL MOOD.

## SINGULAR.

1. *ξέαβαιμν*, *or*  
*ξεοβαιμν*.
2. *ξέαβτζά*.
3. *ξέαβαο* *ρέ*.

## PLURAL.

1. *ξέαβαιμαοιρ*.
2. *ξέαβτζαίο*.
3. *ξέαβαιοίρ*.

Also,

1. *οά* *β-φαγαίμν*, *or*  
*οά* *β-φαιξιμν*.
2. *οά* *β-φαγτζά*.
3. *οά* *β-φαγαο* *ρέ*.

1. *οά* *β-φαγαίμαοιρ*.
2. *οά* *β-φαγτζαίο*.
3. *οά* *β-φαγαοίρ*.

*Th* is used in the second person singular, not *φ*, as *οο* *ξεαβτζα*, “thou wouldst get.”—MS. Trin. Coll. Dubl. H. 1. 14. fol. 116.

O’Molloy writes the first person plural with the termination *μίρ* in one place, and with *μαοιρ* in another, as *ό* *β-φαιξιμίρ* *άρ* *ράιε* *οο* *κομπάιότιβ* *ρναρρα*, “from whom we would get enough of trite expressions,” *Lucerna Fidelium—Preface*; *γο* *β-φαιγεαμαοιρ* *ζηράρα*, “that we might get grace,” *Id.*, p. 206. He writes the third person plural *γο* *β-φαιγεοίρ*, as *γο* *β-φαιγεοίρ* *ονοίρ*, “that they might get honour,” *Id.*, p. 212. Here it is to be particularly noted by the student, that the form *β-φαιξιμν*, or *β-φαγαίμν*, is used after *οά*, *if*, and *μυνα*, *unless*, *νί*, not, *ναε*, that not, *γο*, that; and that the form *ξεαβαιμν*, or *ξεοβαιμν*, is to be used when we would express *I would find*, and that it may take the particle *οο* before it.



## INFINITIVE MOOD.

o' fágail, or o' fágbáil.

## PASSIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

fagtar mé, tú, é, &amp;c.

*Consuetudinal Past.*

fagbair mé, tú, é, &amp;c.

*Perfect Past.*

fuair, or fí, mé, tú, é, &amp;c.

The latter form of this tense, fí, though now forgotten in the spoken language, is of very frequent occurrence in the ancient language, as *gaoth mór ir in fogmair do na fí reo na rannail ir in airmir rí*, “a great wind storm happened in the autumn, of which no likeness or similitude was found in this time.”—*Chronicon Scotorum, ad ann. 1015.*

## IMPERATIVE MOOD.

fagtar mé, tú, é, &amp;c.

## SUBJUNCTIVE MOOD.

*Present Tense.*

go b-fuighear.

*Perfect Past.*

Like the Indicative.

*Future Tense.*

go b-fuighear.

## CONDITIONAL MOOD.

fagbair mé, tú, é, &amp;c.

ba b-fuigbair mé, tú, é, &amp;c.

In old manuscripts the second form is sometimes written óá fuigbíteá, and in the spoken language, in the south of Ireland, it is pronounced óa b-řazćaióe.

*Passive Participle* wanting, but ap řáġail and le řáġail are used in its place.—See *Idiomatic use of Prepositions*, Chap. VII. Sect. 3.

## IX.—Riġim, I reach.

### INDICATIVE MOOD.

#### *Present Tense.*

SINGULAR.	PLURAL.
1. riġim.	1. riġmío.
2. riġir.	2. riġćí.
3. riġ ré.	3. riġio.

#### *Perfect Past.*

SINGULAR.	PLURAL.
1. řánġar.	1. řánġamar.
2. řánġair.	2. řánġabair.
3. řánaiġ, or řáinuiġ ré.	3. řánġaoar.

Or,

1. řiacćar.	1. řiacćamar.
2. řiacćair.	2. řiućtabair.
3. řiacć ré.	3. řiacćaoar, or řuacćaoar.

#### *Consuetudinal Past.*

SINGULAR.	PLURAL.
1. riġimn.	1. riġmír, or riġmaoir.
2. riġćeá.	2. riġćío.
3. riġeab ré.	3. riġóir.

*Example.*—Ráinic pábaó aġur řeimřior na comairle řin ġo h-Ua Néill, “a notice and forewarning of this resolution *reached* O’Neill,” *Annals of the Four Masters*, A. D. 1522; řéir a řeam-řaiġ ġac n-óiriuć co řáinic óinn óoar, “he went directly from

Tara till he reached Binn Edair," *Book of Fermoy*, fol. 189; ḡo páncaṭup in tpeap énoc, "till they reached the third hill," *Book of Lismore*, fol. 155; o do puac̃tatar na pluaiġ, "as the hosts arrived," *Book of Ballymote*, fol. 240, a, b.

### Future Tense.

#### SINGULAR.

1. riġfeao.
2. riġfir.
3. riġfiò ré.

#### PLURAL.

1. riġfimiò.
2. riġfíò.
3. riġfio.

Or,

1. riac̃tfao.
2. riac̃tfair.
3. riac̃tfaiò ré.

1. riac̃tfamaoio.
2. riac̃tfaiò.
3. riac̃tfaiò.

### IMPERATIVE MOOD.

#### SINGULAR.

1. . . .
2. riġ.
3. riġeao ré.

#### PLURAL.

1. riġmír.  
riġmaoioi.
2. riġíò.
3. riġioír.

### CONDITIONAL MOOD.

#### SINGULAR.

1. riġfinn.
2. riġfeá.
3. riġfeao ré.

#### PLURAL.

1. riġfimiir, or  
riġfeamaoioi.
2. riġfíò.
3. riġfioír.

Or,

1. riac̃tfainn.
2. riac̃tfá.
3. riac̃tfao ré.

1. riac̃tfamaoioi.
2. riac̃tfaiò.
3. riac̃tfaiòí.

### INFINITIVE MOOD.

do riac̃tain, or do rõc̃tain.



X.—*Ṭéidim*, I go.

## INDICATIVE MOOD.

*Present Tense.*

SINGULAR.	PLURAL.
1. <i>ṭéidim</i> .	1. <i>ṭéidmís, or ṭéimís.</i>
2. <i>ṭéidir</i> .	2. <i>ṭéidṭís, or ṭéiṭís.</i>
3. <i>ṭéio ré.</i>	3. <i>ṭéidís, or ṭéio.</i>

*Past Tense.*

SINGULAR.	PLURAL.
1. <i>éuaðar</i> .	1. <i>éuaðmar</i> .
2. <i>éuaðair</i> .	2. <i>éuaðbar</i> .
3. <i>éuaið ré.</i>	3. <i>éuaðbar</i> .

*Consuetudinal Past.*

SINGULAR.	PLURAL.
1. <i>ṭéidimh</i> .	1. <i>ṭéidmír</i> .
2. <i>ṭéidṭeá</i> .	2. <i>ṭéidṭí</i> .
3. <i>ṭéid̃easó ré.</i>	3. <i>ṭéid̃oír</i> .

*Future Tense.*

SINGULAR.	PLURAL.
1. <i>raḃar</i> .	1. <i>raḃamaio.</i>
2. <i>raḃair</i> .	2. <i>raḃaíð.</i>
3. <i>raḃaið ré.</i>	3. <i>raḃaið.</i>

Or, *raḃao, raḃair, &c.*, omitting *r*.

The third person singular of the present tense of this mood is often written *ṭéit*, and *ṭaeo*, in ancient manuscripts, as in the following examples:—*ṭeit* in *ban-ḃorr ir in fairrḡ riar oo ouchað*, “the she-crane goes westward on the sea to hatch,” MS. Trin. Coll. Dubl. H. 2. 16. p. 242; *ṭéit* *Cormac do’n bpoicenaig*, “Cormac goes to the badger warren,” *Cor. Gloss., voce Ṭaileng*; *oo ṭhaeo ar a beolu*, “which goes out of his mouth,” *Id., voce Ḃeilchí*; *oo ṭhaeo oo Ḃioḡ ar in imoairḡ*, “he went in a fright from his bed,” *Battle of Magh Rath*, p. 8. The form *oo ðeácar*

is also often used in the past tense of this mood. The third person singular of the past tense is often written *cóio*, and the third person plural *cóoap*, or *cótar*, as *cótar ap n-apai a b-fual*, “our shoes went into the water,” *Cor. Gloss., voce Fual*.

In old Irish manuscripts the future indicative of this verb is most generally, if not always, written with a *ḡ*, and without the *p*, which, when aspirated according to the modern orthography, would agree with the present pronunciation of this tense throughout the south of Ireland, as *paḡao*, I will go; *paḡaip*, thou wilt go; *paḡaiò ré*, he will go; *paḡmaio*, we will go; *paḡeaiò*, ye will go; *paḡao*, they will go. The conditional mood of this verb is also found written with a *ḡ* in the best manuscripts, and formed from the future indicative in the usual manner. The following examples of these forms occur in the *Battle of Magh Rath*: *ocur atát rect macu maíti ocum-ra*, *ocur paḡait lae ip in cae*, *ocur oia caemraio-pi féin oula ann*, *no paḡaino*, *ocur ní moiopeò for Ulltaib cén no beino-pi im beataiò*, “I have seven good sons, and *they shall go* with thee into the battle, and if I were able myself, *I would go* also, and the Ultonians should not be defeated while I had life,” p. 43; *paḡoait lae-pu oo cum n-Épeno oo tabaip cae oo Domnall*, “they shall go with thee to Erin to give battle to Domnall,” p. 48. Also in *Cormac’s Glossary*: *ní paḡaiò oo cor a m-bual*, “thy foot shall not enter the water.”

#### IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . .	1. <i>téiomír</i> , or <i>téímír</i> .
2. <i>téio</i> .	2. <i>téioíò</i> .
3. <i>téioeaiò ré</i> .	3. <i>téiooír</i> .

Haliday, the Rev. Paul O’Brien, and others, make *imēḡ* a form of the imperative mood of this verb; but this cannot be considered correct, as *imēḡim*, which is a regular verb, signifies *I depart*, not *I go*. In some parts of Munster, the imperative of *τέειδιμ*, I go, is frequently made *eipḡ* (and sometimes, corruptly, *teipḡ*); but this must also be deemed an anomaly, as it is properly the imperative of *eipḡim*, I arise. This form is used by Keating, as

do beupom loingior Pharoah ap do cumur, agur eirig ionnta ap mur, "we will give Pharoah's ships in thy power, and go to sea in them," *History of Ireland*, p. 46; eirigio a n-Ultaib, "go ye into Ulster," *Id.*, p. 100. It is also used in a very ancient life of St. Moling, as eirig, op Openuinn, ocur bairt ino noiöen, ocur tabair ainm iporaicc fair, "go, said Brendan, and baptize the infant, and give him a distinguished name;" eirig do'n zippaiz o'innmao do lam, "go to the well to wash thy hands," *Mac Conglinn's Dream*, in the *Leabhar Breac*. It is also used in the *Battle of Magh Rath*, p. 24.—(See list of obsolete verbs, *voce* Δέειν). Eirig, ol re, cumm in oirerza, "go, said he, to the hermitage," *Leabhar Breac*, fol. 100, *b, a*; eirigio do Oethil Iuda, "go to Bethlem of Juda," *Book of Fermoy*, fol. 65; eirig, ol in zimtirig, ocur tomil do ppomo, "go, said the servant, and take thy dinner," *Leabhar Breac*, fol. 107; eirig a n-agaid Rumuino, "go against Rumunn," *MS. Bodl. Lib. Laud.* 610, fol. 10, *a, a*.

## SUBJUNCTIVE MOOD.

All the tenses of this mood are like those of the indicative, except the simple past, which runs thus :

SINGULAR.	PLURAL.
1. go n-beacair.	1. go n-beacamar.
2. go n-beacair.	2. go n-beacabair.
3. go n-beacaid ré.	3. go n-beacaoir.

This form is, however, used as the past indicative in ancient writings, as in the following example : do beacura oin ann, a rig, ap mo ouzaid do tabairt dam go h-imlän, for do euaoar-ra oin ann, a rig, ap ron mo ouzaid do tabairt dam go h-iomlän, "I went thither, O king, for a promise that my inheritance should be wholly restored to me," *Battle of Magh Rath*, p. 36.

## CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. pacfaimn.	1. pacfamaoir.
2. pacfa.	2. pacfaid.
3. pacfaid ré.	3. pacfaid.



O'Molloy writes *nað paðpac*, "that it would not go," in *Lucerna Fidelium*, p. 357; but this termination *ac*, though pronounced in Munster and parts of South Connaught, is not found in correct manuscripts.

The form *paðaimn*, or *paðaimo*, is more frequently found in ancient writings than *paðpaaimn*, or *paðaimn*, of which the learner will find an example already quoted from the *Battle of Magh Rath*, under the future indicative; and several others will be found in the same work, at pages 36, 42, 44, 48, 50, 58, 68.

## INFINITIVE MOOD.

*oo ðul.*

XI.—*Ṭigim*, I come.

## INDICATIVE MOOD.

*Present Tense.*

SINGULAR.	PLURAL.
1. <i>ṭigim</i> .	1. <i>ṭigmíð, or</i> <i>ṭigeam.</i>
2. <i>ṭigir.</i>	2. <i>ṭigéíð.</i>
3. <i>ṭig ré.</i>	3. <i>ṭigíð.</i>

The present indicative of this verb is often written *ṭiaðaim*, and *ṭeacaim*, as *oṣṣ cūalazṭar clann Muircheartaigh Uí Chonábadair rin, ṭiaðoio foirlíon poime ap ðhealac an érlíonaiğ*, "when the Clann Muirheartaigh O'Conor heard this, they came in full numbers before him on [the pass of] Bealach an chrionaigh," *Ann. Four Mast.*, A. D. 1391; *ṭeacat uli, cup in corṭi*, "they all came to the rock," *Leabhar Breac*, fol. 107; *ṭeacait ap rin a manaið ocur a deircubail, a ceallaib Dearmúman, oo ṭorpuime ocur ṽ' onóir cuipp a maiğirṭech*, "Then his monks and disciples came, from the churches of Desmond, to wake and honour the body of their master," *Book of Fermoy*, fol. 60; *oo ṭeagat iapum co h-airm a poibe Ĵúgað*, "he afterwards came to the place where Lughaidh was," *Id.*, fol. 29.

*Simple Past.*

## SINGULAR.

1. ἐάγκαρ.
2. ἐάγκαρ.
3. ἐάναic ρέ, or  
ἐάινιζ ρέ.

## PLURAL.

1. ἐάγκαμαρ.
2. ἐάγκαβαρ.
3. ἐάγκαοαρ.

*Consuetudinal Past.*

## SINGULAR.

1. ἐίγιμν.
2. ἐίγεεά.
3. ἐίγεαὐ ρέ.

## PLURAL.

1. ἐίγιμίρ.
2. ἐίγεϊὸ.
3. ἐίγιοίρ.

Some write the past tense of this verb without aspirating the initial; but it is regularly aspirated in the modern language, and by O'Molloy, as ní ar aon còir ἐάινιζ Πατριε ζο h-Εἰρινν, "it was not on one leg St. Patrick came to Ireland," *Lucerna Fidelium*, p. 330.

It should be here remarked, that the first person of the simple past tense of the indicative mood of this verb has a peculiarity of form, which has not been noticed by any of the Irish grammarians, though of very frequent occurrence in the best manuscripts. Thus, if the ι be rejected from ἐάναic, or ἐάναιζ, the first person singular is implied, as ταναζ φορ α αμυρ, "I came to him," *Battle of Magh Rath*, p. 80; ταναc-ρα, "I have reached, or come to," *Id.*, p. 190; ιρριν βλιασαιν ιρρομαρβατ Διαρμαιτ ρι ζαγεν, οcυρ ιρ ιρroe cézna βλιασαιν τάνac-ρα α Αlβαιν, "in the year in which Diarmait, king of Leinster, was killed, and this is the first year in which I came from Alba," *Marianus Scotus*. But when the final ζ is made slender, the third person singular is implied; but no trace of this peculiarity is observable in the modern language. The third person singular is often written παναic, as Ο ρο ζαεῖ τρα ηεcτοιρ νορ φάναic α βρυε οcυρ α βριζ, "when Hector was wounded his fury and vigour came to him," *Book of Ballymote*, fol. 240, b, b. The first person plural of this tense is variously written in old manuscripts, ἐάγκαμαρ, ἐάncαμαρ, ἐάναζραμ, ἐάnacρυμ; the second person, ἐάγκαβαρ, ἐάγκαβαρ; and the third, ἐάγκαοαρ, ἐάncαταρ,

τάνατup, τάναγpαο, τάναcρατ. Examples of these forms are of frequent occurrence in the most ancient manuscripts, but it is needless to multiply examples here. The following from the *Battle of Magh Rath* will be sufficient : cá τίρ ap α τάναcάιup ? “ what country have ye come from ? ” τάναcάup α h-Ερίνn áin, “ we have come from noble Erin,” p. 46 ; cpet pa τανάτup ó τιγ ? “ why have they come from their house ? ” *Id.*, p. 128 ; ap α αοι ní ταν-γaoαppom mealma po α cόγαιpm, “ however, they did not come entire at his summons,” *Ann. Four Mast.* 1567.

### Future Tense.

SINGULAR.	PLURAL.
1. τιocpαο.	1. τιocpαμαοιο, or τιocpαm.
2. τιocpαιp.	2. τιocpαίö.
3. τιocpαíö pέ.	3. τιocpαio.

The third person singular often terminates in pa, as τιcφα Αιτίpne ocup μuιppíö in mac,” Aithirne will come and kill the boy,” *Cor. Gloss.*, voce Τριε. The second person plural of this tense is sometimes written τιcφαίcί, as οia n-océap laip τιcφαίcί-pi α τpiup λιm-pa, “ If I go with him ye three shall come with me,” *Battle of Magh Rath*, p. 50 ; an máic ip pepp támic ocup τιuc-pap, “ the best good that came or will come,” *Book of Fermoy*, fol. 65 ; τιcφαio ταιγiνn tap μuip meipγiνn, “ tonsured people shall come across the stormy sea,” MS. Trin. Coll. Dubl. H. 3. 17. p. 1 ; ni τιcφα énpép α jamla, ocup ní támic, “ no man like him will come, nor has come,” *Book of Fermoy*, fol. 53.

### IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. τιγεαμαοio, or τιγεαm.
2. tap, or τιγ.	2. τιγíö, or τιcíö.
3. τιγεαö pέ.	3. τιγιóip.



Keating uses *ṭap* for the second person singular of this mood, as *ṭap éugam-ro*, *agur ṭabap lám um lám*, “come to me, and place thy hand in my hand,” *History of Ireland*, p. 125. In most parts of Munster this mood is inflected *ṭag*, or *ṭap*, come thou; *ṭagad ré*, let him come; *ṭagamaoir*, or *ṭagamaoio*, let us come; *ṭagaió*, come ye; *ṭagaoir*, let them come. But in the oldest and best manuscripts in the language we find *ṭicid*, or *ṭigid*, as in the following quatrain from *Leabhar na h-Uidhri*, relating to the eruption of Lough Neagh:

*Ṭicid, ṭicid, ḡebid fæbpa,*  
*Snaidid eadpa;*  
*Ṭicpa Linnmuin oap Liaémuin*  
*Collet lia.*

—Fol. 36, *a*, *a*.

“Come ye, come ye, take ye weapons,  
 Cut [build] ye vessels:  
 Linnmuin will come over Liathmuin  
 With a grey flood.”

A quatrain similar to this is still repeated in the south of the county of Derry, by those who speak the Irish language, and who have preserved the traditional account of the eruption of Lough Neagh. It runs thus:

*Ṭigid cum na coille,*  
*Ar bamigid currach;*  
*Oir ticfaid an zonn ruad*  
*Ṭap baile rig n-Eadach.*  
 “Come ye to the wood,  
 And cut ye a currach;  
 For the red flood will come over  
 King Eochaidh’s town.”

#### CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. <i>éiocfaim.</i>	1. <i>éiocfamaoir.</i>
2. <i>éiocfa.</i>	2. <i>éiocfaid.</i>
3. <i>éiocfaó ré.</i>	3. <i>éiocfaoir.</i>

Τίρεαδ is frequently found in old manuscripts for the third person singular form of this mood, as τετε τεέτα υαιτί-ρε co Coirppi, co τίρεαδ do μαρβαδ in ορυαδ, “a messenger went from her to Coirppe that he might come to kill the Druid,” *Cor. Gloss., voce* Ορε; πο πορέονγαρ πορρα co ο-τίορταίρ ι n-α όocum n-ιοναο epόαλτα, “he ordered that they should come to meet him at an appointed place,” *Ann. Four Mast., A. D. 1595*; nor γαδ ιαρ ριν cpiε-γαλαρ πορέιγνεε h-e ó h-mo α mullaig co mo α meop, αμιαλ τεμιό γεαλαιν no τίρεαδ επίτ, “then was he seized with a violent trembling disease from the top of his head to the tops of his fingers, as if lightning had passed through him,” *Book of Fermoy, fol. 68.*

## INFINITIVE MOOD.

οο τεαέτ.

Various forms of the infinitive mood of this verb are found in the Irish annals and ancient manuscripts, as τοέτ, τοιγεαέτ, τιγεαέτ, τιαέταμ. *Example.*—Υαιρ πο τιρέανηαταρ α οραίde οο λοεγυρε τιεεχτ φατραic οο cūm n-Εpeno, “for his Druids had predicted to Loeguire the coming of Patrick to Ireland,” *Leabhar Breac, fol. 13, b.* But in modern manuscripts and printed books τεαέτ is the most usual form, and is also that used in the spoken language in every part of Ireland.

## SECTION 8.—Of impersonal, defective, and obsolete Verbs.

The verb τάμ, I am, and several intransitive verbs, though they have no regular passive voice, are sometimes used impersonally, like the Latin verbs *itur, concurritur, &c.*

*Examples.*—Cinour ρίτερ λατ μοιου? “how is it with thee to-day?” *Leabhar Breac, fol. 107*; ταέαρ go μαίε leiρ, “he is treated well;” οca τάέαρ ο’ιαρραιό ρεcνόν Εpeno ocup Αλpan, “whom they are seeking throughout Ireland and Scotland,” *Cor.*

*Gloss.*, voce *Ppull*; maith, ap Mac Conglinn, cinour atathap annpin moiu, "well, said Mac Conglinne, how is it with thee there to-day," *Leabhar Breac*, fol. 108; bíthep oc a fáipe, "people watch him," *Id.*, voce, Imbar pop Ophae; po bar ono ic embeipt éigne pop luét na cpíce, "oppression was exercised against the people of the country," *Vit. Moling*; iméigéap leo, "*itur ab illis*;" cóp o Laignib, "there went [messengers] from the Lagenians," *Ann. Four Masters*, ad ann. 954; tíaḡair ap a ceann uainde, "let us go for them."

Many verbs which admit of the passive voice are also often used impersonally, as po clor, or ip clor, it was heard; éiteap, it appears; at concap dam, or at cep dam, it appeared to me.—See *Annals of the Four Masters*, A. D. 553.

The following defective and obsolete verbs, being of frequent occurrence, and not always correctly explained in the printed Irish dictionaries, are here inserted, to assist the learner in reading Irish :

Go peo, he relates.—*Keat.*, *passim*.

At cooa, he has : at cooa mian mná teatpach, "he has the desire of the female raven."—*Ode to O'Brian na Murtha O'Rourke*. The ao and at in these verbs are mere prefixes, like a in atám, I am.

Ap ré, ol ré, or op ré, quoth he, said he : maith a mic, op in racapt, "well, my son, said the priest."—*Vit. Moling*. See the example quoted under Cumcam.

At bail, or at bát, he died.—*Annals of the Four Masters*, A. D. 365, *et passim*.

Aiépíogam, I dethrone, depose : Cormac, mac Tomaltaiḡ oo aiépíogaò, "Cormac, son of Tomaltach, was deposed."—*Ann. Four Mast.*, A. D. 1240.

Deabair, he died : a n-Éirinn bic beabair, "*in Parva Hibernia obiit*."—*Feilire Aenguis*, 23rd April.

Chair, or cep, he fell.

Chepo, he put : po ceipo ap mop fopra, "he brought [put] great



'slaughter upon them," *Book of Ballymote*, fol. 240, b, b ; fo cépo a eaclaírc oap renirir na h-eclaíri ir in coileac, "he put his wand through the window of the church into the chalice," *Book of Lismore*, fol. 5, 2 ; fo cépo a luing iar rin rech Eirino roir co h-Inir Pátraic, "he then put [steered] his ship by Ireland eastwards, to Inis Patrick," *Book of Lismore*, fol. 6, col. 2, line 4.

Caomaim, I can, or I am able : agur dia g-caompat an tan rin amur longpuit do tabairt pair, "and if they were then able, to make an attack upon his camp," *Ann. Four Mast.*, ad ann. 1587 ; caomnacatar, they were able : agur ní caomnacatar teaíct táirpe, "and they were not able to cross it (the river)," *Ann. Four Mast.*, A. D. 1244.

Clannrao, they thrust : clannrao cleatha ooíra trí, "they thrust horrid spears through him."—*Book of Lecan*.

Clotha, was heard : ata pceoil po clotha, "news were heard."—*Feilire Aenguis*, 24th August.

Coinneagao, they meet : ir amlaio po umoppa coinneagao a n-aen bunaoar, "*sic autem conveniunt in uno stirpe.*"—*Book of Ballymote*, fol. 23, b, a, line 29. See also *Book of Lecan*, fol. 75, b, a, and *Duald Mac Firbis's Book of Pedigrees*, p. 575, line 11.

Contuairer, they listen, or hearken ; *Tegusc Riogh*, *passim* : contuairer fpi ppocepr brétri Dé, "they listen to the preaching of the Word of God."—*Visio Adamnani*.

Cumcain, I can, or I am able ; *possum* : oixir Pátriciur fpir ; oichuir fodechta ri poter ; oixir Magur ní cumcain, cur in trath céona i m-bárpach. Oap mo debróth, ol Pátraic, ir i n-ulcc atta do cumachtu ocur ní fil itir a maith, "Patrick said, 'banish now [the snow] if thou canst : ' the Magus said, 'I cannot till the same hour to-morrow.' ' By my Good Judge,' said Patrick, 'it is in evil thy power lies, and not at all in good.' "—*Leabhar Breac*, fol. 14, a, a.

Oap liom, methinks : oap leir féin, "as he thinks himself," *Keat. Hist.*, p. 52 ; oap leo, "they think ;" ocur naíca táinic for talmain fín po b'fepp blar na bríg oap leo, inár, "and

there came not on earth wine of better flavour and strength, they thought, than it.”—*Oighidh Muirchertaigh*, MS. Trin. Coll. Dubl. H. 2. 16. p. 316.

Deapa: po deapa, that induced.

Décpam, to see, to view.—*Ann. Four Mast.* A. D. 739: eipḡ, ol pé, do décpam na pleði moipe píl ip in óún, “go, said he, to view the great feast which is in the palace.—*Battle of Magh Ragh*, p. 24.

Deipió, it was settled, agreed, or resolved: deipió aca, or deipió leo, “it was resolved by them.”—*Ann. Four Mast. ad ann.* 327, 1557, 1587.

Oleaḡar, it is lawful, is very frequently used in old manuscripts for the modern oligḡear; and it is even adopted by Keating, as ní meapam ḡo n-oleaḡar ḡabáil do éabairt ar eacḡra an píp pe, “I do not think that the expedition of this man should be called an invasion,” *History of Ireland*, p. 30; oleaḡar cunopað do comall, “a covenant should be kept,” *Book of Fermoy*, fol. 48.

Dur, to know.—*Ann. Four Mast.*, 1556. This is a contraction of o’fior.

Dutpacar, he wished: dutpacar-ḡa comptír oirḡe mo jéta, “*utinam adirigantur* [sic] *viæ meæ*,” *L. Breac*, fol. 18, b, a; in ḡoeth nor tic darr in tip rin dutpacur co náb’ reocham no teirpeo acḡ comao am beolu, “the wind which blows across that country, would that it should not pass by me, but enter my mouth,” *Mac Conglinn’s Dream*; cun dutpaic oul tar topuinn riap cur in pat píp fuinnenn ḡrian, “so that it desires to go beyond the boundary westwards, as far as the limit where sets the sun,” *Rumann, MS. Bodleian Laud.* 610, fol. 10, a, a.

Eobair, he offered, granted, or gave.—*Ann. Four Mast.*, A. D. 572, 585.

Epbailt, he died: co n-epbailt, “so that he died.”—*Ann. Four Mast.*, 365.

Faíó, or faoió, he sent, put, gave up: Sean Phátpraicc do faoió-eao a pípairoe, “*Sanctus Patricius senior reddidit spiritum*,”

*Ann. Four Mast.*, A. D. 457, and translated in *Trias Thaum.*, p. 293 ; *fuioiur* Πατρις τεχτα υαò co Lonan, "Patrick sends messengers from him to Lonan," *Book of Lismore*, fol. 47, *b*, *b* ; *po* παοιò τεαòτα, "he sent messengers," *Ann. Four Mast.*, *passim* ; *fuioir* Cublai α Όραòε υαιòε δια *fir* in *poimne* no *oimne* no *biaò* oo'n càt, "Cublai sends off his Druids to know whether success or misfortune would result from the battle," *Book of Lismore*, fol. 113.

*Feaòta*, was fought : *in tan feaòta càt Muige Tuipeaò*, "when the battle of Magh Tuireadh was fought," *Cor. Gloss.*, *voce* *Νερόιτ*.

*Fapcaib*, leave ; now *fág*.—See *Annals of Ulster*, *ad ann.* 995.

*Feaprat*, they gave ; they poured out, *Ann. Four Mast.*, A. M. 3500, *et passim*.

*Fia* ; *pot fia*, mayest thou get : *pot fia buaò ocuy bennaòt*, "mayest thou get victory and a blessing," *Book of Lismore*, *passim*.

*Fioir*, he knows : *uaiρ po fioir in coimoiu ceò ní pecmaiz a lep*, "for the Lord knows every thing we stand in need of," *Leabhar Breac*, fol. 121, *b*. *Ro fioir*, he knew, *Ann. Four Mast.*, A. D. 1522, *et passim*.

*Fobairrioz*, they attacked : *po fobairrioz an baile iapain*, "they afterwards attacked the castle," *Ann. Four Masters*, A. D. 1544.

*Finnam*, I perceive ; *finzt*, he perceived, *Ann. Four Mast.*, A. D. 1512. *Finta*, perceived, *Cor. Gloss.*, *voce* *Όρς*.

*Fopbaò*, was finished : *fopbaò cloicziòe Cluana mic noiρ*, "the finishing of the steeple of Clonmacnoise," *Ann. Four Mast.*, A. D. 1124 ; *iap b-fopbaò α aoipe*, "after finished his life," *Id.*, *passim*.

*Fopcongaip*, he ordered : *po fopcongaip Feiohimio fop a iloígaib gan α n-oiubpaò acòt zoòt dia n-ionbualao gan fuipeac*, "Felim ordered his troops not to shoot at them, but to come to the charge without delay," *Ann. Four Mast.*, A. D. 1237.

*Fozuigm*, I found : *Apomacha o'fozuíao la naoim Πατρίαις*, "*Ecclesia Ardmachana fundata est per S. Patricium*," *Ann.*



*Four Masters*, A. D. 457, translated by Colgan *Trias Thaum.*, p. 293.

Fupáil: ní fupáil, it is necessary: aḡ fupail uilcc, “exerting evil,” *MS. Trin. Coll. Dubl. H. 2. 17, p. 123, a.*

ḡarap, is called, *Ann. Four Mast.*, A. M. 3502.

ḡenap, is born: ḡenap Pátricc i n-Emtur, Patrick was born at Emtur,” *Fiach’s Hymn*; ap ba ip in carbat po ḡenap ríoen, “for he was born in the chariot,” *Cor. Gloss., voce Corbmac.*

In these examples the present tense is put for the past.

Ḳa, he sent: ḡo na la foraireaða fpu forpóiméu ḡach cónaípe, “so that he sent sentinels to guard each pass,” *Ann. Four Mast.*, A. D. 1522.

Ḳæpat, they threw, or cast off: po læpat na cupað uili a m-beanna co n-a caḡbappaib dia cennaib ip in aḡ, “all the heroes cast off their crests with their helmets into the ford,” *Book of Lecan*, fol. 182, a, a.

Ḳoap, or loap, they went: uulloap cucu i puioiu peḡt maicc Caḡboḡ: ppuoip ouaib et cpeiopepunte, “the seven sons of Cathboth went to him thither: he preached to them and they believed,” *Book of Armagh*, fol. 17.

Ḳuio, oo luro, or uulluro, he went: uulluro Pátricc ó Temuir hi epic Ḳaigen, “Patrick went from Tara in Leinster,” *Id., ibid.*; Feaḡt ann oo Ḳuio Pátraiḡ immaile fpu aise i n-bail na m-ḡpeatan, “one time that Patrick went together with his tutor to visit the Britons,” *Vit. Patric.*, in *Book of Lismore*; ip í conaip oo luro epia Chenel n-Ḳoḡain ḡo píaḡt ḡo Teapmann Daḡeoḡ, “the road which he went was through Cenel Eoghain till he arrived at Tearmonn Dabheog,” *Annals of the Four Masters*, A. D. 1522.

Múpaím, I demolish, raze: po múppat an baile, “they destroyed the walls of the town,” *Ann. Four Mast.*, A. D. 1572; oo conaípe Níall an caḡaípe ap na múpaḡ, “Níall saw the fort after being demolished,” *Caithreim Congail.*

Rao, or pat, he gave: patpom, “he gave,” *Leabhar Breac*, fol. 14, a, a; patpat, “they gave,” *Ann. Four Mast.*, A. M. 3304.

Riaḡtatap, they reached: tancatup Uluro cu píaḡtatap Maip-

zine mop Muman, "the Momonians advanced till they reached Mairtine in the great [province of] Munster," *Vit. Finncchu*, in *Book of Lismore*, fol. 70, *b*.

Rigim a lep, I stand in need of: po fíor in Coimioiu cec ní pec-maiz a lep, "the Lord knows every thing we stand in need of," *Leabhar Breac*, fol. 121, *b*; an tan píció a leap na h-ae an leigiuir oplaiceac glantaic, "when the liver requires aperient, purifying medicine," *Old Medical MSS.*, translated by John O'Callannan in 1414.

Rodaict, was raised.—*Ann. Four Mast.*, A. M. 3991.

Siaict, he came, or arrived: po siaict iap rin gur an abainn n-oiǵ-peza, "he afterwards arrived at the frozen river," *Book of Fermoy*, fol. 92. Siaictabar, they came, *Ann. Four Mast.*, A. D. 766.

Sleaict, he cut down, or felled.—*Id.*, A. M. 3549.

Soaó, to return, to turn, to metamorphose: roat ina ó-ppieing, "they return back," *Id.* Soaite, they returned: roaite ap an zip gan gíall, gan eioipeaó, "they return from the country with hostages or pledges," *Id.*, A. D. 1223; mapait for na faicpe iap n-a roó i clocaib, "the cheeses still remain being metamorphosed into stones," *Book of Lismore*, fol. 47, *b*, *b*.

Spaoineó, was defeated.—*Ann. Four Mast.*, A. M. 3500, *et passim*.

Tacmaic, it surrounded: as tacmaic rneicta fépna fep, "the snow surrounded the girdles of men," *Cor. Glos.*, *voce Fepeno*.

Tappar, was shewn, was revealed: cona o-zuil Taoǵ tnom-coo-laó con tappar bpinna ocup tapicetal neic buó cinn oo, "and Tadhg fell into a deep sleep, so that he saw a dream and a vision of the things which were predestined for him," *Book of Lismore*, fol. 163.

Tatam, he died.—*Ann. Four Mast.*, A. D. 708.

Teapna, he escaped: agur gió epíoe ní teapna uaó gan cneact-nugaó go móp an tí lap po mapbaó, "and though he fell, the person by whom he was slain did not escape without being severely wounded," *Id.*, A. D. 1544.

Terza, he departed, he died: *decessit*.—*Id.*, A. D. 512. This verb is of very frequent occurrence in all the Irish Annals.

Topcuip, he fell : baí epa Nuada píci bliaðain i pígi n-Épenn co  
 -topcuip i cath deíoinach Muigi Tuiread do láim Balar, Nuada  
 was twenty years in the government of Ireland, until he fell in the last  
 battle of Moyturey by the hand of Balar.”—*Book of Lecan*, fol. 280, a.

Tú, I am : ocup atú ceo bliaðuin ap in uirí, “I am an hundred  
 years upon the water.”—*Book of Lismore*, fol. 224.

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## CHAPTER VI.

### ADVERBS.

ADVERBS are of different kinds, and have been ingeniously classed by some Latin and English grammarians; but as there are very few simple adverbs in the Irish language, it is needless to attempt a classification of them.

Ruddiman says that “adverbs seem originally to have been contrived to express compendiously in one word, what must otherwise have required two or more; as, *sapienter*, *wisely*, for *cum sapientia*; *híc*, for *in hoc loco*; *semper*, for *in omni tempore*; *semel*, for *unâ vice*; *bis*, for *duabus vicibus*; *Hercule*, for *Hercules me juvet*, &c. Therefore many of them are nothing else but Adjective Nouns or Pronouns, having the Preposition and substantive understood; as, *quò*, *eò*, *eòdem*, for *ad quæ*, *ea*, *eadem* [*locâ*], or *cui*, *ei*, *eidem* (*loco*); for of old these Datives ended in *o*. Thus, *qua*, *hac*, *illac*, &c., are plain Adjectives, in the Abl. Sing. Fem., the word *viâ*, a way, and *in*, being understood. Many of them are compounds, as *quomodo*, i. e. *quo modo*; *quemadmodum*, i. e. *ad quem modum*; *quamobrem*, i. e. *ob quam rem*; *quare*, i. e. (*pro*) *qua re*; *quorsum*, i. e. *versus quem* (*locum*); *scilicet*, i. e. *scire licet*; *videlicet*, i. e. *videre licet*; *ilicet*, i. e. *ire licet*;



illico, i. e. in loco ; magnopere, i. e. magno opere ; nimirum, i. e. ni (est) mirum.”—*Rudiments of the Latin Tongue*, Ch. v. note 1.

The following definition of an adverb, given by Dr. Priestly, is well borne out by the Irish language: “Adverbs are contractions of sentences, or clauses of sentences, *generally* serving to denote the manner and other circumstances of an action, as *wisely*, that is, in a wise manner ; *now*, that is, *at this time*.”

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#### SECT. 1.—Formation of Adverbs.

Adverbial phrases made up of two or more parts of speech are very numerous, and adverbs may be formed from adjectives *ad libitum*, by prefixing  $\zeta\omicron$ , as  $\epsilon\rho\omicron\delta\alpha$ , brave,  $\zeta\omicron \epsilon\rho\omicron\delta\alpha$ , bravely ;  $\rho\acute{\iota}\omicron\rho$ , true,  $\zeta\omicron \rho\acute{\iota}\omicron\rho$ , truly. This  $\zeta\omicron$  prefixed to the adjective in Irish has exactly the same force as the English termination *ly*, in adverbs formed from adjectives, but the  $\zeta\omicron$  never coalesces with the adjective so as to form one word, and is in reality the preposition  $\zeta\omicron$ , or *co*, *with*, so that  $\zeta\omicron \rho\acute{\iota}\omicron\rho$  is literally *with truth*,  $\kappa\alpha\tau\grave{\alpha} \tau\omicron \acute{\alpha}\lambda\eta\theta\epsilon\acute{\iota}\varsigma$  (*according to what is true*). It is altogether unnecessary to give any list of this class of adverbs in a grammar, or even dictionary ; but there is another class of adverbs and adverbial phrases, many of which are still in common use, and others to be met with in ancient manuscripts, which the student should commit to memory, as by so doing he will save himself much time, which would otherwise be lost in consulting Irish dictionaries, in which he may not be able to find them. Of this class of adverbs a list is here subjoined :

Α ἄ-ρῶ ἀρ ῖο, far hence.

Α ἄ-ρῶ ποῖνε, long before.

Αἄρ, at this side; at this side of the grave; in this world. It is the opposite of ἐπὶ, *q. v.*

Α ἄ-ρέιν, afar, far off.

Α ἄ-κοῖνυς, always, continually.

Αἄ ῖν, there.

Αἄ ῖο, here.

Αἄ ῖς, yonder.

Αἄτε ῖν, therefore.

Αἄρῶ, is of frequent occurrence in old writings, in the sense of *thence*, and is equivalent to the modern ἀρ ῖν, as ἐπιπλοῦς ἀρῶ ἄρ ἡ-Ἰρνεαχ, “they proceed from thence to Uisneach, *Keat. Hist.*, p. 56.

Αἄ μῖς, on the outside.

Αἄ νᾶρ, on the east side.

Αἄρτις, on the inside.

Αἄ ἐᾶρ, on the west side.

Αἄ ἐορ, on the east side.

Αἄ, or αἄ, or ο ῖν αἄ, from that time forward.

Αἄς, out of. This is always used in connexion with a verb of motion, as ἐξῶ ῖν αἄς, he went out, or forth.—See Αμῖς.

Αἄς, as, how.

Αἄς, alone, only, *tantum*. This is generally written νᾶς in ancient manuscripts.

Αἄς, to-morrow. This is very frequently written ἀἄς in old manuscripts.

Α ἄ-βῖς, this year.

Αἄς, so: ἄ ἄς, it is so; νῖ ἄ-ἄς, it is not so.

Α ἄς, or ἀ ἄς, in order, to the end that.

Αμῖς, without, outside. The difference between this and αἄς is, that the latter is always used in connexion with a verb of motion, and the former generally with some verb of rest, as ἄς ῖν αμῖς, he was outside; ἐξῶ ῖν αἄς, he went out.

Αἄς, near. Anciently often written ῖν αἄς.—See *Cor. Gloss.*, *voce* *Εοῖ*.

Ανάρθε, on high, upward : *ορεινῆς γέ ἀνάρθε*, he rose up.

Αναλλ, over to this side, to this time. This is always connected with a verb of motion, generally *εἰμι*, as *ἔαυτις γέ αναλλ παρ μου*, "he came over across the sea;" *ἀτα ἀν Νάρ ζαν μῆς αναλλ*, οἷν λο πο τορῆυρ Cearbhall, "Naas is without a king ever since Cearbhall was slain," MS. Trin. Coll. Dubl. H. 1. 17, fol. 97, b.

Αναλλόο, formerly, of yore : *antiquitus*.

Α ν-παρα, southwards, and sometimes from the south.

Αν cén, while, whilst.

Ανέ, or ἀνθέ, yesterday.

Ανεαῶταρ, externally, on the outside.

Ανέμπεαῶτ, together, *simul*.

Ανταρ, or ἀν παρ, while, whilst.—See Αν cén.

Α νγαρ, or α ὅ-φογυρ, near, close to, hard by.

Α νιαρ, from the west. Its opposite is *παρ*, westwards, or to the west.

Α νίορ, from below. This is always used in connexion with a verb of motion, and the opposite of *πίορ*, *down*, as *ἔαυτις γέ ἀνίορ*, he came up ; *ἔειπε γέ πίορ*, he fell down.

Ανιυ, or ἀνιυ, to-day ; *hodie*.

Ανναμ, or γοη-α ναμ, seldom.

Ανν ριν, then, there. Often written *ἤνιθε* and *ἡνιθίου*, in old manuscripts.

Ανν ρο, here. Αννἤνιθε, in old manuscripts.

Ανν ρύο, in yonder place.

Ανοῶτ, to-night ; *hac nocte*.

Ανοιρ, from the east. Its opposite is *πορ*, eastwards, or to the east ; and both are generally connected with a verb of motion.

Ανομπεαρ, after to-morrow.

Ανοιρ, now ; ἀνοιρ αἰγυρ ἀρίρ, now and again, sometimes.

Ανονν, over to the other side. Its opposite is *αναλλ* ; and both are generally, if not always, connected with a verb of motion.

Ανονν αἰγυρ αναλλ, over and hither. This adverbial expression is generally written *αἰυρ οἰγυρ αναλλ* in old manuscripts.

Αν ταν, or ἀν υαίρ, when.



Ανωαρ, from above, downwards. This is always used with a verb of motion, and is the opposite of ρωαρ, upwards, as ἐνωαρὸ πέ ρωαρ ἀρ ἀν ᾱ-cnoc, he went up on the hill; τάνιῃ ἀνωαρ ὁ νεαῖν, he came down from heaven.

Ανυππαῖο, last year. This term, which is still used in the living language, is explained in βλιαῖοαν ταῖρρις, i. e. the year *last* past, in *Cormac's Glossary*.

Αρ α σοι ριν τῖα, notwithstanding this however.

Αρ αβα, because, on account of.

Αρ αῖρ, back.

Αρ βαλλ, on the spot; very soon; immediately.

Αρ βιῖ, at all; in existence.

Αρ ἔεαα, or ολ ἔεαα, in like manner; *similiter*.

Αρ εῖγεν, with difficulty; οὐλ ἀρ εῖγεν, running away.

Αρέιρ, last night.

Αρ ρεαῖο, throughout.

Αρ ραο, in length; altogether.

Αρ ᾱ-cúl, back; κυρ ἀρ ᾱ-cúl, abolish. This is generally written ρορ culu in old manuscripts.

Αρίρ (or ἀρίοιρ), again. Anciently οοριοιρ.

Αρ λειῖ, separately.

Αρ να ἰμάρα, on the morrow. Often written ἀρ να βάρα in old writings.

Αρ ρον, on account of; for the sake of; in lieu of.—See *Prepositions*.

Αρ τύρ, or α ο-τορα, in the beginning.

Α ο-τραοε, quickly, *instanter*.—*Cor. Gloss.*, voce Τροιο.

Αρ υαῖριδ, at times.

Αρτεα, into. This is always used with a verb of motion, as ἐνωαρὸ πέ αρτεα, he went in.

Αρτιῖ, within: generally used with the verb substantive, or some verb denoting rest, as τὰ πέ αρτιῖ, he is within.

Ατσαῖο, or α ο-τσαῖο, from the north; northwards.

Θεαῖ να, almost, all but.

Θεορ, yet; the ancient form of ρόρ.

Θο οεαρ, southwards.—*Lib. Lecan*, fol. 208.

ὑπερτα, the ancient form of πεαρτα, for the future.

ἄνω or ἄνω, topsy turvy, upside down.

Κά, where, *ubi*.

Κα ἡ-αρ, or κα ἡ-αρ, whence? from what? *unde*?

Κα ἑαυτ, how many!

Κα ἑαυτ, how many? how much?

Κεῖσιν, in the first place; *imprimis*. Often written κέσιν in old manuscripts.

Κεῖσιν, already: ἀμὴν ὅσον κεῖσιν, "as I have proved already."—*Lucerna Fidelium*, p. 358. This is pronounced κεῖσιν in the south of Ireland.

Κεῖν, or ἀν κεῖν, while, whilst.

Κεῖν, besides, except.

Κεῖν, besides them; except them.

Κεῖν, howeverbeit, however.

Κεῖν, whatever way or manner—*Vit. Moling.*

Κεῖν, indeed; *autem*; ἄλλα, δέ.

Κεῖν, why, wherefore.

Κεῖν, how; anciently written κεῖν.

Κεῖν, ever.

Κεῖν, near, along.

Κεῖν, or Κεῖν, so that.

Κεῖν, or Κεῖν, thus far.

Κεῖν, to this end; for this purpose.

Κεῖν, an expletive, then, indeed.

Κεῖν, to the right; *dextrorsum*; sunwise.

Κεῖν, both: κεῖν ὁῖον, through both. This is translated *invicem* in the *Annals of Ulster*. It is the ablative plural of ὁῖον, a couple.

Κεῖν, ὁῖον, ὁῖον, or ὁῖον, then, indeed, *autem, vero*; ἄλλα, δέ.

Κεῖν, always.

Κεῖν, always, continually.

Κεῖν, presently.

Κεῖν, by night; *noctu*.

Κεῖν, by day.

Κεῖν, exactly, precisely. Sometimes written κεῖν in old manuscripts.

Εαὖον, ἰοὖον, αὖον, that is, namely, to wit; *videlicet*.

Ἐά ἑαυόρ, or πο ἐτόρ, immediately; at once; *statim*.

Ἐά ὁεοῖο, at length.

Ἐά ὀό, twice: anciently πο ὀί.

Ἐαυό, or παυό, long since; long ago.

Ἐαυό ποῖν, long since.

Ἐά γ-κυαιρ, or μά γ-κυαιρ, round about. Sometimes written  
βα κυαιρ and ιμα κυαιρ in ancient manuscripts.

Ἐά ρεαῖ, or πο ρεαῖ, respectively, separately: πα ρεαῖ ἑαυα,  
αγυρ νι α ν-αοιναῖ, οο νιθεαρ κορρεαγὰν ἀν ἑυρρ αγυρ  
κορρεαγὰν να πολα, "separately, and not at the same time, the  
consecration of the body and the consecration of the blood are  
made."—*Lucerna Fidelium*, p. 250.

Ἐαρτα, for the future. Anciently written βυερτα and ποερτα.

Ἐεῖ, as.

Ἐιαπλαοῖο, throughout.

Ἐο διῖν, because.

Ἐο ἐλεῖ, privily.

Ἐόρ, yet; ἀῖτ πόρ, but yet.

Ἐενμοτά, besides, except.

Ἐο, until.

Ἐο βράῖ, for ever.

Ἐο οειμῖν, indeed.

Ἐο ο-τί, until.

Ἐο ο-τηρτα, lately.

Ἐο πόιλ, yet, as yet.

Ἐο η-υιλιόε, entirely.

Ἐο λέιγ, presently, soon.

Ἐο λέιν, entirely, wholly.

Ἐο λεορ, or γο λόρ, enough.

Ἐο μαῖῖ, well.

Ἐο μινῖ, often.

Ἐο μοῖ, early.

Ἐο nice, or γο νυγε, until.

Ἰοὖον, to wit, namely.

Ἰαυαῖν, afterwards. This is sometimes expletive.



Ἰαρ β-πίορ, truly, in reality; *κατὰ ἀλήθειαν*.

Ἰαρρ ιν νι, *ex eo quod*; because.

Ἰαροοαν, after that; *postea*. Now written ἰαρ ριν.

Ἰοιρ, or ἰοιρ, at all.

Ἰλε, or αλε, thenceforward, *huc usque*.

Ἰομορρα, indeed; *vero, autem*.

Ἰτιρ, indeed, at all.

Ἰάιμ λε, near to, hard by.

Ἰειρ ρο, with this.

Ἰεαῖ ρορ λεῖῖ, or λεαῖ αρ λεῖῖ, on either side.

Ἰεαῖ αρτιῖ, inside, within.

Ἰεαῖ ιρ τ-ρואρ, above, *desuper*.

Μαρ, as.—See *Prepositions*, Sect. 1.

Μαρ αν γ-κέαονα, in like manner, likewise, *similiter*.

Μαρ αον, together.

Μαρ ριν, so, in that manner.

Μαρ ρο, thus, in this manner.

Μοῖ, early; γο μοῖ, *diluculo*.

Μόρμῖρ; γο μόρμῖρ, especially.

Νάμά, only. Now always written αμάιν, *q. v.*

Νοῖο, not.

Νο γο, until: νο γο ο-τάιιγ Παρῖαλόν, “until Parthalan arrived.”—*Keat. Hist.*, p. 30.

Ο, since; seeing that.

Οβέλα, wide open. Οβέλα ορλουῖῖ.—*Ann. Four Mast.*, 1600.

Ο céile, asunder; τρέ η-α céile, to and fro.

Ο céin máir, from time remote.

Ο éiauaib, a little while ago: γαρ becc ρια η-εppaptauin ó éiauaib,  
“a little before vesper-time, just now.”—*Leabhar Breac*, fol.  
107.

Οléaana, or αρcéaana, in like manner; *similiter*.

Οη, indeed; expletive.—*Ann. Four Mast.*, 1137, 1601; βα ριρ οη,  
“it was true indeed.”—*L. na h-Uidhri*.

Ορ άρο, aloud; publicly.

Ορ cómair, opposite; *e regione*.

Ορ ípeal, privately.

O p̃m ille, thenceforward.

O p̃oin ale, or ó p̃oin amac, ever since ; thenceforward.

Oτ, since, as, seeing that.—*Keat. Hist.*, p. 127.

Riam, ever. Also written α piam.

Riam, before : piam ocup iam, *antea, et postea, Cor. Gloss.*,  
*voce* Loc.

Riapu, or pepu, before ; *antequam*.—See *Conjunctions*.

Samlao, so.

Sán cán, to and fro.—*Ann. Four Mast.*, 1595 ; and *Mac Conglinn's Dream*, in *Leabhar Breac*.

Seaca, by, past ; *secus*.

Seacnóin, or pecnón, through.

Seactap, by, past.

Síop, down : na cláip ríop co Sionoinn, "the plains down to the Shannon."—*O'Heerin*. Generally used with a verb of motion.

Síopanna, down here.

Suar, up, upwards. Used with a verb of motion.

Sul, before.

Sunn, or punna, here.

Thall, on the other side ; in the other world. This is always used in connexion with a verb of rest.

Tamall, or le tamall, awhile.

Tan, or an tan, when.

Taoð amuiğ, or allamuiğ, on the outside.

Taoð aruiğ, or allaruiğ, on the inside.

Thíop, below. Generally used with a verb of rest.—See Síop.

Trá, indeed ; an expletive ; *vero, autem*.

Trapta : go trapta, lately, just now.

Tría bíein, or tré bíein, for ever.

Tuapim : pa tuapim, about, *circiter*.

Tuap, above. Generally used in connexion with a verb of rest.—See Suar. Tuap ocup típ, "above and below."—*Cor. Gloss.*,  
*voce* Comla.

Tuille eile, moreover.

Uio ap n-uio, gradually.—See *Battle of Magh Rath*, p. 166.  
Stewart sets down this adverbial phrase as a living one, in the

Highlands of Scotland. It is obsolete in Ireland, though sometimes found in old manuscripts.

Uime rin, therefore.

Umoppa, or iomoppa, indeed, but ; *vero, autem*.

Many other phrases of an adverbial character will be met with, but the foregoing are the principal. In parsing such phrases the learner should construe each word according to its etymological class, noting, however, the adverbial character of the whole phrase.

SECTION 2.—Of prepositive and inseparable, or consignificant Adverbs.

It is a curious fact that in this language prepositions are rarely compounded with verbs or adjectives, as in Greek and Latin, and the languages derived from them, as in *abstineo, adhereo, contradico, dejicio, distraho, egredior, intervenio, prætereo*, &c. To express such ideas in Irish, prepositions or adverbs are placed after the verbs, and never amalgamated with them, as beip ar, get away, escape, Lat. *evade* ; cuaid ré ruar, *ascendit* ; cuaid ré ríor, *descendit* ; cuaid ré anonn, *transiit*, &c.

The following fifteen prepositive, consignificant, or inseparable particles, are undoubtedly adverbs, not prepositions. They are capable of being compounded with nouns substantives, nouns adjectives, and verbs, to modify or alter their significations.

Alò, or aìò, an intensive particle, as aìòmilleaò, destruction ; as in *Leabhar Breac*, fol. 107, a, a : oo aìòmilleò pep Muman, “to destroy the men of Munster.”



Am, or am, a negative particle, of the same force with the English *in*, or *un*, as leap, welfare, amleap, misfortune; glíc, wise, amglíc, unwise; deoin, will, amdeoin, unwillingness; ulcáć, bearded, amulcáć, beardless; ġap, convenience, amġap, affliction, distress.

An, or an, a privative, or negative, as pioćt, shape, or plight, ampioćt, evil plight; mian, desire, ammian, an evil or inordinate desire; beapτ, a deed, anbēapτ, an evil deed; eolac, skillful, ameolac, ignorant; olíġćeac, lawful, amolíġćeac, unlawful; epát, time, anepát, unseasonable time; toil, will, antoil, ill will; ró, prosperity, anró, adversity; flaić, a prince, anflaić, a tyrant; cpoiće, a heart, ancpoiće, a bad heart; oaoine, people, anoaoine, evil, or wicked people; uapal, noble, anuapal, ignoble. An, or an, has also an intensitive power in a few compounds, as amteap, excessive heat; an-ġeap, a great man; an-móp, very great; an-tpaop, or an-ġaop, very cheap. This particle, however, seldom occurs in this sense in correct Irish works, in which it is generally used as a negative.

The particles an and am are called negatives in *Cormac's Glossary*, and there can be little doubt that they were always so used in the ancient Irish language, though an is now often used as an intensitive particle in the spoken language, as tá an lá an-ġuap, the day is very cold; tá an oioće an-ōopća, the night is very dark (pronounced in some parts of Ireland as if written ännä). But in *Cormac's Glossary*, an is distictly called a Gaelic negative, thus: An, no am, .i. oultao ġaeoelġe, amail pon ġab nać ocur annać; eim ocur aineim, nept ocur amnept, "AN, or AMH, a Gaelic negative, as NATH and ANNATH; EIMH and AINEIMH; NERT and AMHNERT."—See also the same Glossary, *voce* Anioan, where an is called a negative: "an fo oultao." It should be here remarked, that these and all the other prepositive particles are made broad or slender, accordingly as the first vowel of the words with which they are compounded are broad or slender. In the Erse, or Scotch Gaelic, as we learn from *Stewart's Gaelic Grammar* (second edition, p. 142, note *u*), the "syllable *an* assumes three forms. Before a broad vowel or consonant it is *an*, as 'anshocair;' before

a small vowel, *ain*, as ‘*aineolach*,’ *ignorant*; ‘*aindeoin*,’ *unwillingness*; before a labial, *am*, or *aim*, as ‘*aimbeartach*,’ *poor*; sometimes with the *m* aspirated, as ‘*aimhleas*,’ *detriment, ruin*; ‘*aimh-leathan*,’ *narrow*.” This change from *an* to *am*, before a labial, never takes place in the Irish, as *beart*, a deed, *aimbeart*, an evil deed.

Αἰτέ, or αἰτέ, has a negative power in a few words, as αἰτέριοζαό, to dethrone; αἰτέαιοιρεαό, a deposed chieftain; αἰτέλέιρεαό, a superannuated or denounced clergyman; αἰελαοό, a superannuated warrior, a veteran soldier past his labour. But it has usually a reiterative meaning, as αἰτέβεοόαιμ, I revive; αἰτέτέριετε, reheated; αἰεόόριετε, re-burnt; αἰτέεαναιμ, re-making, or rebuilding, *Ann. Four Mast.*, A.D. 1572; αἰτέγειντε, regenerated; αἰτέγιμ, such another, quasi *regeneratus*.

Αἰρ, or εἰρ, a reiterative particle, as αἰριος, restitution; εἰρειριγε, resurrection. But it enters into the composition of very few words.

Οί, or οίό, a simple negative, like the Latin *di, dis*, as οίεαναιμ, I behead; οιombuiδεαό, ungrateful, unthankful; οιombuan, perishable; οιomolaiμ, I dispraise; οιοόιργετε, incorrigible, *Keat. Hist.*, p. 13; οί-αιρνέιτε, *innarrabilis*, *Leabhar Breac*, fol. 121, *b*; οίοτογλυιόε, impregnable, *Ann. Four Masters*, *passim*; *Book of Lismore*, fol. 114. This particle is also called a negative in *Cormac’s Glossary*, *vocibus* Dubac et Deinmne: Οἱ πο ουλταό, “*οἱ for denying*.” In some few words it has an intensitive power, as οίομόρ, very great: οο νιατ επί γάρα οια η-οιυβραιριόι αιλι οιμόρα, “they constructed three machines, by which very large stones might be cast,” *Id.*, fol. 122; οιβπειργ, revenge.

Οο, when prefixed to adjectives, denotes *ill*, as οο-δέαραό, ill-bred, unmannerly; but when prefixed to passive participles, or the genitive case of progressive active nouns, it denotes difficult, or impossible, as οο-δέαντα, hard, or impossible to be done; οό-μύντε, indocile, or difficult to be taught; οό-γαβάλα, impassable, or difficult to be passed: Οοι τριαρ να οόιριβ οο-γαβάλα, “to go through the impassable doors, or openings,”

*Ann. Four Mast.*, A. D. 1602;  $\pi\acute{o}n\eta\eta\epsilon\acute{o}$   $\nu\acute{o}$ - $\eta\mu\acute{c}\epsilon\alpha\acute{\alpha}\tau\alpha$ , "an impassable sacred wood," MS. Trin. Coll. Dubl. H. 2. 17. p. 123, col. *a*.

In *Cormac's Glossary*, *voce*  $\Delta\upsilon\beta\alpha\acute{\alpha}$ , this is also called a negative:  $\Delta\upsilon$ ,  $\nu\acute{o}$ ,  $\nu\epsilon$   $\pi\acute{o}$   $\nu\iota\upsilon\lambda\tau\alpha\acute{o}$ , "*du, do, de*, for denying."

$\epsilon\iota$ , or  $\acute{\epsilon}\alpha$ , a negative particle, which generally eclipses the initial consonant of the word with which it is compounded, if it admits of eclipsis, as  $\tau\acute{\rho}\acute{o}\epsilon\alpha\pi\epsilon\alpha\acute{\alpha}$ , merciful,  $\acute{\epsilon}\alpha\tau\tau\acute{\rho}\acute{o}\epsilon\alpha\pi\epsilon\alpha\acute{\alpha}$ , unmerciful;  $\epsilon\iota\lambda\lambda\omicron\alpha$ , rational,  $\acute{\epsilon}\iota\gamma\epsilon\iota\lambda\lambda\omicron\alpha$ , irrational;  $\epsilon\iota\sigma\iota\gamma$ , justice,  $\acute{\epsilon}\alpha\gamma\epsilon\iota\sigma\iota\gamma$ , injustice;  $\epsilon\pi\acute{\alpha}\iota\delta\epsilon\alpha\acute{\alpha}$ , pious,  $\acute{\epsilon}\alpha\gamma\epsilon\pi\acute{\alpha}\iota\delta\epsilon\alpha\acute{\alpha}$ , impious;  $\epsilon\epsilon\alpha\eta\eta\alpha$ , meek,  $\acute{\epsilon}\alpha\gamma\epsilon\epsilon\alpha\eta\eta\alpha$ , *immitis*, *Leabhar Breac*, fol. 127, *b, a*;  $\epsilon\pi\omicron\mu$ , heavy,  $\acute{\epsilon}\alpha\tau\epsilon\pi\omicron\mu$ , light;  $\nu\omicron\iota\mu\iota\eta$ , deep,  $\epsilon\alpha\nu\omicron\iota\mu\iota\eta$ , shallow;  $\epsilon\omicron\pi\acute{o}\tau\alpha$ , brightness.

This negative is written  $\epsilon$  in *Cormac's Glossary*, *voce*  $\Theta\iota\mu\alpha\eta$ :  $\epsilon$   $\pi\acute{o}$   $\nu\iota\upsilon\lambda\tau\alpha\acute{o}$ ; " $\Theta$  for denying." In the modern language it is written  $\epsilon\alpha$  before a broad vowel, and  $\epsilon\iota$  before a slender one.

$\epsilon\alpha\pi$ , a negative, which is to be distinguished from the foregoing, inasmuch as it is always short, while the other is invariably long, and never has the  $\rho$ , except by accident. *Example*,— $\epsilon\alpha\pi\alpha\iota\upsilon$ , a friend,  $\epsilon\alpha\pi\epsilon\alpha\pi\alpha\iota\upsilon$ , an enemy;  $\pi\lambda\acute{\alpha}\eta$ , whole, well, sound,  $\epsilon\alpha\pi\pi\lambda\acute{\alpha}\eta$ , sick, unhealthy;  $\epsilon\alpha\pi\alpha\iota\upsilon\mu$ , unarmed.—*Book of Fermoy*, fol. 29. It does not often occur.

It is written  $\epsilon\pi$  in *Cormac's Glossary*, *voce*  $\epsilon\pi\iota\tau$  et  $\epsilon\pi\acute{\epsilon}\eta$ , and called a negative:  $\epsilon\pi$   $\pi\acute{o}$   $\nu\iota\upsilon\lambda\tau\alpha\acute{o}$ , "*Es* for denying."

$\pi\acute{o}\rho$ , or  $\pi\omicron\pi$ , an intensitive particle, as  $\pi\acute{o}\rho\eta\mu\epsilon\alpha\lambda\lambda\acute{\alpha}\acute{\alpha}$ , exterior, external;  $\pi\acute{o}\rho\eta\epsilon\alpha\tau\acute{\alpha}\eta$ , extensive;  $\pi\acute{o}\rho\epsilon\alpha\pi\epsilon$ , a watch, or guard;  $\pi\acute{o}\rho\epsilon\omicron\iota\mu\acute{\epsilon}\epsilon\alpha\acute{o}$ , a watch, *Ann. Four Mast.*, A. D. 1522;  $\pi\acute{o}\rho\eta\epsilon\alpha\pi\tau$ , violence;  $\pi\acute{o}\rho\pi\epsilon\alpha\pi\epsilon$ , guard, watch;  $\pi\acute{o}\rho\eta\acute{\epsilon}\gamma\epsilon\alpha\eta$ , oppression;  $\alpha\gamma$   $\eta\mu\iota\tau$   $\pi\acute{o}\rho\eta\epsilon\iota\tau$   $\alpha\gamma\upsilon\pi$   $\pi\acute{o}\rho\eta\acute{\epsilon}\gamma\iota\eta$   $\alpha\pi$   $\epsilon\pi\iota\eta\eta$ , "exercising violence and oppression on Ireland," *Keat. Hist.*, p. 138.

$\eta\mu$ , or  $\eta\omicron\mu$ , an enhancing, or intensitive particle, as  $\eta\omicron\mu\alpha\gamma\alpha\lambda\lambda\acute{\alpha}\eta$ , dialogue;  $\eta\omicron\mu\pi\upsilon\iota\lambda\eta\eta\eta\mu$ , I bear, or support;  $\eta\mu\epsilon\alpha\gamma\lambda\alpha$ , fear;  $\eta\omicron\mu\lambda\acute{\alpha}\eta$ , whole, complete;  $\eta\omicron\mu\pi\lambda\acute{\alpha}\eta$ , sound, whole;  $\eta\mu\acute{o}\iota\theta\epsilon\eta$ , shelter, defence;  $\eta\omicron\mu\epsilon\omicron\iota\mu\acute{\epsilon}\epsilon\alpha\acute{o}$ , keeping;  $\eta\omicron\mu\epsilon\upsilon\mu\theta\alpha\epsilon$ , a cover, or case;  $\eta\mu\acute{\alpha}\rho\theta\omicron$ , high;  $\eta\mu\epsilon\upsilon\mu\alpha\eta\eta\eta$ , narrow. It sometimes,



though rarely, means *about*, as *imbat̃*, “a surrounding sea,” *Cor. Gloss. voce Imbat̃*.

This particle is very frequently found in old manuscripts prefixed to words which make good sense without it, as *imeagla*, fear, for the modern *eagla*; *imoíoen*, protection, for the modern *óíean*. *Example*.—*Tabair dom do noem rripar̃ dom imdeagail, ocuip dom imóíoen*, “give me thy holy spirit to guard and protect me,” *Leabhar Breac*, fol. 121, b.

*Mí*, a negative, as *mícp̃eíoeam̃*, unbelief; *mí-náóúr̃ta*, unnatural; *mí-œalmame*, an ominous presage; *mí-ág̃*, misfortune; *mí-pat̃*, ill success.

This particle is very much in use in the modern language, and when compounded with a word of which the first vowel is broad, it has been the custom with modern writers to introduce an *o*, to fulfil the modern rule of “broad with a broad,” &c., as *míopãt̃*, ill success; but the ancients always wrote it *mí*.

*Neam̃*, or *neim̃*, a negative prefixed to nouns substantive and adjective, as *neam̃-íuim*, neglect; *neim̃níó*, nothing; *neam̃-claon*, impartial, unbiassed; *neam̃cumpcuíó̃te*, immoveable. It is also sometimes prefixed to verbs, as *neam̃-œuillim*, I deserve not, as *peap̃ga na naem̃ do neam̃-œuill*, “who deserved not the anger of the saints.”—*Giolla-Iosa Mor Mac Fírbis*, 1417.

In the Scotch Gaelic this is written *neo*, and it is pronounced in some parts of the south of Ireland as if written *nea*, as *neam̃-íuim*, neglect; pronounced *nea-íuim*.

*In*, or *ion*, when prefixed to passive participles, denotes fitness, or aptness, as *inleig̃ip̃*, curable; *a oũbr̃ap̃ap̃ a leag̃a rriip̃ nap̃ bó galap̃ inleig̃ip̃ b̃aí r̃ap̃*, “his physicians told him that it was not a curable disease he had,” *Book of Fermoy*, fol. 68; *moéanta*, fit to be done; *iontuig̃̃te*, intelligible, to be understood; *inpĩg̃̃te*, “fit to be elected king,” *Vit. Cellachí*; *inlaeig̃*, in-calf; *inmeap̃ta*, to be thought, or deemed; *iñcp̃eíó̃te*, credible. This prefix has nearly the same signification as the termination *bilis* in Latin, or *ble* in English.

The same idea is often expressed in old manuscripts by placing

the assertive verb *ir*, or some particle which carries its force, before the passive participle, as *ir cuimníċte dia bup ġ-cupaóaiċ*, “it is to be remembered by your champions,” *Battle of Magh Rath*, p. 124; *naċ cuipċe a ġ-conċabairċ*, “that it is not dubitable,” *Keat. Hist.*, p. 45.

O’Molloy says that this prefix *m* has the force of the Latin participle of the future in *dus*: “*Particula autem m addita voculæ facit voculam importare participium finiens in dus*, apud Latinos, vt *faciendus*, vt *hoc non est faciendum*, hibernicè, *ní bh-fuil ro mbeunta*.” *Grammatica Latino Hibernica*, pp. 99, 100.

So, or *roi*, when prefixed to passive participles, denotes *apt*, or *easy*, as *ro-aġallma*, affable, easy of address; *roiéanta*, feasible. When prefixed to adjectives it denotes *good*, as *ro-ċroiċeac*, good-hearted; *roicnéalaċ*, of good family. It is the opposite of *oo*, and hence we have so many words beginning with *r* and *o* forming opposites, as *rubailce*, virtue, *ubailce*, or *oo ailce*, vice; *ronar*, happiness, *oonar*, misery; *rolár*, happiness, *oolár*, grief; *raióbir*, rich, *oaióbir*, poor; *roineann*, favourable or good weather, *oineann*, bad, or unfavourable weather.

To the foregoing may be added the following monosyllables, which are seldom, if ever, used except as consignant particles set before nouns, and sometimes before verbs, with which they generally amalgamate in composition.

*Ċiċ*, or *bioċ*, *constant*, as *bíth-áirċeċ*, constant habitation, *Visio Adamnani*; *bioċ-buan*, ever-during; *bíċ-óilear*, ever loyal; *bíċóilpe*, constant inheritance, fee simple.

*Com*, *com*, *con*, *com*. The monosyllable *com*, or, as it is written before a slender vowel, *com*, sometimes signifies *equal*, as *ráio riao com ápo*, they are equally high; and at other times *so*, as *rá ré com h-olc rin*, it is so bad.—See *Conjunctions*. But it is also used in the same sense as the Latin particle *con*, as in *coimċeangal*, connexion; *comfocal*, a compound word; *com-ċpunn*, round, globular; *coinopeaġaó*, a union, or meeting;

coircepióc, a confine, a boundary. It is sometimes a mere intensitive particle, as coimeagar, a series; comaltróm, fosterage; com páinic dóib, "they came together," *Book of Fermoy*, fol. 23; coméuige, a covering; comfoillpiúgaó, to illuminate.—See *Battle of Magh Rath*, p. 112; comfozur, near, compar. coimneara, as ip in τ-pleib ba coimneara dóib, "in the mountain next to them," MS. Trin. Coll. Dubl. H. 2. 17. p. 123, a.

Dağ, deag, or deiğ. This word is decidedly an adjective, and the same as the Welsh *dha*, *good*; but it is never used except before its substantive. It is pronounced deág (the α long) in Connaught, and deáğ (the é long) in Munster, as deag-dóane, good people; deig-ferar, a good man. In ancient manuscripts it is most generally written dağ, or dag (without any mark of aspiration on the ġ), as in *Cormac's Glossary*, voce *Amgel*, dagtechtairpe, "*bonus nuntius*;" dagmáitar, "a good mother, *Id.*, voce *Óuanano*. It is explained as follows in the same work: dağ, .i. maic, poóc, .i. olc, ut poóc do poocáib, dag do dağáib, "DAGH, i. e. good; DROCH, i. e. evil, as DROCH DO DROCHAIBH, DAGH DO DAGHAIBH, i. e. evil to the evil, good to the good.

Doóc, or dooióc, the opposite of dağ, bad, evil, as poóc-tuap, an evil omen; poóc-íuil, an evil eye; pooióc-ğníom, an evil deed; pooióc-íiol, bad seed; cup ril i n-poch-izhir, "sowing seed in bad soil," *Mac Conglinn's Dream in Leabhar Breac*. It is explained in *Cormac's Glossary* thus: poóc, .i. caic n-olc, ut ep, pochbean, no pochferar, "DROCH, i. e. every thing bad, *ut est* DROCHBHEAN, a bad woman; DROCHFHEAR, a bad man.

En, or éin, *one*, as éinníó, one, or any thing; énéin, one or any bird. This is in reality the word aon, or aen, one, or any; but some of the best Irish writers spell it én, or éin, when it amalgamates with the substantive.

Eap is sometimes intensitive, as in eapğábáil, capturing; eaplamáó, arraying; eapoplucáó, opening.—See *Leabhar Breac*, fol. 127, b, a.

Fo, or foi, *under*, as foóaoime, underlings, the lower classes of



men ; φοῖγάτα, under branches ; φοῖάρο, an inferior bard, or poet ; ποτάμιν, lower land, *Cor. Gloss.*, voce *Εταρρέ* ; ποῖαρ, slightly curling, as ποῖε ποῖαρ ποποῖα, “slightly curling golden hair,” *Battle of Magh Rath*, p. 116 ; φεαρ πο-ῖτα πο ἐρέῖς α ῖμιον, “a man worse than meagre [*under-meagre*] whom his marrow had forsaken,” *Teige Dall O’Higgin* in his *Satire on the O’Haras* ; ποῖάμ, subject ; ποῖαμυῖοτε, subjects.

Φριῖ, or φριοῖ, *against*, as, φριοῖβυαλαῖο, repercussion ; φριῖθεαρ, opposition ; φριοῖοργαῖν, a seeking, or regaining of plunder, or a counter plunder.—See *Ann. Four Mast.*, 1595, *et passim*.

Ἰλ, or ιολ, *many*, of the same power with the Latin *multi*, and the Greek πολυ, in compounds, as ἰλῖαναιμ, “I torture in various ways,” *Lib. Lecan*, fol. 246, *b* ; ἰλέαράς, of various feats ; ἰολοάνας, or ἰλέαροας, polytechnic, or skilled in various trades or arts ; να ἡ-ἰλέαπλαῖα, the various languages ; ἰολῑύγειας, polygonal ; ἰλιμας, very many ; ἰλανμanna, “various names,” *Cor. Gloss*, voce *Ρότ* ; ἰλλάμα, various hands, or branches. This is sometimes, though rarely, used as a separate word, and placed after the noun substantive to which it belongs.

Ολλ, *great*, as ολλῑυῖ, a loud voice ; ολλῑοῖας, loud voiced ; ολλ-ῑνῖομα, daring deeds.

Σιῖ, or ριοῖ, an intensitive particle, as ριοῖῖφulang, good temper, as of a sword or battle-axe ; ριῖῖφulang α ῖάμῑας, the temper of their battle-axes ; βαῖλε ριῖῖα ποῖον cu ρonnaῖαιῖ ριῖῖα, “a regal, very large residence, with high enclosures,”—*Book of Lismore*, fol. 190, *b*.

Τιυῖ, or νεοῖ, *last, final* ; as τιυῖῑάιτε, last days ; τιυῖῖλαιῖ, or νεοῖ-ῖλαιῖ, the last prince, as Σαρδαναπαῖλυρ νεοῖ-ῖλαιῖ Αρσῖα, “Sardanapalus, the last sovereign of the Assyrians,” *Book of Ballymote*, fol. 6 ; τιυῖῖλαιῖ Ὑλαῖ ι η-Εαῖαν, “the last prince of Ulster *who dwelt* at Emania,” *Ann. Tighearnach*, A. D. 332. Νεοῖῑαί, the evening, as τιc ῖνo νo’η ῖυαρ-ῖοῖτε νεοῖῑαῖ co ῖαῖνιc an ῑolano cen ῑeno, “Finn came to the tent in the evening, so that he found the body

without a head," *Cor. Gloss.*, voce *Οπε*; *θεοῦνανος*, "the latter end of the night," *Leabhar Breac*, fol. 107. This prefix is never found in modern books or manuscripts.

**Το** is frequently prefixed to verbs and verbal nouns as an intensitive particle, as *τοῖσιν*, moving, or motion; *τοῦρκα*, resuscitation; *τοῖσιν*, summons.

**Υπ**, *up*, *ear*, or *αυρ*, *noble*, and sometimes merely intensitive, as *υπεροῖδα*, noble-hearted; *υπερῆα*, a famous story; *υπερῆα*, the van, front, or very beginning; *υπερῆα*, *εαυρῆα*, or *αυρῆα*, illustrious, renowned; *υπερῆα*, lofty, very high.

To this list of prefixes might also be added several monosyllabic adjectives which are often placed before their nouns so as to form with them one compound word, as *εαυρ*, just, or right; *εαυρῆα*, the centre, or very middle; *εαυρῆα*, the centre; *οἷ*, entire, as *οἷν*, entire submission; *οἷν*, amnesty; *οἷν*, full fine<sup>a</sup>; *αῖ*, high, as *αῖν*, a monarch; *πρῆ*, chief, as *πρῆ-εαυρ*, a chief church. Also the adverbs *αν*, very; *πό*, too; *μόρ*, somewhat; *ράρ*, exceedingly, as *αν* *εαυρ*, very little; *πό* *μόρ*, too great; *μόρ* *μόρ*, somewhat [too] large, or rather large; *ράρ-μῆα*, exceedingly good. The substantive *πῆ*, a king, is also often prefixed, in the modern language, both to substantives and adjectives, as *πῆ-εαυρ*, a very good, or great man; *πῆ-μῆα*, very good. The prepositions *ἰν*, *εἰν*, or *εαυρ*, *πῆ*, before, and *τῆ*, about, are sometimes found in composition in a few words, as *εαυρ-ῆα*, twilight; *ἰν-ῆα*, distinction; *εαυρ-αῖν*, a digression;<sup>b</sup> *ἰν-ῆα*, interpreta-

<sup>a</sup> MS. Trin. Coll. Dubl. H. 3.

<sup>b</sup> *Leabhar Breac*, fol. 107.

tion, i. e. an interlined gloss, or explanation; eòirgleò, distinction; eadar-rcaraid, separation; nempàidte, aforesaid; tim-ghluairim, I move round; eadar-bao-ghal, jeopardy; eadarnaidhe, ambushcade; eadar-èiriat, dinner-time.

I cannot close these remarks on the prefixes, or consignant particles, without laying before the reader the whole of what O'Molloy writes on the subject :

“Huiusmodi complexorum, et semisimplicium alia construuntur ex duabus voculis quarum quælibet seorsim ab altera aliquid importat, vt *geallamh* de qua iam dixi, *geal* enim importat candorem, *lamh* verò manum, quæ sunt res diuersæ, adeoque tale complexum vocatur ab Hibernis propriè *comhphocail*. Alia verò non sic, sed construitur ex vna significatiua seorsim, et aliâ voce non significatiua seorsim vt *poigheal*. Construitur enim ex non significatiua po Hibernis *gheim phocail*, latinè *pars vocis compositæ*; huiusmodi autem iure dici possunt quasi seù semicomplexa, iisque frequentissimè vtuntur Hiberni, vt *baohume*, latinè *bonus homo*, *beighbean*, *bona fœmina*. Prima pars huiusmodi semicomplexorum, particula est nihil significans seorsim, iuncta autem substantiuo, aliquod importat peculiare. Et huiusmodi particulis inueni viginti nouem, nempè an, ain, ath, comh, bagh, bagh, opoc, oo, oi, ear, eo, ecc, fel, fo, in, im, mi, nemh, op, ppimh, pemh, pa, po, po, pith, tim, tap, tuath, up, vt in sequentibus antrath, ambhfeapach, aègaibail, item amhoheoin, aith-eithead, comhthpom, item comhpocal, baghmhuinrip, beighbean, opocurchar, doitheagarg, bomhuinrip. Item bomhuinte, diochoirg, oibhfeirgeach, earccairpeap, earlainnte, eadaingean, euccpuaidh, felghniomh, fealouine, foighlep, \*foighliocar, inoheunta, comghraohuighthe, iombhualaidh, mioheunamh, michiall, miochairpeap, neamhthpocairpeach, neimhghlic, opmaille, oirbheannach, ppimhchiall, ppimhaohbhap, peamhpaoidhte, pemhpheachuim, pachairpeap, pachlipoe, poighniomha, poèraohach, pithchealghach, piothpann, epomchuaip, tapcairniughaidh, tuaithechleap, uiripeal, &c. Quarum particularum non quæuis,



sed quibusdam præfigi solent dictionibus, rariores autem sunt ep, eo, eġ, pīth, tīm, tap, tuath, et up, vt upghpanna, latinè *valdè deforme* : particula autem in addita vocolæ facit vocolam importare participium finiens in *dus*, apud latinos, vt *faciendus*, vt *hoc est faciendum*, hibernicè ní bhfuil po inoeunta."—*Grammatica Latino-Hibernica*, pp. 96–100.

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## CHAPTER VII.

### OF PREPOSITIONS.

THE number of simple prepositions, or short words unsusceptible of inflection, and used to express relations, does not exceed twenty-two; but there are many compound terms made up of these and nouns, which are used in a prepositional sense. A list of both shall be here given.

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#### SECTION 1.—Of simple Prepositions, their simple Meanings, and ancient and modern Forms.

Α, *from*. This frequently occurs in old manuscripts, exactly in the same sense as the Latin *a*, as α ġlanpuirēnib na ġpéine, "from the bright beams of the sun," *Battle of Magh Rath*, p. 112; and is used even by Keating, as α h-Éirinn, "out of Ireland:" α Raṛain, "from Rahen," *Hist. Irel.*, p. 129. In very old manuscripts, when preceding a word beginning with *l*, it becomes αl, and unites with the noun, as allebpaib Maniptrech, "from the books of the Monastery," *Leabhar na h-Uidhri*.

Α, or ι, *in*. This is generally written ι, or hi, in old manuscripts, in which, when it precedes a word beginning with *l*, *m*, or *p*, it is written il, im, ip, or hil, him, hip, and amalgamates with the

noun following, as *na cáinte po mapbaiz pop comairce h-Uí Suanaigh hippor cupp*, “the satirists who were slain in violation of the protection of Ua Suanaigh at Roscorr,” *Leabhar Breac*, fol. 35, *b*; *illáim*, in hand; *illaiǵnib*, in Leinster; *immeoon*, in *medio*; *ammuiǵ*, outside (see p. 33); *foḃaiǵip Colam Cille Eclaiṛ ipbachraino oipṡhip ḃpeǵ*, “Columbkille erects a church at Rachrainn [Lambay] in the east of Bregia,” *Id.*, fol. 16, *b*, *a*; *oǵum illia, lia op leḃt*, “an ogum in the stone, the stone over the monument,” *Book of Leinster*, p. 25, *b*; *ap in libap ǵipp boi immanipṡip*, “from the Short Book which was at the monastery,” *Leabhar na h-Uidhri*; *ip in bliabain ippo-mapbaiz Ḃiapmaiz ri Ḃagen*, “in the year in which Diarmait, king of Leinster, was slain,” *Marianus Scotus*, 1070.

**Ǫǵ**, *at, with*. This is written *ic*, *ig*, *oc*, and *occ*, in ancient manuscripts, as *oc forcebul ǵairciḃ do na fianaiḃ*, “teaching feats of arms to the heroes,” *Cor. Gloss.*, *voce* *Ḃuanano*; *cao do beip luḃt in tapṡa ig rannṡuǵaḃ an fína ip na fiaḃrupaiḃ ǵeappa*, “what causes thirsty people to long for wine in the short fevers,” *Medical MSS.* by *John O’Calannan*, 1414; *ic ǵlan-foillṡiu-ǵaḃ*, “brightly shining,” *Battle of Magh Rath*, p. 112; *cuile rliab fil ic Ḃelach Conglaiṛ i ǵaiǵnib*, “Cuilenn, a mountain which is at Belach Conglais in Leinster,” *Feilire Aenguis*, 24th *Novem.*; *po bai ṡpi bliabna oḃc ic a leiǵiur, ocur a incinn ac pileaḃ*, “he was thirteen years under cure, and his brain flowing out,” *Book of Lismore*, fol. 209. In combination with the article it often becomes *icon*, as *icon ṡeniḃ*, “at the fire,” *Cor. Gloss.*, *voce* *Opṡ*.

**Ǫnn**, or *annp*, *in*. The form *annp* is always used before the article, and some writers are in the habit of separating the *p* from the preposition and prefixing it to the article, thus: *ann ran áit*, in the place, for *annp an áit*; but the *p* belongs to the preposition, not to the article, and should be connected with it in this as well as in *ip*, *leip*, or *pip*, *ṡpér*, and *iaṡp*.—See Syntax, rule 48. *Ǫnnp* is sometimes also used before the indefinite pronoun *ǵaḃ*, as *annp ǵaḃ áit*, in every place; but Keating, and the best writers of the seventeenth century, use the form *ann* before this

pronoun, as *ann gac luing vóib*, “in each ship of them,” *History of Ireland*, p. 48.

*Ar*, *on*, *upon*, *over*, anciently *pop*, which before the article becomes *popp*: as *Moelbnerail, mac Flainn Lena boi pop fogail*, “Maelbresail, son of Flann Lena, who was on plunder,” [i. e. a plundering], *Leabhar Breac*, fol. 35, *b*. But the form *ar* also occurs in manuscripts of considerable antiquity, as *ar Ultaib*, “on the Ultonians,” *Battle of Magh Rath*, p. 216. It also appears frequently in the *Book of Lecan*, as in the following quatrain :

Maicán diaa i Dia po char,  
Fa cheano ar éleircib Muman,  
Ar popbas daimliag co li,  
Aobath iar m-buaio n-aithpigi.

“ Marcan, the divine, who loved God,  
Was head of the clergy of Munster,  
On having finished churches with splendour,  
He died after the victory of repentance.”

—Fol. 220, *b*, *a*, line 29.

In modern Irish and all Erse books, this preposition is written *ar*, *air*, and it is pronounced in most parts of Ireland as if written *eir*; but *ar* is not to be found in correct manuscripts, excepting as the combination of this preposition with *é*, him, which is *ar*, or *far*, in the best manuscripts.

*Ar*, *out of*, Lat. *ex*. This is used generally before the article, as *ar na garb-íléibtib*, “out of the rugged mountains,” *Book of Fenagh*, fol. 47, *b*, *a*. But it is often used without the article, as *ar gac áit*, out of every place; *ar a ceann féin*, out of his own head; *ar mullaic an tíge*, from the top of the house. It is always used in connexion with verbs of motion or taking away.

*Uar*, *by*. This is used for swearing, in the modern language, as *uar mo lám*, by my hand; and is to be distinguished from *uar*, or *tar*, beyond,—which see.

*Ue*, *off*, *from*, *of*. The prepositions *ue* and *oo* have long been



confounded together, both being often written *oo*.—See *Stewart's Gaelic Grammar*, second edition, p. 129, and *Haliday's*, p. 105. Throughout the county of Kilkenny, however, they are used as distinct words, having opposite meanings; the form *oe*, meaning *of*, *from*, or *from off*; and *oo*, *to*, or *for*, as *bain géag oe éann*, take a branch *from*, or *off*, a tree; *éuit úball oe bápp na géige*, an apple fell *off* the top of the branch: *tóg ruar oe'n talam é*, lift it up *off* the earth; *tabair oo Dhomnallé*, give it *to* Daniel; *coinnéao oo Dhiarmadao é*, keep it *for* Dermot, or Jeremy. But in West Munster, Connaught, and Ulster, the form *oe* is totally unknown, and *oo* is employed to express both the relations of *from* and *to*, except in its amalgamation with the pronoun *é*, when it becomes *oe*, i. e. *off*, or *from him*, as *bain oe é*, take it from him; and the above sentences are written, by the Irish scholars of those regions, *bain géag oo éann*; *éuit uball oo bápp na géige*; *tóg ruar oo'n talam é*, &c. The form *oe*, however, is frequently found in the oldest manuscripts, as *ir pí ro in chaillech aupoirc oe laignib*, “this is the celebrated nun of the Lagenians,” *Feilire Aenguis*, in *Leabhar Breac*; *oe oepg op*, “of red gold,” *Battle of Magh Rath*, p. 70; *ocur po gab cach oe fepuib Epeno a n-opecz oe'n bpezhemnar*, “and each of the men of Ireland took his own share of the judicature,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358. It is sometimes written even *oi*, as *clap oi licc logmar*, “a board of precious stones,” *Tochmarc Etainé*; *Fiaoc fino oi laignib*, “Fiaoc the fair, one of the Lagenians,” *Book of Armagh*, fol. 18, a, 2.

*Oo*, *to*, and sometimes *from*, *off*, *of*.—See *Oe*. It is used in manuscripts of considerable antiquity for *oe*, *of*, *off*, or *from*, as *milí oo milib na n-aingeal ag timtipeaczt oo'n choimíoe*, “*millia millium angelorum ministrabant ei*,” MS. Trin. Coll. Dubl. H. 2. 15. It is sometimes written *ou* in very old manuscripts, as *ou Patricc*, “to Patrick,” *Book of Armagh*, fol. 18. *Fiaó*, *before*. This is altogether obsolete in the modern language, and the compound prepositional terms, *a b-fiaónaire*, or *op comair*, used in its stead.—See Sect. 3, *Fiaó*.

**Fa, fo, or faoi, under.** Generally written *fa*, or *fo*, in old manuscripts. *Example*,—*Fo múpauḃ úipe imápoa*, “under high mounds of earth,” *Cor. Gloss., voce Ḑaípe* ; *rá a épaigḃiḃ*, “under his feet,” *Battle of Magh Rath*, p. 294 ; *fo foḃlaḃauḃ talman*, “under subterranean vaults,” *Book of Lismore*, fol. 209. This is pronounced *pé* in the south of Ireland, but *faoi*, or *faíḃ*, in the north and west.

Stewart thinks that *fa* is a different preposition from *fo*, or *fuidh*, the former signifying *upon*, the latter *under*.—*Gaelic Grammar*, 2nd edit. p. 128. But there can be no doubt of their being the same preposition, though sometimes having very different idiomatic meanings. We might as well conclude that *le* and *pe* were different words, for we sometimes find *le* to mean *with*, and sometimes *from*.

**Ḑan, without.** This is generally written *cen* in old manuscripts, as *cpaḃḃ ḑae cen iapḃ faip*, “the shaft of a spear without any iron upon it,” *Cor. Gloss., voce Ḑaípe*. It is also written *can*, *cin*, and *ḑen*, and is sometimes used as a negative, as *cen a blaḃaḃ*, not to break it ; *ḑan a beirḃ*, not to be.—See *ḑan* in Section 3.

**Ḑo, to, till, together with ; Lat. cum.** This is written *ḑur* before the article, and in ancient manuscripts *co*, *cu*, *cup*, as *co n-epoḃta ḑpéine*, with the brightness of the sun.—See *ḑo* in Section 3.

1.—See *α*. Before the article it becomes *ip*, as *leaḑa cpioḃtauḃ ap n-a n-eacap ip in fpaigḃiḃ*, “stones of crystal being set in order in the ceiling,” *Book of Lismore*, fol. 156.

**Iap, after.** Before the article it becomes *iapp*. It is generally used before verbal nouns, as *iap n-déanaḃḃ*, after doing, or making. But it is sometimes used before common substantives, as *iap n-oilunn*, after the deluge ; *iapp na ḑníomaḃḃ ip*, “after those deeds,” *Keat. Hist.*, p. 69.

**Ioir, or eoaḃap, between, Lat. inter.** Is generally written *ioip*, or *etip*, in old manuscripts, as *ioip ipu ocup mḃá*, between men and women ; *ioip flaiḃiḃ*, among princes.—See *Battle of Magh Rath*, pp. 66, 168, 246.



**Im, about.** In old writings it unites with the article, and both become *immon*, or *imon*, as *fnáithi immon mép ar neřam oo'n luoáin*, "a thread about the finger next to the little finger," MS. Trin. Coll. Dubl. H. 3. 18, p. 376, *b*.—See *um*.

**Ze, or pe, with.** This becomes *leir*, or *uir*, before the article. In ancient manuscripts it is written generally *řui*, and before the article *řuir*, as *ocur arbert řui Congal Claen řui a óalta řéřin*, "and he said to Congal Claen, to his own foster-son," *Battle of Magh Rath*, p. 24; *po epig in uir oo řepřam řáilci řuir na uirgu*, "the king arose to give welcome to the kings," *Id., ibid.* It is also sometimes written *řa*, as *ie bert ři řa řobán*, "she said to Goban," *Vit. Moling.* *Ze* is the only form of this preposition now used in Ireland in the spoken language, though *pe* is found in most modern books and manuscripts. It is pronounced *lě* (short) in the south of Ireland, and *lé* (long) in Connaught, and is marked as long throughout the copy of *Keating's History of Ireland*, made by John Mac Torna O'Mulconry, who was a native of the county of Clare.

**Map, like to, as.** This is sometimes placed before verbs, as *map a óeapřá*, as thou wouldst say; *óurřann map řaoi a řhún na Sciath*, "alas for thy state O'Dun na Sciath," *M'Cosey*. In this situation it must be regarded as an adverb. But that the ancients considered it a preposition appears obvious from their placing the nouns influenced by it in the dative or ablative, as *map řpén-řeapřab*, "like unto mighty men," *Battle of Magh Rath*, p. 152. This preposition is written *mup* by O'Molloy in his *Lucerna Fidelium* throughout, and is so pronounced in Meath and Ulster, but this form is not found in the more correct manuscripts.

**O, from.** This is constantly used in the ancient and modern language; but *a* is sometimes substituted for it in ancient writings, as *a h-řipinn*, out of Ireland.—See *a* and *ó*, Sect. 3. It is sometimes made *óř* before the plural article, in some parts of the south of Ireland, as *óř na řeapřab*, from the men; but this is corrupt.

**Or, or uar, over.** This is never used as a simple preposition in



the modern language, the compound *ór cionn* being always used in its place ; but it is of constant occurrence in ancient manuscripts as a simple preposition, governing the dative or ablative, as *or eannaib a n-arm*, “over the points of their weapons,” *Battle of Magh Ragh*, p. 198 ; *ḡrur tairneim na ḡréne ic ḡlan-íoiliriuḡaó ór bóro-imleib in beata*, “the delightful disc of the sun brightly shining over the borders of the earth,” *Id.*, p. 112 ; *baouḡ Muirchertaiḡ, mic Earca, a zelcuma pína, aibce Samna a mullach Cletuḡ, uar Boimo*, “the drowning of Muirchertach, son of Earca, in a puncheon of wine, on the night of All-hallows, on the top of Cletty, near the Boyne,” *Ann. Tighernach*, A. D. 534. This entry is given in the *Annals of Ulster*, in Latin, by the original compiler, thus : “*Dimersio Muirchertaig, filii Erce, in dolio pleno vino, in arce Cleteg supra Boin.*”

Re.—See *Ze*.

*Ré*, or *ria*, before the article, becomes *riar*, or *pér*. Now obsolete, though used by Keating and others, in the middle of the seventeenth century.—See Sect. 3.

*Seac*, *past*, *by*, *besides*. This, which is usually written *pec* in ancient manuscripts, is obviously cognate with the Latin *secus*. It is still in common use, and has two meanings, viz. *besides*, *beyond*. In parts of the county of Kilkenny, it is pronounced *peacur*, which is very like the Latin *secus*, as *ir olc an peap é peacur mipe*, he is a bad man compared to me ; but it is *peac* in most other counties.—See Sect. 3.

*Tar*, *over*, *across*, *over*, *above*. This is written *tar* before the article ; and in ancient manuscripts *oar*, *oapp*.—See Sect. 3.

*Tré*, or *tria*, *through* ; written *trér*, or *triar*, before the article. This is still in common use, but pronounced in the south of Ireland as if written *trí* ; and in Connaught, and parts of Thomond, *trío* ; but in Connaught more generally *ppío*. But it is never found written *ppío* in any correct manuscript ; nor *trío*, except when it amalgamates with the pronoun *é*, him, when it becomes *trío*, i. e. through him.

*Um*, or *im*, *about*. This is evidently cognate with the old Latin

preposition *am*, and the Greek *αμφι*. In old manuscripts, when this is followed by the article, they amalgamate, and are written *iman*, *imon*, as *επί γλεαντζα imon rliab*, “three glens around the mountain,” *Book of Lismore*, fol. 207; *σο ponao piğzech p6-m6p aigi imon tippaz*, “a very large royal house was built by him around the well,” *Id.*, fol. 209; *ευερατ α l6ma α n-6mpecht 'mon cloich 6'a tappainz*, “they brought their hands together about the stone, to draw it,” *Id.*, fol. 219, *a*.

For the forms which these simple prepositions assume, when combined with the pronouns, see Chap. IV. Sect. 7.

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#### SECT. 2.—*Of compound, or improper Prepositions.*

These prepositions, like the English prepositional phrases, *on account of*, *in regard of*, *with respect to*, are made up of the simple prepositions and nouns. Their meanings might, therefore, be considered as self-evident to one knowing the significations of the simple prepositions, and the nouns to which they are prefixed, which would render it unnecessary to give any list of them in this place. But it happens that some of the nouns used in forming them have been long obsolete, and that the meaning affixed to the prepositional phrase is often such as could not be directly inferred from the separate meanings of each word; it is, therefore, thought necessary to give a list of them here, with their most usual meanings.

**Α b-paul**, *near, in the vicinity of*. This is of frequent occurrence in the Irish Annals, but is now obsolete in the spoken language.  
**Α b-pappa6**, *together with; in comparison with*: from *α*, in, and *pappa6*, company.

- Α β-πισθонаρε, *in the presence of*: from α, in, and πισθонаρε, presence.  
 Α β-ποσαιρ, *with, together with, along with*: derived from α, in, and ποσαιρ, company, or presence, a substantive now obsolete.  
 Α γ-ceann, or α γ-cionn, *at the end of*: from α, in, and ceann a head<sup>e</sup>. It also means in the direction of, as πο γαβραε πομπα ι ceann Μαιρτινε Μuman, "they passed on towards Mairtine, in Munster," *Book of Lismore*, fol. 176, a, a.  
 Α ο-ταοβ, *of, concerning; with respect to; with regard to*: from α, in, and ταοβ, side, direction.  
 Α γ-coinne, *against*: from α, in, and coinne, meeting.  
 Α λάταρ, *in the presence of*: from α, in, and λάταρ, spot, presence.  
 Α leiτ, *to the charge of*: from α, in, and leiτ, side, part.  
 Α maille, *with, together with*: sometimes maille le.  
 Α meapγ, *amongst*: from α, in, and meapc, mix.  
 Α η-αγαο, *against; in opposition to; in the face of*: as αγ cup α η-αγαο να πίριννε, opposing the truth. From α, in, and αγαο, face, or front.  
 Α η-οαίλ, *in the meeting of*; α γ-comóáiλ, *in the rencounter of*: derived from α, in, and οαίλ, meeting.  
 Α η-οιαο, or α η-οεαγαο, *after*: from α, in, and οιαο, end, a substantive; now obsolete.  
 Αρ αγαο, *forward*: as τά πέ αγ ουλ αρ αγαο, he is progressing, or improving. From αρ, on, and αγαο, the face, or front.  
 Αρ amup, *towards*: from αρ, on, and amup, aim, approach, attack.

Stewart says that "there is in Gaelic a noun 'cion,' or 'cionn,' signifying *cause*, which occurs in the expressions, 'a chionn gu,' *because that*, 'cion-fath,' *a reason, or ground*. But this word is entirely different from 'ceann' [*head*], *end*, or *top*."—*Gaelic Grammar*, 2nd edit. p. 133, n. 4. But Stewart is decidedly wrong in supposing these to be two dif-

ferent words, for the fact is, that ceann, *a head*, which is often written cinn, cinn, and cionn, in Irish, is often figuratively used to denote *cause, account*; and the Irish even, when speaking English, in those districts where the Irish language is forgotten, use the phrase, "*on the HEAD of it,*" to signify *on account of it*, or *by cause or reason of it*.



Ar béalaib, *before, in front; in preference to.*—See *Ann. Four Mast.*, A. D. 1019, 1583; gontar nech dia muinntir ar a béalaib, “let one of his people be wounded before his face,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

Ar bun, *on foundation, established*: cuir pé ar bun é, he established it.

Ar-ceann, *for, in conjunction with*: ar a g-cionn, meeting them.

This is generally written *for oino* in ancient manuscripts.

Ar cúlaib, or ar g-cúl, *behind, back*: cuir ar g-cúl, put back, abolish. From ar, on, and cul, the back.

Ar fao, *in length; throughout; entirely*: from ar, on, and fáo, length.

Ar feaò, *throughout*: from ar, on, and feaò, space.

Ar fuo, *throughout*: from ar, on, and fuo, now obsolete.

Ar rḡáé, *on pretence*: from ar, on, and rḡáé, shadow.

Ar ron, *for the sake of, on account of*: from ar, on, and ron, sake.

Co nuige, or go nuige, *until; so far.*

Chum, or do chum, *to, unto, for the purpose of.* Sometimes used for the simple preposition do, to, after a verb of motion.

D’éir, *after*: from de and éir, now obsolete.

D’ionnraigiò, *towards*: from do, to, and ionnraigiò, approach.

Do cum, *towards*: i n-do cum, Id.—*Ann. Four Mast.*, A. D. 1233.

Do péir, *according to*: from do, to, by, and péir, will, accord.

Fo daigin, *towards.*

Go nuige, *until; so far.*

Go o-tí, or go roice, *to, unto*: as cuair pé go o-tí an áit rin, he went to that place, for cuair pé gur an áit rin, or cum na h-áite rin.

Le h-aḡaib, *for the purpose of*: from le, with, and aḡaib, face.

Or cionn, *overhead, over.*

Tar cean, *besides; for the sake of.*

Tar éir, *after.*—See D’éir.

Timceall, or a o-timceall, *about.* Timceall, which is a substantive denoting circuit, ambit, is generally pronounced as if written timpioll, or tíompull.

Several other compound prepositions, or rather phrases, are of a prepositional nature, but their meanings are generally manifest from the simple prepositions, and the nouns which enter into their composition. In parsing, each word should be construed according to its class ; but the learner should note the prepositional sense of the whole phrase.

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SECTION 3.—*Of the simple and idiomatic Meanings of the Prepositions.*

It seems desirable to give in this place examples of the idiomatic applications of the prepositions : first, because these idiomatic meanings would become almost unintelligible, if the language ceased to be a spoken one ; secondly, because the idiomatic meanings of the prepositions are not fully indicated in any Irish dictionary, and present almost insuperable difficulties to such as attempt to study the language.

Α, from.

This preposition is not used in the modern spoken language, but it occurs in ancient manuscripts, and even in the works of Keating and other writers of the seventeenth century, in the same sense as o, from, or ar, out of, as oo oibpnoð Capthach α Račam go liop móp, "St. Carthach was banished from Rathain to Lismore," *Keat. Hist.*, p. 129 ; α ɣ-cup α reilb α pean, "their having been driven from the inheritance of their ancestors," *O'Daly Cairbreach, in Elegy on O'Donovan*, 1660 ; an obairri oo čappanɣ α ɭaioin α n-ɣævilɣ o'Čoin O'Callannan, "this work was translated from Latin into Irish, by John O'Callannan," *Old Medical MSS.*, finished A. D. 1414.

When the following noun begins with a vowel, an *h* is prefixed to it, to prevent an hiatus, as *α h-Εἰρὴν*, “from Ireland,” *Keat. Hist.*; *α mac o’ moarbað α h-Εἰρὴν ḡan poçaino*, “her son was expelled from Ireland without reason,” *Book of Fermoy*, fol. 89.

### Α, ann, annr, ι, ιr, in.

This corresponds with the Latin *in*, and the Greek *ἐν*, *ἐν*, and commonly marks the term of rest, or the state in which a thing is: *α ο-τιḡ*, in a house; *ann ḡac áτ*, in every place; *annr an m-baile*, in the town, or at home; *ι φυοομαιν ιφρῖνν*, “in the depths of hell,” *Book of Lismore*, fol. 47, *b, b*; *ap na τοçailτ le fonpupa ιr in ḡ-cloic*, “being cut in the stone with a chisel,” *Ann. Four Mast.*, A. D. 1545.

After a verb of motion it denotes *into*, as *cuað pe arteaç ιr an τιḡ*, he went into the house; *ιαp n-α ροð ι ḡ-cloçailb*, “after being converted into stones,” *Book of Lismore*, fol. 47, *b, b*.

Sometimes, though rarely, it means *upon*, as *α mullaç in çnuic*, “on the top of the hill,” *Id.*, fol. 155; *α mullaç an τιḡe*, on the top of the house. But *ap* would express the relation more distinctly in these instances.

*For*, or *in recompense for*, as *caç pob ι n-α çin*, “the thief [is to be given up] for his crime,” *Cor. Gloss.*, *voce* *Μοç* *Εἰμε*. This meaning is still in common use, as *ταðapφαιð pe oíol ann*, he will give satisfaction for it, or he will suffer for it.

When compounded with the possessive pronouns, and the personal pronouns joined with the verb substantive *τάim*, *bim*, *fuilim*, it denotes existence generally, or existence in a certain state, as *ní fuil α leicero ann*, such does not exist; *an ð-fuil pe ann?* Is he there? *τά pe ’n α eapboḡ*, he is a bishop, literally, he is *in his* bishop; *τά Cπιοpτ ’n α Όηια αḡup ’n α ðume*, Christ God and man; *oo ðpíḡ ḡo paibe ’n α teime ap ðeapḡ-lapað oo ḡpáo Όé*, “because she [St. Bridget] was a red-glowing fire from the love of God,” *Keat. Hist. Irel.*, in the reign of Oilíoll Molt.

### Αḡ, anciently ac, ιc, ιḡ, occ, oḡ, at.

It is cognate with the English *at*, and the Latin *ad*; it marks



the relation of contiguity, and is generally used with a verb of rest, as *bí pé aḡ an dorar*, he was at the door; *ṡá pé aḡ bun an cnuic*, it is at the foot of the hill; *icon tenið*, “at the fire,” *Cor. Glos.*, *voce Opc*.

*By reason of*, as *ní cluinim focal uair aḡ topann an eapa*, “I hear not a word from thee, *for* [i. e. on account of] the noise of the cataract.”

*Of*, having a gen. plural force, when compounded with the pronouns *inn*, *ib*, *iað*, as *ḡac aon aḡuinn*, each one of us; *ḡac buine aca*, each man of them. It is curious that *aḡ* never has this meaning in its simple state.

Denoting relation of possession, like the dative case in Latin, when the verb *sum* is put for *habeo*, as *ṡa óp aḡam*, I have gold; literally, gold is to, or with me, *aurum est mihi*; *ní fuil a fíor aḡe*, he knows it not; literally, its knowledge is not with him; *fiapraḡir an cléipeac oíob an maosla do bí aca*, “the cleric asks of them whether it was cakes they had,” *Vit. Coemgeni*, MS. Trin. Coll. Dubl. H. 4. 4.

When prefixed to a verbal noun, they form an expression equivalent to the present, or active participle in other languages, as *aḡ bualað*, striking; literally, a’ striking, or at striking. This idiom is exactly like the English, a going, a hunting; which was anciently *on going*, &c.

*Ar*, anciently *for*, *forr*, *on*, *upon*.

It seems to be cognate with the English *over*, the Saxon *ofre*, but always expresses the relation of contact and higher position, like the English *on*, as *ar mullað an t-pléiðe*, on the summit of the mountain; *for teamair ocuṡ oingna na caṡpac*, “on the wall and tower of the city,” *Siege of Troy*, in Trin. Coll. Dubl. H. 2. 15. p. 131, line 5; *forr in clár*, “on the board,” *Tochmarc Etaine*; *for a ḡlúimib*, “on his knees,” *Ann. Four Mast.*, A. D. 1602; *forr na cibpasab*, “on the wells,” *Cor. Gloss.*, *voce Ana*; *Oilill Flannbec for Mumam an mbuið rin*, “Oilill Flannbeg was king over Munster at that time,” *Id.*, *voce Moḡ Eim*; *ar bpu Nitha*, “on the bank of the [river] Nith,” MS. Trin. Coll. Dubl.

H. 3. 17. p. 1 ; *for* *bpu* *mapa* *n-lchz*, “on the brink of the Iccian sea,” *Cor. Gloss.*, *voce* *Moğ* *Eime* ; *ap* *na* *mápac*, on the morrow ; *ap* *a* *lám* *clí*, “on his left hand,” *Keat. Hist.*, pp. 94, 115 ; *oo* *h-oileao* *ap* *feoil* *naoidean* *í*, “she was fed on the flesh of infants,” *Id.*, *Preface* ; *taðair* *agao* *oppa*, face them.

It is sometimes used instead of *oap*, to denote an oath, as *ap* *mo* *lám*, by my hand ; *ap* *m’* *foal*, upon my word.—See *Oap*.

It must sometimes be rendered in English by *in*, *into*, as *ap* *neam*, in heaven ; *ap* *maioin*, in the morning ; *ap* *oeopuioeact*, in exile ; *ap* *mo* *cumap*, in my power ; *ap* *feilb*, in the possession : *boi* *epa* *oipene* *amim* *for* *feilb* *capuz* *oo* *Choipprí* *Murc* *i* *m-ðpectnu*, “there was then a beautiful dog in the possession of a friend of Coirpri Musc in Britain,” *Cor. Gloss.*, *voce* *Moğ* *Eime* ; *a* *pomn* *ap* *oó*, “to divide it into two [parts],” MS. Trin. Coll. Dubl. H. 3. 17. p. 653.

It must be sometimes rendered in English by *under* and *of*, as *ap* *rgat* *a* *beic* *n-a* *filio*, “under the pretence of being a poet,” *Keat. Hist.*, p. 7 ; *ap* *forðao*, under shelter ; *fuilingctioc* *ap* *jaotpaib*, “*in laboribus patientissimi*,” *Id.*, p. 14 ; *an* *tan* *ba* *toppac* *í* *ap*, “when she was pregnant of him,” *Id.*, *ibid.*

When following the verb *beipim*, it denotes compulsion, cause, or inducement, as *euz* *ap* *ingean* *Uí* *Raigillig* *oo* *léigean* *agur* *a* *ingean* *fein* *oo* *taðairt*, “he induced him to put away O’Reilly’s daughter, and marry his own daughter,” *Ann. Four Mast.*, A. D. 1365 ; *euz* *Colam* *ap* *ðhaoicín* *oeoc* *oo* *taðairt* *fo* *épi* *oo* *Sgannlán*, “Columb caused Baithenus to give Sgannlan a drink thrice,” *Keat. Hist.*, p. 126.

It denotes claim of debt, when joined with the verb substantive, as *ta* *airgeao* *agam* *ap*, he owes me money ; literally, money is to me *on him* ; *gan* *an* *ðhopumia* *o’agpao* *oppa*, “not to demand the Borumean tribute of them,” *Id.*, p. 115.

When coming after verbs of asking, requesting, or beseeching, it is rendered by the English *of*, as *guitom* *opt*, I beseech thee, or implore of thee ; *iappair* *Moling* *mao* *peclépa* *for* *Fingín*, “Moling asks of Finghin a place for a church,” *Vit. Moling Luachra*.

When coming after verbs of excelling, or conquering, it denotes *over, above*, as *ingion áluinn do éin ap innáib a comámpipe a g-cpué agur a rgéim*, “a beautiful damsel who excelled [*went over*] all the women of her time in personal shape and beauty,” *Keat. Hist.*, p. 78, see *Do*; *puḡ re buaió opm*, he overcame me; *buaió re opt*, he excelled, or exceeded thee.

When set before a verbal or abstract noun, it has the same force as *in*, as applied in such English phrases as *in motion, in action*, as *ap riuáil*, in motion, *Keat. Hist.*, p. 79; *ap foluamain*, a fluttering; *ap cpié*, trembling; *ap pnám*, afloat; *ap mapcuídeáct*, a riding; *ap eulóð*, in elopement; *ap teíteáð*, on flight; *ap átaíðe*, in use; *ap valtaáar*, in fosterage; *for merráð*, a feeding on acorns, *Cor. Gloss.*, *voce Moḡ Eime*; *ap ðeopuídeáct*, in exile, *Id.*, p. 73; *ap mapáain*, alive, in existence, *Id.*, p. 114; *ap ðeapḡ-laráð*, red-flaming.

When coming after verbs of guarding, keeping, protecting, saving, and others of a similar analogy, it denotes *against*, as in the following passage in the Hymn of St. Patrick in the *Liber Hymnorum*: *rciaeth Dé dom oízin, pochraíte Dé domm anuoul ap mtleoub demna*, *ap aplaigcthib duailchet*, *ap ipnechtuib aicnib*, *ap cech nouine mious tḡarḡar bam*, “may the shield of God protect me, may the host of God defend me *against* the snares of demons, *against* the temptations of vices, against the inclinations of the mind, against every man who meditates opposition to me;” *ap éomannaib céca bliáðna*, “against the diseases of each year,” *Cor. Gloss.*, *voce Delltaine*; *coimet ap fuaáct*, “a defence against the cold,” *Id.*, *voce Culpar*; *ða ḡ-caomna ap oílinn*, “to protect them against the deluge,” *Keat. Hist.*, p. 28; *ap é leigear fuair Caicher ḡpaí oíóib ap éol na mupóucann ceip do leaḡað na ḡ-cluaraib ḡo naé cloiróir ní ðe*, “the remedy which Caicher the Druid got for them against the music of the Syrens was to melt wax into their ears, so that they could not hear any of it,” *Id.*, p. 48; *ap lorcað baíḡi*, *coipt fearna do cóḡnam ocur a puḡ do ḡlugað*, “against the heart-burn; to chew the bark of the alder, and to swallow its juice,” *Old Med. MS.* 1352; *tuḡ Colam Cille fa ðeapa ann rin trí naoi ḡ-ceoláin do buain ap Chonall*, “then



Columbkille ordered that thrice nine small bells should be rung against Conall," *Id.*, p. 124; *biasap rasap ap an m-bar*, "they were free from death," *Gallagher's Sermons*.

When set before the patient it connects it with the noun denoting the passion, or object which causes the suffering, as *ta eagla oim*, fear is upon me, i. e. I am afraid; *ta ocrap oim*, hunger is upon me, i. e. I am hungry; *bí náipe ap*, shame was upon him, i. e. he was ashamed; *ta fuacét oppaimn*, cold is upon us, i. e. we are cold; *cuip ré rolár ap mo éroiðe*, he put joy on my heart; *teac do lopeac áip*, to burn a house on him, i. e. to burn a house, he being in it, *Ann. Four Mast., passim*; *zugao leap-aimm ap*, a nick-name was imposed upon it; *an ceud aimm zugao ap Eirinn Inip na b-fíodhbao*, "the first name given [imposed] on Erin was *Inis na bhfiodhbhadh* (i. e. the island of the woods)," *Keat. Hist.*, p. 21; *cuip an glap ap an doap*, lock the door, literally put the lock on the door; *noça paibe ap doiman duine pa luça ap luçt Aça cliaç Iona Mac Murchao*, "there was not in the world any one more hateful to the people of Dublin than Mac Murrough," *Id.*, p. 126; *ta fuacé agam ap*, I have hatred for it, i. e. I hate it; *tá gpáo agam opt*, I have love for thee; *tá meap móp agam opt*, I have a great regard for thee; *ná brip an bata rin oim*, do not break that stick upon me, meaning, do not break that stick, I being the owner, and loser in case of its being broken.

It sometimes denotes *on*, or *at*, when set before the name of a trade, art, craft, game, or musical instrument, as *ag imipt ap élaipriç*, playing upon a harp; *am maic-re em, ol Eochaid, for piceill*, "art thou good, said Eochaidh, at chess," *Tochmarc Etaine*.

It has also various other meanings, which cannot be easily reduced to rules, as will appear from the following examples :

*Of*, or *concerning*, as *cuata mé epácet ap*, I heard talk of him.

*To*, or *for*, as *an ppeagpa ceudna do beirim ap çac rçél óá ç-cuipionn ríor ap an b-fein*, "the same reply I make to every story which he sets down concerning the Fenians," *Keat. Hist.*,

p. 11. In this sentence we have an example of the two meanings of *ap* just mentioned, namely, *to* and *concerning*.

*Of, or among*, as *gabair Cormac ag poinn na n-uíall pop* [.i. *amearḡ*] *maírib Múman*, "Cormac proceeds to divide the apples among the chiefs of Munster," *Keat. Hist.*, p. 143; *ḡo pannað an cúio oile do'n feoil ap an ḡ-comóáil*, "that he used to distribute the rest of the flesh amongst the assembly," *Id.*, p. 5; *baoi tra an Cormac ro ap na pioḡaib ba h-eaghuide óap ḡab Eipe riam*, "this Cormac was amongst the wisest of the kings that governed Ireland," *Id.*, p. 90.

*To, or meeting to*; *capað oim iao*, I met them; *tapla pluag mór oppa*, "they met a great host," i.e. *multitudo magna occurrit illis*. The preposition *do* is often used in this sense, *q. v.*

*For the sake of*: for the modern *ap ron*: *ap í po fulong mór mapra ap ōia*, "it is she that suffered great martyrdom for the sake of God," *Irish Calendar*; *beip lat meip, op in clám do'n eclair ap ōia*, "bring me with thee, said the leper, to the church, for the sake of God," *Vit. Moling*; *po éréig cec oan ap óiaðact*, "he forsook every profession for piety," *Amhra Cholaim Cille*; *iar o-éraigead a piḡe ap éleipceact*, "having resigned his kingdom for the priesthood," *Ann. Four Mast.*, A. D. 729.

*Opposition to, prevailing over*, as *ta ré ag cup oim*, he is opposing me, or it is afflicting me; *creað ta opz*, what ails thee; *creað ta uppe*, what is to do with her? i.e. what is it that ails or afflicts her? *o'eagla ḡo paðao aca oppa*, "lest they might prevail over them," *Keat. Hist.*, p. 33; *oa n-beaðað agao ap na Collaib*, "if thou shouldst prevail over the Collas," *Id.*, p. 100.

*For, or in respect of*. It is very frequently used in this sense in the ancient and modern language, as will appear by the following examples: *Ní fuil a leitéio beo ap olcap*, there is not such another for badness living; *ap oe ao beapra ōaí ppip*, .i. *ap óaíte a ḡabalzap agup a lámairḡ*, "he was called Dathi, from the expertness of his attack and shooting," *Tribes and Customs of the Hy-Fiachrach*, p. 20, and *Keat. Hist.*, p. 110. The following verses, containing some emphatic examples of this meaning of *ap*:

Ar gráð, ar uamán, ar fuaé,  
 Na beip,—bí ao breiteam neam-luaé,—  
 Dpeaé nár éoir, A Dhonncaó óuit,  
 Ar coméaib óir ná arguiz.

“For love, for fear, for hatred,  
 Do not pass,—be not a hasty judge,—  
 A sentence which would not be right, O'Donnchadh, for thee,  
 For bribes of gold, or silver.”

—*Ode to the Earl of Thomond, by Teige Mac Dary.*

Ar a gaoir, ar a eargha,  
 Ar a tsonur fpi olcur,  
 Ar a cloé, ar a connla,  
 Tuat ir tomra dia togae.

“For his wisdom, for his intellect,  
 For his opposition to evil,  
 For his renown, for his prudence,  
 The laity and clergy are selecting him.”

—*Ode to Brian na Múrtha O'Rourke.*

Déò mór pe a maoidéam a b-fao  
 Teipt maicne Moğa Nuadad,  
 Ag teipt Cairbreac do cí an geall  
 Ann gac apó-éuaie d'iaé Eipeann,—  
 Ar neapzmaipe, ar nóir a m-breacé,  
 Ar épuar lám amearg Muímnéac,  
 Ar éróóacé a g-ceápoaib ghaó  
 Ag copnam Munian Maicniaó;  
 Ar meinn fíor-gloin, ar fearóacé,  
 Ar líonmaipe, ar fearamlaé.

“Though great to be boasted of from time remote  
 Is the character of the race of Mogh Nuadhad,  
 The character of the Carbrians has won the palm  
 In every district of the land of Erin,—  
 For strength, for the manner of their judgments,



For hardihood of hand among the Momonians,  
 For bravery in feats of war  
 In defence of Maicnia's Munster,—  
 For purity of mind, for manliness,  
 For populousness, for princely bounty."

—*Ode to O'Donovan, by Muldowny O'Morrison, 1639.*

Οἱ πὰ θεᾶς-αὐτοῦ πῖς γὰρ ἀνὸς οἶός ἀν' οὐλῆς, ἀν' οὐναμ, ἀν' ἡνίον, ἀγυρ ἀν' ἡαίρθεαθ, "for each of them was a goodly materies of a king for countenance, for make, for action, and for prowess," *Keat. Hist.*, p. 72; πῦαθ' οὐε ἀν' α' ἑαίμε ἰν' περ πῖν, "that man was the likeness of a god for his beauty," *Cor. Gloss.*, voce Αἱρτ; ἀν' α' ολκυρ, "for its badness," *Id.*, voce Ὅποιετ; ἀν' α' μένκι οκυρ ἀν' α' μέτ' οὐ βεαῖτα οὐ νὰ φομόριβ, "from the frequency and the quantity in which it was paid to the Fomorians," *Id.*, voce Cῖμ; ἀν' α' ὀρῖμαίτε πῖν' κλῖ τῖγε, "from its resemblance to the side [roof] of a house," *Id.*, voce Cῖν.

It is sometimes translated *by*, or *at*, as ἀν' ὑπὺρα αἰνε ἀν' ἡαοῖτε οὐ μέανμαν, &c., "it is easy to know by the imbecility of thy mind," &c., *Keat. Hist.*, p. 143; νῖ παῖαθ' ἀνν ἀν' μο' ὀμ-αίπλε, "he would not go there at my advice;" ἀν' ἰμπιόε, "at the request;" ἀν' ἀν' οὐ ὀυῖρῖλ οὐ ποναθ, "it is by thy advice it was done," *Cor. Gloss.*, voce Cυῖρῖλ.

*Depending on*, or *trusting to*; as ἡαίρεαοαρ ἀν' βεαγάν βῖό, "they subsisted on a little food." In this example it perfectly agrees with the idiom of the English. Τὰ πέ ἀν' λειτ' λῆμ, "he is trusting to one hand."

It is set before the noun of price, and is then translated *for*, as κρεαθ' εὔγ' τὺ ἀν' ? what hast thou given *for* it? Ἡὶ εἰθαππαμν' ἑ ἀν' αἱρθεαθ' νὰ ὄρ, I would not give it for gold or silver.

It is set before a noun denoting the measure, bigness, or dimension of any thing, and then it is translated *in*, as οεῖς ο-τροῖγῆτε ἀν' ἄρποε, ten feet in height.

When set before a verbal noun, it often gives it the force of the participle of the present tense placed after a noun in Latin, as ἀν' ν-ουλ, on going: ἀγυρ ἀν' ν-οέανάμ' ργῖυρρα ὀο οὐ ὀροαοῖδ' καοῖα οὐ ὀυῖρ' πέ ἀμαθ' ἀν' ἀν' τεαμπυλλ' ἰαο, "and having made a

scourge of small cords, he drove them all out of the temple," *John*, ii. 15.

It also gives the verbal noun the force of the passive participle, as *ap* *n-a* *bualao*, he being struck; literally, *on his* striking; *ap* *paḡail*, found, i. e. *inventus*; *le paḡail*, *inveniendus*.—See *Ze*.

*Ap*, literally out of; Lat. *ex*.

This preposition has but one meaning, namely, *out of*, or *from out of*, as in the following examples: *po ercomla a ainimm ap a cupp*, "his soul went forth from his body," *Visio Adamnani*, in *Leabhar Breac*; *ap in capcain*, "out of the prison," *Leabhar na h-Uidhri*; *taimic pluag mór ap ḡac áip*, "a great host came from every direction," *Book of Fermoy*, fol. 52; *por impoi in leṣṣap, ocup atpoḡain app ino neim*, "*calice inverso venenum effudit*," *Id.*, fol. 14, *a, a*; *ap caḡ aipḡam ina poile*, "from one porticus to another;" *ap na ḡairb-ṛléibṣib*, "out of the rugged mountains," *Book of Fenagh*, fol. 47, *b, a*. *Ap alṣ*, out of joint; *ap ionao*, out of place, or dislocated. *Ḍain ap*, castrate, emasculate; *beip app*, escape, flee; *tá ré aḡ oul ap ḡo mór*, he is declining, or reducing much. *Cá n-ap é, or cao ap vo?* where is he from? *ca n-ap tancabair a oḡa?* "whence have ye come, o youths?" *Book of Lismore*, p. 199, *b*; *co ná tepna vercibal app*, "so that not one escaped," *Cor. Gloss.*, *voce Coipe Ḍpecáin*.

*Ḍap*, by.

This is frequently used in old manuscripts for the modern *tap*, *over*, *beyond*, as *po ḡabrat ḡap ṛpuṣain na Ḍóinn*, "they passed over the stream of the Boyne," *Book of Leinster*, fol. 105. But it is now always used for swearing, *ḡap ḡo beimín*, "by the truth," *Lucerna Fidelium*, p. 291,—a use to which it is also frequently applied in old writings, as *ḡap mo Ḍeḡroṣ*, "*hoc est, per Deum meum judicem sive judicii*," *Trias Thaum.*, p. 4; *ḡap láim m'athap*, "by the hand of my father," *Leabhar Breac*, fol. 107, *a, a*, and *Vit. Moling*. In the spoken language they use it in such expressions as the following: *ḡap mo ḡriatap*, by my word; *ḡap bṛiḡ na n-óul*, by the virtue of the elements; *ḡap Ciapán*, by St. Kieran;

oap láim Lachtín, by the hand of St. Lachtin. Oap ðappe, “by St. Barry,” *Lecbhar Breac*, fol. 107; oap Imbluach n-lbair, “by Emly,” *Id.*, *ibid*; oap mo ðeðpoth, ol Cathal, ní báp pemí píam ní ir meppu, “by my Good Judge, said Cathal, I never was worse before,” *Id.*, fol. 108.

### De, di, off, from.

This preposition, as already observed, has long been confounded with oo, but it would add much to the perspicuity of the language, if they were kept separate. The following examples of de, *of*, *off*, as a different preposition from oo, which is almost unknown, except in the diocese of Ossory, and East Munster, are added from ancient manuscripts, and from the living language, as spoken in East Munster: po fítep tpa Finn an pcél, ocup ba ðoðnappach ðe’n mnai, “Finn then knew the story, and he was disgusted with [of] the woman,” *Cor. Gloss.*, *voce* Opc; po lil aimm de, “the name clung unto it,” *Id.*, *voce* Moð Eime; po tuit Alapan di eoch, “Alasan fell from his horse,” *Vit. Moling*.

It is sometimes rendered into English by *to*, as lean de, stick *to* it, or persevere in it. And sometimes *off*, as bpið gáað de çpann, break a branch off a tree; bam de é, take it from him; léigim síom gan leanmáim oppa ní ar foide, “I leave off treating of them any longer,” *Keat. Hist.*, p. 12; léigir an ríðhe de, “he resigns the kingdom,” *Id.*, p. 108; fep-bolð di fíðí róno cpeou-mae, “a chess man-bag of brass wire,” *Tochmarc Etaine*.

It is sometimes set before the substantive of which any thing is made or filled, and then it is properly translated by the English *of*, as déanta de óp, made of gold; líonta de airgead, filled *with* [of] silver.

It must sometimes be Englished *for*, as imbip, ol Midir, ní immép aét di giull ol Eochaid, “play, said Midir, I will not but *for* a wager, said Eochaidh,” *Tochmarc Etaine*.

### Do, to.

This preposition literally denotes *to*, and is used, like the dative case in Latin, after all verbs put acquisitively, as tug a píule oo ballaib, a lút oo bacacaib, a o-teangta oo gobaib, a g-cluapa



do boðpaib, "he gave their sight to the blind, their agility to the lame, their speech to the dumb, their hearing to the deaf," *Book of Fermoy*, fol. 41; ip oebenn dun inoiu, a Maelbrigde, clupenar ip in Dapooen ria feil Petar, "happy for us [i. e. happy are we] this day, O'Maelbrigde, Recluse! on the Thursday before the festival of Peter," *Marianus Scotus*, 1072; léig do, let him be, let him alone.

It were well if the form do had been always used in this dative or acquisitive sense; but, unfortunately, it is very generally put for *de*, *of*, *off*, *from*, or *by*, even in the best manuscripts, which tends to much obscurity, as will appear from the following examples:

*Of*, or *from*, as do pat Molairi rinuò a òairtairge do'n çpunn do, "Moling gave him the roofing of his oratory of the tree [the Eo Rossa]," *Vit. Moling*; ap ip do cpoicrib en ðino ocur iloactac do gñithec in tuigen fileò, "for it is *of* the skins of white and particoloured birds that the poet's *toga* is made," *Cor. Gloss.*, *voce* Tuigen; papcha zeintioe do nim por mapb [an rig Luðairò] iar n-oiultac in Tailgino, "a flash of lightning from heaven killed him [king Lughaidh] after having protested against the Tailginn" [St. Patrick]; do'n taob èiar do'n rgeilg a n ðleann oa loch, "at the west side of the Skellig [rock] at Glendalough," *Vita Coemgeni*; lán an òairtigi do ghrán pecail, "the full of the oratory of rye grain," *Vit. Moling*; luaiter peig do aill, "more swift than the hawk from the cliff," *Cor. Gloss.*, *voce* Ppull.

*For*, or *as*, for map: baol duine naomta do bráear ag Guaire, "Guaire had *for* [or *as*] a kinsman a holy man," *Keat. Hist.*, p. 119; beupar na h-óig biar ap do éionn Diarmuid puanaig o'air opz, "the youths who shall meet thee shall call thee Diarmuid Ruanaigh *for* [as] an insult," *Id.*, p. 130; óa plabpaò óég iarnuige do cuibrioó air, "he had twelve chains of iron upon him as fetters," *Id.*, p. 125; pul tamig do [.i. de] lén cugam eirpion o'iarpuid gíall opm, "before it occurred as a misfortune to me that he should demand hostages of me," *Id.*, p. 157.

*By a place*, as táncasap pompa do Luimneac, ocur do Chuaille Chepain a n-Echtge, ocur do Loc na bo gippe, rir a n-abartar Loc ðpéine, "they came on by Limerick, by Cuaille

Chepain in Echtge, and by Loch na bo girre, which is called Loch Greine," *Book of Lismore*, fol. 199. In this sentence the *oo* would be made *oe* at present throughout the diocese of Ossory.

It is set after a verb of motion to a place for the modern *go*, or *cum*, as *Luio Comgall. Denochair oo thig athar Colmain Dubhcuilinn*, "St. Comgall of Bennchor went to the house of the father of Colman of Dubhcuilinn," *Feilire Aenguis*, 24th Nov.; *o loc oo loc*, "*a loco ad locum*," *Cor. Gloss.*, *voce* *Amfor*; *fechtur luio oo tigh apoile écir*, "one time that he went to the house of another poet," *Id.*, *voce* *Zežec*; *pul laibeóram ar épiall Niul ó'n Scírtia oo'n Egipt*, "before we shall treat of Niul's departure from Scythia to Egypt," *Keat. Hist.*, p. 44.

*By*, denoting the instrument, means, &c., as *iar n-a g-cup oo Thpéin gnuad-poluir a raósaib bpoç*, "after their having been transformed into the shapes of badgers by Grian of the bright cheek," MS. Trin. Coll. Dubl. H. 3. 18. p. 42; *iar n-a guin o' fianais Mic Con*, "after having been mortally wounded by the soldiers of Mac Con," *Cor. Gloss.*, *voce* *Moğ Eime*; *o'éc oo bíoðg i n-a imósaib*, "he died of a sudden in his bed," *Ann. Four Mast.*, A. D. 1400; *oo mapbað o'eargar*, "was killed by a fall," *Id.*, A. D. 1360; *mapbur Seaan mac Mathgamna Uí Choncoðair o'á láim buóéim*, "he slays John, son of Mahon O'Conor, with his own hand," *Id.*, A. D. 1391.

*In, on, at*, as *oo ló agur o'oiðce*, by day and night; *lá o'á paðar-ra*, on a day as I was; *la éigin o'ár' éirig O'Donna-báim ruar*, "a certain day on which O'Donovan rose up," *Poem repeated before the Duke of Ormond*, in 1648; *oo'n taob eile*, on the other side.

*Towards, at*, when set after a verb of motion, as *lapoðain colleci oia pepaib pfoéilli oo'n techtarpe*, "with that he flings one of his chessmen at the messenger," *Tain bo Cuailgne*.

*Over, above*: *Caž ionar bpiroð oo Dhomnall oo ðeaprgnaig a n-eineac, a n-óeipc, agur a n-ðonnaacž o'paapaib Eipionn*, "a battle in which Domhnall was defeated, who in hospitality, charity, and humanity, excelled [*all*] the men of Ireland," *Keat. Hist.*, p. 118.



*By*, in the sense of the ablative absolute in Latin : as *Map rin bóib̃ go maib̃in*, thus they fared till morning, i. e. thus by them [the time was spent] till morning ; *iar n-sul bóib̃*, after their having gone, i. e. after going by them ; *ap m-beit̃ òam*, I being, i. e. on being by me ; *cao ap oo*, where is he from ?

*Of*, or *concerning* : *ag ro in ceatpamaò caib̃iul óec noò laðpur oo'n leig̃iur cnaíteac̃*, "this is the fourteenth chapter, which speaks of corrosive medicine," *Old Med. MS.* 1414.

### Θα.

Θά is sometimes a union of *oe* or *oo* with the possessive pronoun *α*, his, her's, or their's ; or with the relative *α*, who, which. In either case it has been already explained ; but it is sometimes not so compounded, as in the following examples, where it seems to be used as a simple word, signifying *though* : *Ní fuil reoo óá áilne*, there is not a jewel, *though* fine ; *ní fuil paið̃bear óá méio*, there is no wealth, *though* great. Stewart, in his *Gælic Grammar*, 2nd edit. p. 138, writes it *d'a* in this sense, by which he gives us to understand that he regarded it as compounded of the preposition *de*, or *do*, and the possessive pronoun *a* ; but this is not self-evident. The phrases, *óá áilne*, *óá méio*, in such sentences as above adduced, unquestionably mean, "be it ever so fine," "be it ever so great." But it has not been yet clearly shewn what part of speech *óá* is ; *áilne* and *méio* are undoubtedly abstract nouns, denoting fineness, greatness ; and therefore, if the *o* in *óá* be, as Stewart assumes, an abbreviation of *oe*, *of*, then the literal meaning of the phrases would be, "of its fineness," "of its greatness ;" but this would not express the intended idea by any stretch of language. It may, therefore, be conjectured that *óá* is a conjunction equivalent to, and cognate with, the English *though*, as in the phrase "*though great*." But an abstract noun following *óá* in Irish presents an objection to this supposition, which could not be removed by any arguments derived from the strict principles of grammar. We must, therefore, conclude that such phrases as *óá méio*, *óá áilne*, *óá líonmaipeac̃t*, and such like, are solecisms, which cannot be accounted for on the strict principles of grammar,



but must be classed with such phrases as “methinks,” “methought,” &c., in English. It might be resolved into correct grammatical language by substituting the conjunction *ἥ*, or *ἡ*, although, for *ὅτι*, and changing the abstract noun into the adjective from which it is formed, as *ἥ μόρ*, *ἥ ἀλυσιν*, *ἥ λόνισα*. But still this latter mode of expression, though more grammatical, would not be deemed so forcible or elegant as the former, which is thus used by Keating: *ἡβὲ νί αὖ οὐρανὸν αὖ ν-υαῶσαν*, *ὅτι οὐκ ἔπειτε ἔ, ἥ οὐρανὸν αὖ βεῖν ἡν ἔπειτε*, “that whatever their superior should say, be it ever so incredible, they believe to be true,” *Hist. Irel.*, p. 14; *ἥαν κομπαζ ἑνὸς ὅτι ἔπειτε οὐ οὐλ-ταὸ*, “not to refuse the single combat of any man, be he ever so puissant,” *Id.*, p. 78.

In Irish, as in most languages, several expressions scarcely warrantable in strict grammar, become part and parcel of the language, and it would be rash in any grammarian to condemn and attempt to reject such expressions, because there may be some grammatical reason existing for them, although this may not be easily explained.

Ῥά, ῥό, or ῥαοι, under.

This preposition expresses the relation of inferior position, and is the opposite of *ór*, or *ap*, as *ῥά' n m-bópo*, under the table; *πο ἀνακρίουσ* *beo po éalmáin é*, "they buried him alive under the earth," *Tribes and Customs of Hy-Fiachrach*, p. 310; *ῥά ἔρón*, under sorrow; *ῥά ἑλάτ*, under blossom, i. e. bearing blossom; *ní ῥuile cineas ῥó' n ngréin le n-ab annra ceap ionáio Eirionnaig*, "there is not a people under the sun that love justice more than the Irish," *Keat. Hist.*, p. 174; *agur ῥór ollamh ir gac triocais* *ceo a n-Eirinn ῥaio na h-ápo-ollamnaib re*, "and there was moreover an *ollamh* [chief poet] in every cantred in Ireland, under these arch ollamhs," *Id.*, p. 125; *αικροθα αραιν agur ῥίονα ῥaio a ḃ-fuil go ῥípinneach copp agur fuil ap o-Τιγεαρνα*, "the accidents of bread and wine, under which are truly the body and blood of our Lord," *Lucerna Fidelium*, p. 249.

It is also translated *upon, about, or along*, when coming after

verbs of motion, as *τιομαι* *na ba amac fa'n m-bótar*, drive the cows out upon the road; *τείγ* *fo'n talmain iao*, cast them upon the earth. *Θηυαι* *a ceann fa cappaiz cloice*, "she struck her head against a rock," *Keat. Hist.*, p. 74; *λινγί* *féin agur a pluaiz fo cloinn Uisnioc*, "he himself and his host rush upon the sons of Uisnioc," *Id., ibid.*; *vo cuaiò iapum Cuanna fo'n g-coill*, "Cuanna afterwards went to the wood," *Battle of Magh Rath*, p. 276; *cuipir rcén fa buaib Zaižen*, "he put affright upon the cows of Leinster," MS. Trin. Coll. Dubl. H. 2. 18. fol. 216, *b*; *fa éip uame Amalgaib*, "along the green Tirawley," *Giolla Iosa Mor Mac Firbis*; *fo'n Máiz moill*, "along the sluggish Maigue," *O'Heerin*; *fa'n am poin*, "at that time," *Keat. Hist.*, pp. 45, 92, 106; *saoiné fiala fip-einiiz fa biaib iao*, "they are a generous, truly hospitable people *under* (of) food," *Id.*, p. 5; *fa*, or *bá cor-maibur*, "in the likeness of," *Cor. Gloss., voce* *Coipe* *Opream*.

It is also often translated *for*, *at*, or *on account of*, as *an vapa h-áobap fáp' commópaò mópóail Opoma Ceaz*, "the second reason *for* which the meeting of Druim Ceat was convened," *Keat. Hist.*, p. 122; *ap méo na tpuaiže vo žaib mé fá'n eugcóip fol-lupaiž vo niétop oppa*, "in consequence of the great pity I took for the obvious injustice which is done to them," *Id.*, p. 16; *žup líonmaipe Eipe fa naomaiš ioná éin-épioc ip in Eopap*, "that Ireland was more prolific in saints than any other country in Europe," *Id. ibid.*; *eipžio bápoa an baile fo na h-éižmib*, "the warders of the town rose up at the shouts," *Ann. Four Mast.*, A. D. 1583; *po mairnpez opong vo Chenel Conaill o' Ua Neill an Calbac vo beie fo'n ionnur rin*, "some of the Cinel Conaill informed O'Neill that Calbhach was in that condition," *Id.*, A. D. 1559.

When placed before a numeral adjective, it forms an adverb, as *fa óó*, or *fo óí*, twice; *fa épi*, twice.

It sometimes denotes intention, or purpose, &c., as *ip olc an fuaopar a tá fúza*, they have an evil inclination, or intention; literally, an evil inclination is *under* them; *ta ré ag cup fúm*, he is inciting me; literally, he is putting *under* me; *tá ré ag mažao fúm*, he is mocking me.

*Throughout*: as ο'όρουιγιοό πεαέτ αζυρ cíor Φάσρουιζ φο Είρινν, "the law and tribute of St. Patrick were established throughout Ireland," *Keat. Hist.*, p. 135; βοι τρα in ceρo mac Uí Dulsaine α bráthair oca h-iarraioó φο Είρινo, "her brother Mac Uí Dulsaine, the artifex, was in search of her throughout Ireland," *Cor. Gloss.*, voce Ppull; πο leatnang in pcel rin pó Είρινν, "that news was spread throughout Ireland," *Book of Fermoy*, fol. 52; ap n-vol vom éuaparǵbáil-ri φο iartar vomain, "my celebrity having spread throughout the west of the world," *Toruidheavht Gruaidhe Grian-sholuis*.

*Of, or, in*: as Líonmaire na h-innre fá meap, fá laét, fá iarg, fá ioé αζυρ φα αρδap, αζυρ meapapoáét α h-aneoir ap éeap αζυρ fuáét, "the fertility of the island *in* honey and *in* fruit, *in* milk, *in* fish, *in* grain and corn, and the temperature of its air *in* cold and heat," *Keat. Hist.*, p. 51; batap po'n cumáéta rin co cian iap tíoeét vo Pháttaic, "they were *in* that power long after the arrival of St. Patrick."

### Ρια, ριαó, before.

This preposition is unknown in the modern language; but it is of frequent occurrence in ancient writings in the sense of *before*, *coram*, *apud*, or *ante*, as in the following examples: ατ βέρρα ανορα ρια cáe na h-ulcu vo ponair ppm, "I will now tell before all the evils which thou hast done to me," *Battle of Magh Rath*, p. 32; ριαó pǵu ocur zuatha, "before kings and the people," *Cor. Gloss.*, voce Cana; ατ bept in t-éceρ ριαó inécpine, "the poet said before the student," *Id.*, voce Zezéé; ip uaple α h-apil-leó ρια Dia olbat vaíni, "for her reward is nobler before God than men," *Leabhar Breac*, fol. 32, *a, b*; ocur cio móp α anóip co leicc ρια vomib, bio mou α ανοip i n-bail bráéta, "for though great is his honour before men, his honour shall be greater at the meeting of [the day of] judgment," *Id.*, fol. 15, *a, b*. We also meet such expressions as ρια Dia, before God; ριαó n-Duilemain ocur θappi, "before God and St. Barry," *Id.*, fol. 107, *b, a*. In the modern language the compound prepositional phrase, α b-ριαó-naipe, is used in place of this simple preposition.—See also óp.



**Ʒan, without.**

This is the same as the Latin *sine*, and the French *sans*, with which it is probably cognate. *Example*,—Ʒan biað Ʒan ðeoð, without food, without drink ; Ʒan ór, Ʒan airƷeao, without gold, without silver ; Αρομαχα ðο λορσαð Ʒυρ an páið uile, Ʒan teaρ-αρccain aoin τιƷε innτε cenmoða an teaρ ρεραρτρα náma, “ Armagh was burned, with the whole *Rath*, without the saving of any house within it (the rath), except the library alone,” *Ann. Four Mast.*, A. D. 1020. This preposition has often the force of a simple negative adverb, as ní h-ionƷnað Ʒan ρioρ an neite ρi ðo ðeie ag Stanihupρτ, “ it is no wonder that Stanihurst should not know this fact,” *Keat. Hist.*, p. 7 ; ð’óρουιƷ ρé ðóib Ʒan an obair ρin ðo ðéanañ, he ordered them not to do that work ; ðo ðáoaρ luét na Scitia Ʒan cumáct coιƷcρíoch ðo ðuain ρiu, the people of Scythia were *without* the power of foreign countries touching [annoying] them.

**Ʒo, Ʒυρ, without.**

This is obviously cognate with the Latin *cum*, and means *with*, as ρεαρ Ʒo Ʒ-ρoiðe nƷloñ, a man with a pure heart ; τρoiƷ Ʒo leið, a foot and a half ; literally, a foot with a half. Co n-onóip aƷυρ co n-airmíom, “ with honour and veneration,” *Ann. Four Mast.*, A. D. 1004, *et passim* ; ρcian añpa la Coιρρi Mυρ co n-imoénum aρƷait ocυρ óρ i n-a h-eim, “ Coirpri Musc had a splendid knife, with an ornament of silver and of gold on its haft,” *Cor. Gloss, voce* MoƷ Eime ; τρicha uaithne ρulañƷ ρái, cu ρane Ʒacha Ʒréapa ρoppo, “ thirty supporting pillars under it, with varieties of ornamental work upon them,” *Book of Lismore*, fol. 107 ; ða ρlog τaitneñiac co n-ερoúta Ʒréine, co ρoilpe ρuiññiƷ, co m-bínoe ceoil, “ two beautiful hosts *with* the brightness of the sun, *with* dazzling lustre, *with* the sweetness of music,” *Leabhar Breac*, fol. 126, a, b.

But it most generally signifies *to, usque ad*, in the modern language, and is generally set after verbs of motion to a place, in

which sense it is the opposite of *ó*, *from*, as *ó áit go h-áit*, from place to place; *o mullach Cláiri co Bearna tri carbad*, “*from the summit of Clairi to Bearna tri carbad*,” *Book of Lecan*, fol. 204. It is also used to mark the relation of time, as *ó am go h-am*, from time to time; *go veipeað an domain*, to the end of the world; *gur an aimpir úo*, “*to that time*,” *Keat. Hist.*, p. 110.

This preposition was anciently written *co*, *cu*, *cup*.

### lap, after.

*After*: *lap n-oilinn*, after the deluge; *lap n-oul*, after going. This preposition is chiefly used, in connexion with verbal nouns, to form expressions equivalent to the ablative absolute in Latin, as *lap n-arguin ropaoipe an eoin*, “*after the plundering of the fastness of the bird*,” *O’Daly Cairbreach*. But it is sometimes used in the sense of *according to*, *κατα*, as *lap b-píop*, in truth; *lap m-bunaour*, “*as to their origin*,” *Cor. Gloss.*, voce *ῥαλην*; *lap n-epnailb écpaíla*, “*after various kinds*,” *Leabhar Breac*, fol. 127, *b, a*; *lap n-a maðamlaæt*, “*according to their dignity*,” *MS. Trin. Coll. Dubl. H. 3. 18. p. 358*.

### loip, eadap, between.

*Between, among*: *an pópað so niteap lap m-bairpeað loip píop agur innai*, “*the marriage which is made after baptism between man and woman*,” *Lucerna Fidelium*, p. 242; *loip folur agur dorcaour*, between light and darkness; *loip aer agur uirce*, between sky and water; *iz mepa loip olcaib*, “*they are the worst among evils*,” *Teagusc Riogh*; *Cpeað o’eiurğ eacoppa*, what arose between them?

*Both*: *loip olc a’r maæt*, both evil and good; *loip fearaib agur innáib*, both men and women. *Go po milleað lap gac conap tpep a o-tuðcaib ezip cill agur tuat*, “*so that he spoiled every place through which he passed, both ecclesiastical and lay*,” *Ann. Four Mast.*, A. D. 1219.

This preposition was anciently *loip*, and *ezip*.

## Im, uim, um, about.

*About, around*: cuir t'fallainn iomac, put thy cloak about thee; fepeno óip im choirp níg, "a golden chain around the leg of a king," *Cor. Gloss., voce Fepeno*; rcabal óip-ciúmpac uim a múinél, "a gold-bordered scapular about his deck," *Toruidhecht Saidhbhe*; ní beirioð Mopann Mac Maoin bpeac coíðce gan an ló Morainn um a bpaçao, "Morann Mac Main never passed a sentence without having the Idh Morainn [a collar] about his neck," *Keat. Hist.*, p. 114; tucpac a láma 'mon cloic, "they brought their hands around the stone," *Book of Ballymote*, fol. 219, a; po eirig feò fia umainn co nár léip rin, "a mist rose about us, so that we were not visible," *Book of Lismore*, fol. 246, b; imma torcpacac mór, "around which many were slain," *Book of Leinster*, p. 25, b.

*Concerning*: co fuigillpiz ollainna ðpeizemna Epeno imma comaltrom ocur ima n-dilpi, "so that the chief Brehons of Ireland decided respecting their fosterage and legitimacy," MS. Trin. Coll. Dubl. H. 3. 17. p. 849; baol impioran eatoppa um ríogaçc Eipionn, "there was a contention between them concerning the sovereignty of Ireland," *Keat. Hist.*, p. 72; báoar a n-impeapain pe poile um feudalb a pean, "they were in contention with each other about the jewels of their ancestors," *Id.*, p. 51.

*For*: nácap eirig neç um ní, "who never refused one for aught," *Erard Mac Coisi*; çup çab aipeacac é um an ngníom oo poigne, "so that it repented him of the deed which he had done," *Keat. Hist.*, p. 120; óp çé oo báoar aóbal-cúipi eli ic Congal 'man começpi rin, "for although Congal had other great causes for that rebellion," *Battle of Magh Rath*, p. 110.

*In, at, about*: um Shamam, at Allhallowtide; map nac léig-çep neç um neom, "where no person is admitted in the evening," *Erard Mac Coisi*; 'man am rin, "at that time," *Duald Mac Firbis, Tribes, &c., of Hy-Fiachrach*, p. 298.

*Along with*: táinig Toipdealbach ann im laocalb na Míde, "Turlough came thither with the heroes of Meath," *Ann. Four Mast.*



Le, leip; pe, pip, with.

*With, among, in*, denoting the relation of concomitancy, as éuaib ré le Doimnall go Copcaig, he went with Daniel to Cork; o'iméigeasap le n-a céile, they went off together; la ðpeṛna, "with the Britons," *Cor. Gloss., voce* ḑpocóit; la Mumain, in Munster; la Laiḡnib, with the Lagenians, or in Leinster, la Míoe, in Meath, *Ann. Four Mast., passim*; ḡab ré léite, he took with her; map a ngabṛaoi piu, "where they were received," *Keat. Hist.*, p. 54.

*With*, denoting the secondary cause, or means, as mapḑ ré Doimnall le cloibeam, he slew Daniel with a sword; map umā o'á rḡpior le rḡin, like brass in being rubbed with a knife.

*With*, denoting the primary agent, or sole cause, as oo map-baḑ Doimnall le ḑpian, Daniel was slain by Brian; ḑeipṛior uatā an copp lé rpuṛ na ḑóinne, "the body was carried away from them by the stream of the Boyne," *Keat. Hist.*, p. 98; Maiom pia n-Uḡaipe, mac Dunlaing le piḡ Laiḡen, fop Siṛpiuc, mac Amlaim, "a victory was gained by Ugaire, son of Dunlang, king of Leinster, over Sitric, son of Amlaff," *Ann. Tigher.*, A. D. 1021.

*For the purpose of*: as pe cornam cópa, aḡup pe corḡ eug-cópa, "for defending justice and checking injustice," *Keat. Hist.*, p. 94; an t-pleaḡ oo bí aḡ an Lúḡ ḡ-ceuona le h-aḡaib comloinn, "the spear which the same Lugh had for battle," *Id.*, p. 38; pe cornam aḡup pe caomna na epíce, for defending and for protecting the country," *Id.*, p. 94; pe paḑ oifppinn aḡup pe ḡuide Dé, "for saying mass and imploring God," *Id.*, p. 113; fpi foḡlaimm n-Eaḑpa, "for the purpose of learning Hebrew," *Cor. Gloss., voce* ḑpaṛṛaei; fpi foipḡeall fípinne, "for passing a sentence of truth," *Id.*, *voce* Síu.

*After*, as in such phrases as "longing after:" tá púil aḡam leip, I have an expectation of it; atá a púil leip anoir, "they expect it now," *Duald Mac Fírbis, Tribes, &c. of Hy-Fiachrach*, p. 320.

*At, on*: as Dia lim fpi faip, Dia lim fpi faip, "God be with me at sun-set, God be with me at sun-rise," *Cor. Gloss., voce* Faip;

le fáinne an lae, at the break of day ; le h-eirge gréine, at the rising of the sun ; báir firi h-aóair, “death on the bed,” *Liber Hymnorum*, fol. 11, *a* ; le n-a éaoib, at his side ; le n-a coir, at his foot, i. e. following alongside him ; fan liom, wait for me ; no gráimig cpioe Thairig friu, the heart of Teige loathed at [*the sight of*] them.

*To* : as buideacur le Dia, thanks be to God ; abair firi, “say to him,” *Cor. Gloss.*, voce *Zezeé* ; repaó fáilte firi, “he was bade welcome,” *Id.*, *ibid.* ; creao fá n-abairtar Diritannia pe Dpeazam, “why is Britain called Britannia,” *Keat. Hist.*, p. 9 ; táimic co Cnoc na curad, curad firi a raizer Cnoc Dgréine, “he came to Cnoc na curadh, which is called Cnoc Greine,” MS. Trin. Coll. Dubl., H. 3. 18. p. 42 ; oubarp ré liom, he said to me.

*Before, or opposite* : fir an ngrém, “before the sun,” *Keat. Hist.*, p. 150 ; a ngrúiri firi lár, “their countenances prostrate to the earth,” p. 125 ; no ruioig a longpopt eineaó a n-ioncaib friu, “he pitched his camp face to face opposite them,” *Ann. Four Mast.*, A. D. 1601.

*For, or of* : ir turp ir cionntac leir, thou art in fault for it ; fá cionntac pe n-a g-cpuinnioḡaó, “who was guilty of collecting them together,” *Keat. Hist.*, p. 144.

*Belonging to* : liom-ra an leabap, the book is mine ; le ḡac boin a boinín agur le ḡac leabap a leabrán, “its calf belongs to every cow, and the copy to every original book,” *Vit. Columbæ*, apud *Colgan*, and *Keat. Hist.*, p. 124 ; no po leat ocur pez fil plaiéur tpe biéiu, “thou and thy seed shall possess the sovereignty for ever,” *Vit. Moling* ; a ta, ol Eochair, mo pigan ina coeluo ; ir lé in tech atá in firécell, “the queen, said Eochaidh, is asleep, and the house in which the chess board is, is her’s,” *Tochmarc Etaine* ; pot bia lim-ra, “I shall have,” *Id.* ; rcian amra la Coirpri Murc, “Coirpri Musc had a splendid knife,” *Cor. Gloss.*, voce *Moḡ Eime* ; ceépe pigra lair, “he has four queens,” *Book of Lismore*, fol. 113 ; pa leir ḡan éior fo’n Máig moill, “he possessed without tribute [*the country*] along the sluggish Maigue,” *O’Heerin* ; tá airḡeao agam iacé ní liom féim é, I have money, but it is not my own.



*With*, denoting affection of the mind, as *ir fada liom an lá*, I deem the day long, literally, long is the day *with* me; *ir olc liom do chóp*, I deem thy state evil, i. e. I am sorry for thy state; *ir dóic leir*, he thinks, or supposes; *ba puazh la cáic a gabáil i n-a lám*, "it was hateful to every one to take it in his hand," *Cor. Gloss.*, voce *Fe*; *ní ba cam leó a ecorc, na a léco leó*, "they liked not his countenance, nor to let him [*go*] with them," *Id.*, voce *Ppull*. The meaning of *le*, when thus applied, will appear more distinctly by substituting *do* for it, as *ir olc doam do chóp*, i. e. thy case or state is evil *to* me. The difference is that *le* expresses affection of the mind, or opinion, while *do* simply denotes the *dative relation*, exactly like the English *to*. This difference between *le* and *do*, though rather difficult to a learner, is at once recognized by the native speakers of Irish, be they ever so illiterate; *ir olc doam do chóp*, means, thy state is really evil *to* me; but *ir olc liom do chóp*, means, I pity thy case; *ir cuma lium*, I do not care. This common expression is thus explained in *Cormac's Glossary*, in voce *Cuma*; *ir cuma lium*, .i. *ir coimoepp lium cibé oib*, it is equal to me which of them.

It is often set before names of trades, arts, and professions, thus: *in onong do bíod le gabneacht, le ceapocht, le raoirpreacht, no le n-a ramoil oile do daoirceapocab*, "such as were at smith-work, brass-work, or carpentry, or such other ignoble trades," *Keat. Hist.*, p. 116; *báor po'n am poim beag nac trian b-feap n-oirionn pe filiocht*, "at that time nearly the one-third part of the men of Ireland were *at* the poetical profession," *Id.*, p. 122; *ool pa filiocht ocur a legeno do acbail*, "to follow the poetical profession, and give up his teaching," *Leabhar Breac*, fol. 107.

*With, along with*: *léig ré an clár leir an rpué*, he let the board [*float*] along the stream; *léig ré an cleize leir an ngaoie*, he let the feather with the wind; *le fánas*, down the steep; *oubaire rí go n-oircepiod sabac leamnachta leir an rpué*, "she said that she would spill a tub of new milk *with* the stream," *Keat. Hist.*, p. 79; *pur an aill*, "down the cliff," *Id.*, *ibid.*

*To, with*: *gan pún do léigean le a mnaoi*, "not to communicate a secret to his wife," *Keat. Hist.*, p. 96; *ní léigpió mé leir é*,



I will not let it go with him (i. e. unpunished); ná bac leir, do not mind [hinder] him; ná bac leo, do not mind them; féac leir é, try him with [at] it; ní fuil fearaím leir, there is no standing with him, i. e. there is no enduring him; opuib liom, approach me, or come close to me. These phrases could with difficulty be understood, if the Irish once became a dead language; and therefore all these phrases ought to be fully explained in a dictionary, before the language is forgotten.

*Against*, in the sense of leaning against, as a ópuim pe capta cloice, “his backing against a pillar stone.”

When placed before a progressive active noun, it gives it the force of the latter supine in Latin, or of the gerundive, as iongan-tac le páð, *mirabile dictu*; áluinn le féacám, *pulcher visu*; tá ré le fágaíl fóp, it remains to be found yet; ní fuil ré le fágaíl, *non est inveniendus*.—See Ar fágaíl. Deò mór pe a maoidéam a b-fad, teipt maicne Mhoğa Nuadh, “though great to be boasted of from time remote is the character of the race of Mogh Nuadhad,” *Muldowny O’Morrison*, 1639; tá mórán le teac̃t fóp, much is to come yet; tá ré le déanam̃ fóp, it remains to be done yet; an aimp̃ir a tá le teac̃t, the time that is to come, i. e. futurity.

When placed after adjectives, it expresses comparison of equality, and is translated *as*. *Example*,—com̃ mil̃ir le mil, as sweet as honey; literally, equally sweet *with* honey; com̃ duib̃ fpi h-éc a ópec̃, “black as death his countenance,” *Cor. Gloss.*, voce Ppull; goṛ tairéalbað doib̃ dealb̃ buð com̃ glan p̃ir an nḡp̃éin, aḡur buð binne ioná ḡac̃ ceol da ḡ-cualadaṛ, “there appeared to them a figure *as bright as* [lit. equally bright *with*] the sun, and whose voice was sweeter than any music they had ever heard,” *Keat. Hist.*, p. 117.

*Near to, by*, when subjoined to lám̃, the oblique form of lám̃, a hand, as lám̃, le h-abainn, near a river. But its meaning is very much modified, according to the noun before which it is placed, as will appear from the following examples: pem aṛ, by my side; ḡabur pem aṛ, “I have taken upon me,” *Keat. Hist.*, p. 1; Cnoc na p̃igraib̃ p̃iu a n-dear, “Cnoc na righraidi to the

south of them," *Book of Lismore*, fol. 70, *b*; *ḡṛí muir anair*, "on the east side of the sea," *Cor. Gloss.*, *voce* *Moğ Eime*; *la taib Maigi*, "by the side of the [river] Maigue," *Book of Lecan*, fol. 204.

*During* : *pe linn Fheap m-Đolğ*, "during the time of the Firbolgs," *Keat. Hist.*, p. 21; *pe n-a beo*, "during his life," *Id.*, p. 117; *pe pé cian*, for a long time; *pe linn do ġaoğail*, during the term of thy life; *le paða*, for a long time; *la loingear mac Mleacð*, "at the time of the expulsion of the sons of Milesius," *Cor. Gloss.*, *voce* *Đpağcæi*; *la bpaðuð rúla*, "in the twinkling of an eye," *Visio Adamnani*.

*Addition to, joining with* : as *cuip leo*, add to them, or assist them.

*Opposition to* : as *ḡṛí ġiðnem po ġepað tpeṛ*, "with the lofty wood it (the wind) wages war," *Rumann's Poem on the Wind*, *Bodl. Lib. Laud.* 610, fol. 10, *a, a*; *ğan cup pe a ðloimn*, "not to oppose his race," *Hugh O'Donnell*; *ir ní ġicpað Congal cam*, *ḡṛim-ṛa ar ðearğ-ór an doimain*, "and the fair Congal would not come against me for the world's red gold," *Battle of Magh Rath*, p. 14; *na h-ulcu do ponair ḡṛim*, "the evils thou hast done against me," *Id.*, p. 32; *in conġlichc po lapac na Ģente and ḡṛí Đátpaic*, "the contest which the Gentiles had there with Patrick," *MS. Trin. Coll. Dubl. H. 3. 18. p. 358*.

*From* : as *ṛğapaðap le n-a céile*, they parted *with* each other; *ṛğapuir anam rir po cédóir*, "his soul departed from him at once," *Keat. Hist.*, p. 145; *ṛíoğacğ Eirionn do ṛğapcain riu*, "the sovereignty of Ireland was separated from them," *Id.*, p. 100; *ðeiliuğað in paeda ḡṛia a poile*, "to separate one thing from another," *Cor. Gloss.*, *voce* *Đeiliuğað*. It has this meaning only when coming after verbs of parting or separating, in which it perfectly agrees with the English preposition *with*, when placed after the verb *to part*.

Stewart, in his *Gælic Grammar*, 2nd edit., p. 141, says that *re, ris*, signifies *exposed, bare, or manifest*. But though *leir, rir*, and *ḡṛir*, are used in Irish in this sense, they must be regarded as adjectives, because they never vary with the gender or number

of the noun. Thus, in léig̃teap an úr̃ eipm leir (Gen. i. 9), if leir were a compound of the preposition le, with, and the pronoun ré, or rí, it would be written léig̃teap an úr̃ eipm lé, or léir̃e. Neither does the word vary as an adjective, for it is never found, except in connexion with the verb substantive, or some such, and more to qualify the verb than the substantive, as τὰ clõca na epáige leir, the stones of the strand are exposed; τὰ vo ep̃oiceann leir, thy skin is exposed. This preposition was anciently written la, leir, and p̃p̃u, p̃p̃u, p̃ia, p̃ia, p̃a, as will be seen in several of the foregoing examples. It is written p̃p̃u in the *Leabhar Breac*.

### Map, as.

*As, like to* : map̃ gr̃éin an e-ram̃paib̃, like the summer sun; map̃ réal̃t maione, like the morning star; a lup̃ga map̃ cuig̃il, a p̃liap̃at map̃ r̃ám̃taig̃, a b̃pu map̃ miach bol̃g, a b̃ráige map̃ cuippe, “his shin *was* like a distaff, his thigh like the handle of an axe, his belly like a sack, his neck like that of a crane,” *Cor. Gloss., voce Ppull*.

*As, for* : tpeab̃ Dan nãeap̃ neime ’n-a m-bp̃ataig̃ map̃ p̃uãt̃ioñtap̃, “the tribe of Dan had a serpent in their banner for a badge,” *Keat. Hist.*, p. 131; map̃ g̃eap̃a, “as an incantation,” *Id.*, p. 117; cuaille cuillinn ’na láim̃ map̃ p̃leag̃, a holly staff in his hand for a spear.

### O, from.

*From*, as ip̃ í cp̃ich h-Ua F̃id̃geinte ó Luac̃air̃ b̃puin co b̃puig̃ rĩg̃, ocup̃ ó b̃hp̃uig̃ rĩg̃ co b̃uair̃, “the country of Hy-Fidhgeinte extends from Luachair Bruin to Bruree, and from Bruree to Buais,” MS. Trin. Coll. Dubl. H. 3. 17. p. 378; ó áit̃ go h-áit̃, from place to place; ó céim̃ máir̃, from a remote period.

*By*, denoting the instrument, as lop̃cuob̃ Muig̃e b̃ile co na h-ep̃oam̃aib̃ ó g̃eint̃ib̃, “the burning of Magh Bile, with its erdams, *by* the Pagans,” *Chron. Scot.*, A. D. 825; ip̃ tu po t̃ioñaiceob̃ ó luap̃, ocup̃ po céraob̃ ó luac̃aig̃ib̃, ocup̃ po h-ãonaiceob̃, ocup̃ po eip̃ig̃ ó m̃ap̃baib̃, “thou art he who wert betrayed *by* Judas, and



crucified *by* the Jews, and buried, and didst rise from the dead," *Book of Fermoy*, fol. 58; πο τινεὸς ὁ να Φαίλβιβς ριν, "this was responded to by the Falvys," *Book of Lismore*, fol. 178, *b*; λειγ-ἐρταρ ο'ν λιαῖς ἐ, "he is cured by the physician," *Old Med. MSS. passim*; ποίλληρ cumαρσοα ὁ ὁρῶατ ocup ὁ ποίλληρ, "light composed of light and darkness," *Cor. Gloss., voce* Θεοῦ.

*Of*, the same as the Latin *de*, as ρεαρ ὁ Chopcaῖς, a man *from* (i. e. *of*) Cork; ceol na ḡ-cupaḡ ὁ Chuan Dor, "the music of the heroes of *Cuan-Dor* [*Glandore*]," *O'Daly Cairbreach*.

*Since, seeing that*, as ὁ'ρ ρίορ ριν, since that is true; ο πο ριορ O'Neill Maḡnur so οὐλ h-ι ο-Τιρ Eocchain ροαρ ι n-α ῖρῖεῖῃς ταρ Finn, "when O'Neill learned that Manus had gone into Tyrone, he returned back across the [*river*] Finn," *Ann. Four Mast.*, A. D. 1522. But in this situation it should be considered rather as an adverb than a preposition.

*Denoting want, with a desire of obtaining*, as ιρ ιομῶα νίῶ ατά uam, many a thing I want; ρεαο τά uαῖα? what do they want? τά απρεαο uαῖα, they want money.

*In, by*, denoting the cause: ιρ balc ὁ ἐλάρ, ιρ coel ὁ ἐλεῖthe, "it is strong in boards, *and* it is slender in its wattles," *Cor. Gloss., voce* Clι.

### Or, uap, over.

*Over*: as ὁρ eannaib a n-apm, "over the points of their weapons," *Battle of Magh Ragh*, p. 198; buḡ ριḡ uap so ḡpáιpib ἑú, "thou shalt be a king over thy brothers," *Keat. Hist.*, p. 113; Αρo-Εapboḡ Αιρo Macha ap Πpíomῖaḡ ὁρ eappogaib Eipíonn uile, "the Archbishop of Armagh is Primate over the bishops of Ireland," *Id.*, p. 167; λια uap leḗt, "a stone over the monument," MS. Trin. Coll. Dubl. H. 2. 18. fol. 25; uap Ḷómo, "over the [*river*] Boyne," *Ann. Ult.* A. D. 534; an ḡreo uap tuimo ι τpιpιp, ι n-Eipino bic beḡap, "the fire over the wave in effulgence, in Beg-Erin he (Bishop Ivor) died," *Feilire Aenguis*, 23rd April.

The compound preposition op cionn, i. e. *over-head*, is now generally used for the simple ὁρ, or uap.

Re, pῖp.—See le, leip.

Ré, *ria*; *pér*, *riar*, before.

*Before* : as *pé n-oilinn*, “before the deluge,” *Keat. Hist.*, p. 28; *pér an oibriuḡaḡ*, “before the operation,” *Battle of Magh Rath*, p. 94; *ria caḡ Muḡi Raḡ*, “before the Battle of Magh Rath,” *Id.*, p. 110; *raoilim o’á pér rin naḡ fuil aḡt finnrḡél filiḡoḡta ip in rḡair do aipnéioḡioḡ Fionnḡtain do mapḡain pé n-oilinn aḡur ’na oiaḡ*, “I think, therefore, that there is nothing but a poetical fiction in the history which would narrate that Fintan lived before the deluge and after it,” *Keat. Hist.*, p. 28.

*Of* : as *am uaimḡioḡ pér an riḡ*, “I am fearful *of* the king,” *Id.*, p. 26; *po ḡaḡ eagla mḡp h-é riar na ríḡuib*, “great fear *of* the kings seized him.” *Vit. Moling.*

## Roim, before.

*Before* : *poim pé*, before the time, before hand; *ḡamall poim lá*, a short time before day; *buail poimaz*, go forward; *aḡá fáilte poimab*, “ye are welcome,” *Keat. Hist.*, p. 100; *fáilteḡir poime*, “he bids him welcome,” *Id.*, p. 113; *ḡaḡair eagla mḡp an rí poime*, “the king was seized with great fear *before* [i. e. *of*] him,” *Id.*, p. 124.

*Signifying resolution* : *do cuip pé poime*, he resolved; literally, he put before him; *an ḡan cuipear poime ḡo h-uallmianaḡ*, “when he ambitiously resolves,” *Id.*, p. 75.

*Preference* : *poim ḡaḡ uile níḡ*, before every thing.

## Seac, by, besides.

This preposition was anciently *reḡ*, *reoḡ*, rarely *reḡair*, and seems cognate with the Latin *secus*; that it has nearly the same signification will appear from the following examples :

*By*, or *past* : *ḡáinic Congal reac an óimḡioḡ*, “Congal passed by the idiot,” *Battle of Magh Rath*, p. 284; *oḡrḡacur co náḡ reocham no ḡeipreḡ*, “would that it would not pass by me,” *Mac Conglinn’s Dream*; *peirḡio rech rino plébe Ripe*, “they passed by the headland of the Riphean mountain,” *Book of Ballymote*, fol. 11, b, b; *luio apaili Oḡaí rech an eclair*, “a certain Druid

passed by the church," *Book of Lismore*, fol. 5, *b* ;  $\sigma\sigma$   $\epsilon\upsilon\alpha\iota\sigma$   $\rho\alpha\tau\rho\alpha\iota\epsilon$   $\rho\epsilon\epsilon$  *in* uile  $\epsilon\tau\alpha\rho\eta\alpha\iota\gamma\epsilon$ , "Patrick went past all the snares," *Leabhar Breac*, fol. 14, *a*, *a* ;  $\epsilon\sigma$   $n$ - $\sigma\epsilon\epsilon\alpha\sigma$   $\epsilon\alpha\epsilon$   $\alpha\epsilon$   $\sigma\iota\delta$   $\rho\epsilon\chi$   $\alpha\mu\alpha\iota\epsilon$ , "so that each of them might pass by each other, *Cor. Gloss.*, *voce*  $\text{R}\acute{o}\tau$ .

*In comparison with* :  $\iota\rho$   $m\acute{o}\rho$   $\alpha\eta$   $\rho\iota\sigma\lambda\alpha\rho$   $\rho\epsilon\epsilon$   $\alpha\eta$   $\sigma\rho\epsilon\sigma\iota\lambda\acute{\iota}\eta$ , the eagle is great in comparison with the wren. The Irish peasantry generally translate  $\rho\epsilon\epsilon$  *in* this sense by the English *towards*, as "the eagle is great *towards* [i. e. in comparison with] the wren ;"  $\rho\epsilon\alpha\epsilon$   $m\alpha\epsilon\alpha\delta$  Neill, "beyond the sons of Niall," *Battle of Magh Rath*, p. 312.

*Besides* :  $\alpha\varsigma$   $\alpha$   $\sigma\epsilon\iota\rho$   $\eta\epsilon\epsilon\tau\sigma\sigma\rho$   $\delta\sigma\epsilon\tau\iota\upsilon\rho$   $\gamma\upsilon\rho$   $\alpha\delta$   $\acute{o}$   $\delta\eta\alpha\sigma\iota\delta\iota\sigma\iota\sigma$   $\epsilon\acute{\iota}\gamma\eta\eta$   $\sigma\iota\epsilon$   $\tau\alpha\eta\gamma\alpha\sigma\alpha\rho$   $\rho\iota\eta\epsilon$   $\delta\eta\alpha\sigma\iota\delta\iota\sigma$   $\eta\alpha$   $h$ - $\text{Alban}$   $\rho\epsilon\alpha\epsilon$   $\alpha\eta$   $n\delta\eta\alpha\sigma\iota\delta\iota\sigma$   $\acute{o}$   $\sigma$ - $\tau\alpha\eta\gamma\alpha\sigma\alpha\rho$   $m\epsilon\iota\epsilon$   $M\iota\epsilon\lambda\alpha\sigma$ , "Hector Boetius states that it is from some other Gael, besides the Gael from whom sprung the sons of Milesius, that the Gaels of Scotland are descended," *Keat. Hist.*, p. 52.

*Out, beyond* :  $\rho\epsilon\chi\tau\alpha\rho$   $\epsilon\alpha\epsilon\tau\alpha\rho$   $\iota\mu\mu\alpha\chi$ , outside the city.—*Leabhar Breac*, fol. 107.

### Ταρ, δαρ, over.

*Over, across* :  $\alpha\varsigma$   $\sigma\sigma$   $\lambda\epsilon\acute{\iota}\mu$   $\rho\epsilon$   $\tau\alpha\rho\rho$   $\alpha\eta$   $\alpha\delta\alpha\iota\eta\eta$ , he leaped across the river ;  $\gamma\alpha\delta\alpha\iota\delta$   $M\sigma\iota\eta\gamma$   $\rho\epsilon\mu\epsilon$   $\sigma\alpha\rho\rho$   $\alpha\eta$   $\alpha\tau\eta$   $\alpha\eta\sigma\sigma\sigma$ , "St. Moling advances over across the ford," MS. Trin. Coll. Dubl. H. 2. 18. fol. 216, *b* ;  $\sigma\iota$   $\epsilon\rho\sigma\iota\rho\rho$   $\tau\alpha\rho$   $\alpha$   $\mu\iota\lambda\lambda\alpha\chi$ , "two crosses over his head," *Cor. Gloss.*, *voce*  $\text{P}\rho\mu\lambda\lambda$  ;  $\rho\sigma$   $\rho\iota\alpha\epsilon\tau$   $\iota\alpha\rho$   $\rho\eta\eta$   $\sigma\alpha\rho$   $\text{F}\acute{\iota}\delta$   $C\mu\alpha\eta\alpha\chi$   $h$ - $\text{M}\alpha\iota\gamma$   $M\alpha\iota\gamma\eta\gamma\epsilon$ ,  $\epsilon\sigma$   $\rho\acute{\alpha}\eta\eta\epsilon$   $\sigma\alpha\rho$   $R\iota\gamma\epsilon$   $\rho\sigma$   $\epsilon\upsilon\alpha\iota\delta$ , "he came afterwards across Fídh Cuanach into the plain of Magh Maighnighe, and northwards across the [river] Righe," *Vit. Moling* ;  $\gamma\alpha\delta\gamma\alpha\tau$   $\sigma\alpha\rho$   $\rho\rho\upsilon\epsilon\tau\alpha\rho$   $\eta\alpha$   $\delta\acute{o}\iota\eta\eta\eta$   $\iota\mu\mu\alpha\iota\gamma$   $\delta\rho\epsilon\alpha\gamma$ , "they proceeded across the river of Boyne into Magh Breagh," *Book of Leinster*, fol. 105, *a*, *b* ;  $\tau\alpha\rho$   $\rho\sigma\eta\eta\alpha\iota\gamma\iota\delta$   $\rho\acute{\iota}\tau\acute{\alpha}\rho\sigma\alpha$  *in*  $\delta\alpha\iota\lambda\iota$   $\alpha\mu\alpha\chi$ , "over the lofty enclosures of the town," *Book of Lismore*, fol. 239 ;  $\rho\sigma$   $\epsilon\lambda\alpha\sigma\epsilon\delta$   $\iota\eta\sigma$   $\upsilon\alpha\gamma$  ;  $\alpha$   $\tau$ - $\rho\lambda\epsilon\alpha\gamma$   $\upsilon\alpha$   $\epsilon\tau\alpha\delta$ ,  $\alpha$   $\epsilon\lambda\sigma\sigma\epsilon\eta$   $\sigma\sigma$ ' $\eta$   $\tau\alpha\epsilon\delta$   $n$ - $\alpha\iota\epsilon$ ,  $\alpha$   $\lambda\upsilon\alpha\mu\alpha\eta$   $\tau\alpha\upsilon\rho$ , "the grave was dug ; his lance was placed on one side, his sword on the other, and his shield over across him," MS. Trin. Coll.



Dubl. H. 3. 18. p. 46 ; ταπλα ρρυε δι-μόρ δόιβ φορρ in conair, ocur opoichez do marmair ταιρι, “they met a great stream on the way, with a bridge of marble *across* it,” *Book of Lismore*, fol. 107 ; α cup rúlae ταρ α φριεῖγμαν, “keeping an eye *over* his diligence,” *Cor. Gloss.*, voce ζεεεε ; αν θεαλλτανε εuaiò εαρτ, “the May last past.”

*Beyond* : as εuaiò ré ταρ m'eolur, it went *beyond* my knowledge ; ταρ γαε νιò, *beyond* every thing ; ταρ μο ó'εεioll-ρα, “beyond my endeavour,” *Keat. Hist.*, p. 19.

### Τρέ, through.

Anciently τρια, τρι.

*Through* : as τρέ n-α εροιòε, through his heart ; do βέρ-ρα in γαι pea ερίε εραίοι, “I will run this spear through thy heart,” *Vit. Moling* ; λερταρ βίρ oc δάιλ uirci, ocur α εοιρ τρέ n-α μεδόν, “a vessel which is for distributing water, with a handle through its middle,” *Cor. Gloss.*, voce Ερκανο.

*Through*, denoting the means, or cause : αρ τρέ αίνε, ocur υπναγζεε do παρπαò Daniel φάιò, “it is through fasting and prayer Daniel the prophet was redeemed,” *Book of Fermoy*, fol. 125 ; άρ in Spiραε Naein po labparταir, ocur do αιρעהάιν τρια γινυ na περ φipeon, “for it was the Holy Ghost that spoke and predicted through the mouths of righteous men,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358 ; po γαβραεε van iòan h-ί τρι imar-εραιò ρυαετα, ocur τρε μέο in τ-ρνεαεταί, ocur τρερ in imeαγλα do εuaiò impi, “pangs then seized her *through* the intensity of the cold, and the quantity of the snow, and *through* the terror which came over her,” *Vit. Moling* ; εια φip naε τρεοm-ρα ατά ριν, “who knows but it is through me this is,” *Id.* ; τρέ οραιοδεαετ, *through*, or *by* magic ; τρέ εαγνηαετ, “by treachery,” *Ann. Four Mast.*, A. D. 1257, *et passim*.

*On* : as τρέ εεινε, on fire ; τρέ λαπαò, on flame ; Nepo do εuir τρέ λαπαò ρυαρ an Róim, “Nero who set Rome in a conflagration,” *Keating*, in Poem, beginning “Φάιò βρέαεαε an ραογal po.”

Um.—See Im.

## CHAPTER VIII.

## OF CONJUNCTIONS.

## SECTION 1.—Of the simple Conjunctions.

THE simple conjunctions are remarkably few ; but there are several conjunctive phrases, which help to make up the deficiency. The following is a list of the simple conjunctions, with their ancient and modern forms.

Αἰ̇τ, but, except.

This is often corrupted to αἰ̇, in common conversation.—See the *Syntax*.

Αἱ̇γυ, and, as.

This is generally written αἱ̇γυ, or οἱ̇γυ, in old manuscripts, and sometimes ρῑῑ is found as a form of it, as ἰ β-ῑῑῑῑῑῑ ρῑῑ n-ῑῑῑ ρῑῑ ῑῑῑ ῑῑῑ, “in the presence of the men of Ireland both sons and daughters,” *Book of Ballymote*, fol. 188; ρῑῑ, ῑῑῑ, ῑῑῑ ρῑῑ ῑῑῑ, “men, youths, women, and daughters,” *Battle of Magh Rath*, p. 24. Αἱ̇γυ is often contracted to ἱ̇, αἱ̇, and sometimes ῑ̇, when preceding a word beginning with a vowel, as ῑ̇ ἱ̇ ῑῑῑ α n-ῑῑῑῑῑ, “and what I say is true.” When it follows ῑῑῑ, as, or *equally*, it must be translated into English by *as*; ῑῑῑ ῑῑῑῑῑῑῑ αἱ̇γυ ῑῑῑ, “so remarkable *as* that,” *Keat. Hist.*, p. 39. The Latin *ac*, or *atque*, which is clearly cognate with the Irish αἱ̇γυ, is sometimes used in this sense, as “Scythæ aurum et argentum perinde aspernantur *ac* reliqui mortales appetunt,” *Justin*; “Simul *ac* se ipse commovit, atque ad se revocavit,” *Cicero*; “Simul *atque* hostis superatus esset,” *Id.*

## An, whether.

'This, which is cognate with the Latin *an*, and by some regarded as an adverb, is often written *m*, and even *mb*, in ancient manuscripts.

## Cíò, although, even.

This is more frequently written *ḡíò*. Both forms are used in the spoken dialect of the south of Ireland, but generally pronounced, and often written, *cé* and *ḡé*, forms which are found in the works of the best Irish scholars, as in the *Genealogies of the Hy-Fiachrach*, by Duald Mac Firbis: *ḡé po ḡíòðaiḡ*, "although he appeased him," p. 140. The particle *ciò* is often found in ancient manuscripts in the sense of *even*, as *uair po fíur in Coimisiu ceí ní pecmaiz a lepp uad ciò riariu némm a eapḡaipe*, "for the Lord knows every thing we require from him, *even* before we implore him," *Leabhar Breac*, fol. 121, *b*.

## Com, as.

Synonymous with the Latin *tam*. This is often written as if it formed a part of the adjective to which it is prefixed, as *commóp le rliab*, as large as a mountain. It is sometimes responded to by *ḡur*, and then it should be kept separate from the adjective, and regarded as a conjunction, or an adverb. See example under *ḡur*.

## Óá, if.

This is generally written *oia* in old manuscripts. It is nearly synonymous with *má*; but there is this difference, that *óá* is always used in connexion with the conditional mood, and *má* with the indicative, as *óá ḡ-ceilfínn*, if I would, or should conceal; *má ceilim*, if I conceal.

## Fór, moreover.

This is sometimes an adverb, and signifies *yet*. It is often written *ḡeor* in old manuscripts, and even by Duald Mac Firbis in the middle of the seventeenth century.

*Ḥíò*, though, although.—See *Cíò*.



### Go, that.

Synonymous with the Latin *ut, utinam*. When before a verb in the simple past tense (not consuetudinal past), it becomes *gup*, or *gor*, which is a union of the simple *go* and *po*, sign of the past tense. In ancient manuscripts it is written *co*, and before the past tense of verbs *cop*, *cup*, *gup*, *gupá*. When coming before the assertive verb *ir*, *ab*, it amalgamates with the verb, and they become *copub*, *cupob*, *gupab*, even in the present tense.—See the *Syntax*.

### Ioná, than.

This is often written *iná* in old manuscripts, but is generally pronounced *ná* in the spoken language. In ancient and some modern writings, when it precedes *ré*, *he*, and *iao*, *they*, they amalgamate and become *iná*, *ináio*, i. e. *than he*, *than they*, as in the following examples:—*noća táinic fop talmain fín po b'fepp blar na briḡ, oar leo, inár*, “there came not upon earth wine of better flavour or strength, they thought, than it.” *Oighidh Muirchertaigh Moir Mic Erca*. These amalgamations are also used by Keating and the Four Masters, as *ní raibe 'n-a cōm-campir fear boḡa do ḡfeápp ionár*, “there was not in his time a better bowman *than he*,” *Keat. Hist.*, p. 117; *oarbḡrátar doḡa ionár féin*, “a brother younger than himself,” *Id.*, *ibid.*; *ní fuil cinead fo'n nḡpéin le n-ab annra ceart ionáio Eirionnairḡ*, “there is not a people under the sun who love justice more than the Irish,” *Keat. Hist.*, p. 174; *gup ob zeo é ináio na blara eile*, “that it is hotter than the other tastes,” *Old Med. SM.* 1414.—See also *Annals of the Four Masters*, at the year 1540.

It should be also noted, that *oloar*, *oloaz*, is very frequently used for *ioná*, in ancient writings, as *ir aipeḡḡa in z-oḡ conio oazpurc oloar in pean co n-oibell a purc*, “for the youth with his bright eye is more splendid than the old man with his dim eye,” *Cor. Gloss.*, *voce* *ḡlupp*; *ap po ba oile lair clann Neac-tam oloaz clann Neill*, “for the sons of Nechtan were dearer to him than the children of Niall,” *Ann. Four Mast.*, A. D. 1460.

In a copy of *Cormac's Glossary*, MS. Trin. Coll. Dubl. H. 2. 16. *voce* *Alāpt*, it is translated by the Latin *quam*.

## Má, if.

When coming before the affirmative verb *ir*, they amalgamate, and become *már*, now generally printed *má'r*; but written *mápa* in very ancient and correct manuscripts, as in the *Leabhar Breac*, fol. 127, *b, a*: *mápa epóálta imao na pochoirce*, “if the amount of reward be certain;” *mápa comairli leib*, “if it seem advisable to you,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

When coming before *áil leat*, *pleasing to thee*, it often combines with them, and they are written *maóailt*, as *maóailt a óepbaó*, “if thou wish to prove it.” *Old Med. MS.*

## Map, as.

This is sometimes a preposition, and sometimes a conjunction or adverb. It is pronounced *mup* in Meath, and parts of Ulster, and so written by O'Molloy and others. In ancient manuscripts, *peb* is often used in its place; and this word is still preserved in the spoken language in the south of Ireland, but pronounced *féo*.

## Muna, unless.

This is often written *mine* and *man* in old manuscripts, and when preceding the assertive verb *ir*, *ba*, they combine *minab*, *minbao*, *manbao*, i. e. *nisi esset*, as *ni oír do pecht minab maíe*, “law is not right, unless it be good,” *Cor. Gloss., voce* *Ḑno*.

## Ná, nor.

This is now used in the same sense as the English *nor*, and the Latin *nec*; but in old writings it is often put for the modern *naó*, *not, which not*, as *co ná ceirna oepcibal app*, “so that not one escaped,” *Cor. Gloss., voce* *Coipe Ḑpecám*; *iapp in ní na fil aít ano, ocup ná poimntep*, “because it contains no joint, and is not divided,” *Id., voce* *Deach*. *Naó* is often used in old writings, and even by the Four Masters, for the modern *ná*, *nor, nec*, as *co ná baoi aon mainirtir o Aíairn na naoim co muir n-locht gan bpipeaó, gan buan-péabaó, aét maó beaccán naíma i n-Épinn ná tucpat Ḑoill dia n-uib náó dia n-aípe*, “so that there was not

any monastery from Aran of the Saints to the Iccian sea without being broken and pulled down, excepting a few in Ireland only, of which the English took no heed or notice," *Ann. Four Mast.*, A. D. 1537.

### Ní, not.

This is used in the south and west of Ireland for the simple negative *not*, *non*; but seldom, if ever, in Ulster, cá being substituted for it throughout that province, except in the south-west of Donegal, where they use ní. There are no words in the modern Irish corresponding with the English *yes* or *no*; but in the ancient language, nathó is used without a verb, in giving a negative answer, as nathó, a Mhaelpuain, "No, O Maelruain," MS. Trin. Coll. Dubl. H. 2. 18. fol. 205, b.

### Nó, or.

This is the simple disjunctive conjunction, corresponding with the English *or*, and the Latin *vel*, or *aut*.

### Nocá, not.

This, though found in manuscripts of no great antiquity, is now obsolete in the south and west of Ireland; but it is supposed that the cá of the Ultonian and the Erse dialects, is an abbreviation of it.

### O, seeing that, since.

O is frequently a preposition; but when placed before a verb, it must be regarded as an adverb or a conjunction, for it then means *since*, or *because*.

### Oip, because.

This is often written óp, óp, and uap, in old manuscripts, as ápp nuz fíu pinn féin ap n-épteht, "for we ourselves are not worthy of being heard," *Leabhar Breac*, fol. 121; ap ip ceno cono fil fop m cánte, "for the cynic has the head of a dog," *Cor. Gloss.*, *voce* Cainte; ap ip peo fil ipin poircel og-uilguo cáic uile, "for the Gospel has full forgiveness for every evil," MS. Trin. Coll. Dubl. H. 3. 18. p. 358, and H. 3. 17. p. 5.



The word *óáig*, now obsolete, is often found for *oir*, in old manuscripts, and even in the Annals of the Four Masters.

### Sul, before.

This is written *riapiu* and *pépiu* in old manuscripts. It may be regarded as an adverb or a conjunction.—See Prefixes of Verbs, pp. 157, 158. O'Molloy writes it *roil*, and Donlevy *puil*, throughout their catechisms ; and it is also written *puil* in a MS. in the possession of the Author, transcribed in Ulster, in 1679 ; but no ancient authority for these forms has been found.

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### SECTION 2.—*Of compound Conjunctions, or conjunctive Phrases.*

These are in reality made up of different parts of speech ; but, as many of them express ideas which in the classical, and some of the modern, languages, are expressed by simple conjunctions, it will be useful for the learner to have a list of the most usual of them.

*Áct máó*, except only ; *atá ní céana*, but however ; *áct céana*, however.

*Áct náma*, except only.

*Áctúir*, because. Now obsolete.

*Áipe rin*, therefore : *ir aipe rin*, *ideo*.—*Cor. Gloss.*, voce *ἰριγιτ*.

*Ár an aóðar rin*, therefore ; literally, for that cause, or reason.

*Ár cor go*, so that, in order that.

*Ár óáig*, because.

*Ár ron go*, because that.

*Ár a jon rin*, notwithstanding.—*Lucerna Fidelium*. Preface.

*Ár eagal go*, lest that.

*Óioó*, although ; literally, *esto*, let it be, i. e. granting:

*Céana*, however : *áct aen ní cenai*, “but one thing, however,”

*Mac Conglinn's Dream*, in *Leabhar Breac*, fol. 108.

Cibionnur, howbeit, albeit, *Tribes, &c., of Hy-Fiachrach*, p. 320.

Now obsolete.

Coniò, so that.—See Fo bìt.

Chum go, in order to, to the end that.

Ḍála, with respect to : ḍála pluaig na h-Eiḡipte, “with respect to the forces of Egypt,” *Keat. Hist.*, p. 46.

Do bpiḡ, because.

Fo bìt, because : conio é a anim ó rin ille Ath m-Beannchair, .i. fo bìt na m-beann po læpat na cupaio òib ann, “so that its name from that forward is Ath Beanchair [i. e. the ford of the crests], because of the *bens* [crests] which the heroes cast into it,” *Book of Lecan*, fol. 182, a, a.

Ḍiò go, although that.

Ḍiò tra aét, howbeit, albeit, however.

Ḍen go, ḡion go, or cen co, although that.

Ḍen go, ḡion go, or cen co, although not, as ḡion go b-fuilio, “although they are not,” *Keat. Hist.*, p. 15 ; ḡion go paḍaoon péin ’ran n-Ḍpéig, “although they themselves were not in Greece,” *Id.*, p. 42. When ḡen go is negative, it is made up of ḡé, *although*, ná, *not*, and go, *that* ; when affirmative it is put simply for ḡeò go, or, ḡiò go.

Iomthúra, with respect to ; ioméúra Pharaao, “with respect to Pharoah,” *Keat. Hist.*, p. 46.

Ionnur go, so that.

Map go, inasmuch as, since, because that.—*Id.*, p. 7.

Máireao, if so, i. e. má ir eao, if it is so, if so it be.

No go, until that.

Súo aḡur go, supposing that.

Tap ceann ceana, although.—*Id.*, p. 23.

Tuille eile, moreover.

Uime rin, therefore.

It would, perhaps, be better generally to analyze these expressions by resolving them into their ultimate elements, noting, however, the conjunctive force of the phrase.

## CHAPTER IX.

## OF INTERJECTIONS.

THE words employed as expressions of various emotions are numerous enough in the spoken Irish, but they vary throughout the provinces. The following is a list of such as occur in correct books and manuscripts.

Abú, or abo ! an exclamation of terror and defiance.

Acc ιτιρ, not at all !

Α, or O ! Oh ! as Αμυ Κοιμόιυ, O my Lord !—*Rumann.*

Ɔuppann, woe is me ! alas !

Ειρτ, hush ! list ! whist !

Ɔarær, or Ɔaraoir, alas !

Ɔéac, behold !

Ιoc, íoc, cold ! cold !

Μairg, woe !

Μo náipe, O shame ! fie ! for shame !

Μongenaar, thrice happy !

Μonuap, woe is me !

Μo ερυσg, my pity ! Sometimes used to express contempt.

Oc, alas !

Ολαgón, alack a day !

Ucán uc, alas ! woe is me !

Uc ón, alas !

Various other exclamations may be formed, *ad libitum*, as Ɔaipe, *gardez-vous*, Ɔaipe go deóig, &c. The war cries of the ancient Irish, and Anglo-Irish, were made of abó, or abú, and the name, or crest, of the family, or place of residence, as Ɔrárac abó ! Ɔion-nóg abú ! Seabac abú ! Ɔpomað abú, Seanair abu !



## CHAPTER X.

## OF DERIVATION AND COMPOSITION.

HAVING treated of the different sorts of words, and their various modifications, it will be now proper to point out the manner in which one word is grammatically derived from another. Irish, and its cognate dialects, particularly the Welch, have afforded more material to support the conjectures of etymologists than any other language in the world ; but these etymological visions, after having served for more than half a century to uphold absurd systems, have lately fallen into merited contempt amongst the learned.

The passion for analyzing has induced some to assert, that all true primitives in the Celtic dialects consist of but one syllable; that all dissyllables and polysyllables are either derived or compounded, and are therefore all resolvable into ultimate monosyllabic elements. But that there can be no certainty in speculations of this kind will be sufficiently obvious from the true grammatical analysis; and indeed the absurdity of them is proved by their results. With the refutation of such theories grammatical etymology has nothing to do, and the writer will therefore content himself with laying down the general principles of grammatical derivation, which are demonstrable and unquestioned.

Monsieur Pictet of Geneva, is one of the few philologists of this age who makes the legitimate use of the Irish and its cognate dialects in comparative etymology, though in his youth, being misled by the extravagant speculations of Vallancey, he published a work on the mythology of the ancient Irish, which is visionary enough, and which he intends to correct. On this subject he writes as fol-

lows, in a letter dated Geneva, June 24, 1835, which was addressed to the late Edward O'Reilly, author of the Irish dictionary, who died in 1830, but which was handed to the author of this grammar by the bearer, when he learned that O'Reilly was dead :

“ Il y a fort long temps que je m'occupe de l'histoire et de la littérature de toute la famille des nations Celtiques et en particulier de celle de l'Irlande. Un essai publié par moi il-y a 10 ans, sur l'ancienne mythologie Irlandaise, a été le premier résultat, et je dois le dire, le résultat un peu prémature de mes études à ce sujet j'ai reconnu depuis que j'avois lieu de craindre de m'être trop fié à Vallancey pour les premières données du problème à résoudre. Je ne considère plus maintenant cet essai que comme un travail de jeune homme qui exigeroit une refonte complète. A dire le vrai, je crois actuellement que les travaux préparatives sur la langue et l'ancienne littérature de l'Irlande ne sont pas encore assez avancés pour permettre d'aborder cette question avec espoir de l'élucider complètement.”

Again, in his work on the affinity of the Celtic dialects with the Sanscrit, he thus alludes to the injudicious use made of the Celtic dialects, by Vallancey and others, in the elucidation of comparative etymology.

“ Le groupe des langues Celtiques, après avoir servi pendant quelque temps à étayer d'absurdes systèmes, est tombé, par un effet de réaction, dans un oubli très peu mérité.”—*Avant-propos*, p. vi.

Dr. Prichard, of Bristol, has also pursued a very legitimate course of etymological inquiry in his *Eastern Origin of the Celtic Nations*, in imitation of the system of the learned James Bopp. And Professor Latham, in his *English Language*, has laid down rules of investigation by comparative etymology, which should be carefully studied by all lovers of this difficult and lately discovered science.

## SECTION 1.—Of Derivation.

The parts of speech which are formed by derivation from other words are substantives, adjectives, and verbs. They are chiefly derived from substantives and adjectives; a few only from verbs.

## SUBSECTION 1.—Of derivative Substantives.

Derivative substantives may be classed as follows, according to their terminations:

1. Abstract substantives in *αρ*, *εαρ*, *υρ*<sup>a</sup>. These are formed from adjectives, or other substantives, by adding the above terminations, as *δίομαιον*, idle, *δίομαιοιναρ*, idleness.

So also *αοιβινη*, delightful, *αοιβιναρ*, delight (Lat. *amœnus*, *amœnitas*); *νάμαιο*, an enemy, *νάμιοεαρ*, enmity; *καραιο*, a friend, *κάριοεαρ*, friendship; *όγλάς*, a youth, *όγλάςαρ*, adolescence; *κεανν*, a head, *κεανναρ*, headship, or leadership.

2. Abstract substantives in *ατ*, or *εατ*. These are formed from adjectives and substantives, and sometimes, though rarely, from verbs, as from *δίβλιθε*, decrepid, comes *δίβλιθεατ*, decrepitude; from *παογαλτα*, worldly, comes *παογαλταατ*, worldliness; from *μόρθα*, majestic, comes *μόρθαατ*, majesty; from *λάοιρη*, strong, *λάοιρηατ*, strength; from *ρίξ*, a king, *ρίογατ*, a kingdom; from *ταοιρεας*, a chieftain, *ταοιριγεατ*, chieftainship.

<sup>a</sup> This termination is very probably cognate with the Latin *-itas*; the *t* being aspirated.



Abstract substantive nouns of this termination are formed from personal nouns in *όip*, *ipe*, *αιpe* (See No. 4), as from *πίγεα-οόip*, a weaver, *πίγεαοόipeαct*, the trade, or occupation of a weaver; from *cpυιτιpe*, a harper, *cpυιτιpeαct*, harping; from *peαλγ-αιpe*, a huntsman, *peαλγαιpeαct*, hunting. They are also formed from the genitive of names of tradesmen, as from *γαβα*, a smith, comes, by attenuation, *γαιβneαct*, smithwork, or the trade or occupation of a smith.

3. Abstract substantives in *e*, or *i*. These are formed from adjectives, and are the same in form as the genitive singular feminine of the adjective.

Thus from *γλαν*, pure, comes *γlome*, cleanliness, purity; *γεαl*, bright, *γile*, brightness; *lom*, bare, *loime*, or *luime*, bareness; *uαpαl*, noble, *uαiple*, nobility. Some writers terminate these nouns, with *αct*, and write *γlomeαct*, *γileαct*, *luimeαct*, *uαpleαct*. Adjectives in *αmail* form abstract nouns of this kind from their genitives singular, not from their nominatives, as *peαpαmail*, manly, gen. sing. *peαpαmlα*, abstract substantive *peαpαmlαct*, manliness; *πλαiτεαmail*, princely, *πλαiτεαmlα*, *πλαiτεαmlαct*, princeliness.

4. Substantives in *αιpe*, *ipe*. These are derived from other substantives, as from *peαλγ*, a chase, comes *peαλγαιpe*, a huntsman; from *cpυιτ*, a harp, *cpυιτιpe*, a harper; from *ceαλγ*, a sting, *ceαλγαιpe*, a knave.

5. Nouns in *όip*. These are derived from passive participles; as from *meαλλτα*, deceived, comes *meαλλ-τόip*, a deceiver; from *millτε*, spoiled, *millτεόip*, a destroyer. From every substantive noun of this class an abstract substantive noun in *αct*, or *εαct*, may be formed.—(See No. 2).

There may also be formed from every passive participle a personal noun in *όip*, and an adjective in *αc*, of an active signification, from which again an abstract

substantive noun in *ct* may be formed, as from *mille*, spoiled, comes *milleoir*, a spoiler, or destroyer; *milleac*, destructive, and *milleact*, destructiveness.

It should be here remarked, that personal nouns substantive in *oir* are not always derived from passive participles, and that they sometimes come from other nouns, as from *doorar*, a door, comes, by attenuation, *doorreoir*, a doorkeeper; from *oligea*, a law, *oligeoir*, a lawyer; from *canneal*, a candle, *cannleoir*, a candlestick, or chandelier, &c.

6. Nouns substantive in *ac*, which are mostly personals, are variously derived, as from *marc*, a horse, is derived *marcac*, a horseman; but the substantives of this termination are principally patronymics, and are formed from names of persons and countries, by adding *ac*:

*Examples.*—*Orianac*, an O'Brien, or one of the family of O'Brien; *Ruarcac*, one of the family of O'Rourke; *Donnabánac*, one of the family of O'Donovan; *Eipeannac*, an Irishman, or Irish; *Albanac*, a Scotchman, or Scottish; *Opeacnac*, a Welchman, or Welch, *Britannicus*; *Spáneac*, a Spaniard, or Spanish; *Frangcac*, a Frenchman, or French. Sometimes they are not personals, as from *fiac*, a deer, comes *fiacac*, a hunt, a stag-hunt; from *cpion*, withered, comes *cpionac*, or *cpionlac*, dried sticks or brambles.

7. Personal substantive nouns in *ioe*, *aioe*, or *uioe*. These are derived from other substantives:

*Examples.*—From *rgéal*, a story, comes *rgéalaioe*, or *rgéul-uioe*, a story-teller; from *tréas*, a flock, *tréasaioe*, a herdsman, or shepherd; from *pnám*, swimming, *pnámáioe*, a swimmer; from *ceápo*, a trade, *ceápoaioe*, a tradesman; from *rtair*, history, *rtairuioe*, a historian; from *muc*, a hog, *mucáioe*, a swineherd; from *ceannach*, buying, *ceannaige*, a merchant. And from all



these abstract nouns substantives may be formed, as *ṛḡéaluibéac̃t*, story-telling; *ṛḡéabuibéac̃t*, herding, &c. &c.

8. Diminutives in *án*, *ín*, *óg*. These are formed from other substantives, and sometimes from adjectives, as from *cnoc*, a hill, comes *cnocán*, a hillock, and *cnoicín*, or *cnuicín*, a very small hill.

So also from *clóg*, a bell, comes *cluigín*, a small bell; from *uille*, a leaf, *uilleog*, a small leaf; from *ciap*, black, or dark, *Ciapán*, a man's name, denoting swarthy, or black complexioned; from *boct*, poor, *boctán*, a pauper.

Several ancient Irish names were diminutives formed in this manner, as *Colmán*, from *Colum*; *Mochaomóg*, formed from *Caom*, handsome,—hence this name is Latinized *Pulcherius*; *Scotín*, formed from *ṛcoṭ*, a flower; &c. Most of these names are now known chiefly as names of the ancient Irish saints.

It should be here noted, that some nouns terminating in *án* and *óg*, do not always express diminutive ideas, as *copóg*, a dock, or any large leaf growing on the earth; *lubán*, a bow; *morán*, a great quantity; *oileán*, an island.

In *Cormac's Glossary*, at the word *uibne*, it is stated that all the diminutives end in *án*, or *ene*: *úp cac deiröbl̃ ṽl̃ a m-bélp̃a ṽl̃ án no éne do ṽuapupcuib*, “every diminutive which is in language is expressed by *án*, or *ene*.” And yet we find the termination *óg*, or *óc*, in the most ancient manuscripts, to denote diminution.

Stewart is justly of opinion, that the termination *paib̃*, or *piö*, added to nouns, has a collective (not a plural) import, like the termination *rie* in the French words *cavalerie*, *infanterie*, and *ry* in the English words *cavalry*, *infantry*, *yeomanry*, as *laochruidh*, a band of heroes.—*Gælic Grammar*, 2nd edit. pp. 180, 181. That such words as *laöcpaib̃*, *macpaib̃*, *eaöcpaib̃*, are collective nouns, and not plurals of *laöc*, *mac*, *eaöc*, will appear from the following examples, in which the singular form of the article is used in connexion with them: *iap n-a ölop ṽin do'n laöcpaib̃*, “the heroes having heard this,” *Keat. Hist.*, p. 73; *ḡo líon a laöcpaib̃e*, “with the entire number of his heroes,” *Id.*, p. 75; *coṛa na h-eaöcpaib̃e*,



“the feet of the horses,” *Id.*, p. 120 ; map ceann feartha ar a laócpaíde, “as captain of his heroes,” *Id.*, p. 67 ; ar loigíosa a laócpaíde, “from the fewness of his heroes,” *Id.*, p. 144. ; óa príom-longpórt do bí a Zaiḡnib ’na ḡ-cleaḡtaoair a ríḡpaíð beir ’na ḡ-comnuíde, “two chief seats there were in Leinster, in which their kings used to dwell,” *Id.*, p. 25 ; ceathrap ar fícið do laócpaíð a líon, “twenty-four heroes was their number,” *Id.*, p. 57. So in *Cormac’s Glossary*, voce Femen, we find dampraḡ, oxen, as ba pí-dam dampraḡe Epenn, “the two royal oxen of the kine of Ireland.” And in the *Dinnsenchus* : capn macpaíde Zaiḡ-en, “the carn of the youth of Leinster.”

9. Nouns substantive in bap. These are very few in number, and are formed from other substantives, as from duille a leaf, is derived duilleabap, foliage.

#### SUBSECTION 2.—Of derivative Adjectives.

1. Adjectives in ac, aíð, íð, uíde, are generally derived from substantives ; as from fearḡ, anger, comes fearḡac, angry ; from eagna, wisdom, eagnaíð, or eagnuíde, wise ; from ciall, sense, ceillíð, sensible, or prudent.

2. Adjectives in map are derived from substantives, as from ciall, sense, comes ciallmap, sensible ; from ḡpaíð, love, ḡpaíðmap, lovely.

So also from aḡ, prosperity, aḡmap, prosperous, lucky ; from líon, a number, líonmap, numerous ; from ceol, music, ceolmap, musical ; from bríḡ, virtue, force, bríḡmap, vigorous, efficacious. Some think that this termination is the preposition or adverb map, as, or like to.

3. Adjectives in amail are also derived from substantives, as from fear a man, comes fearamail, manly ; from ḡean, love, ḡeanamail, amiable, comely ; from pláinte, health, pláinteamail, healthy.

This termination is written *αμῦλ*, by some, and generally pronounced as if written *ύλ*, and in the Erse, *áil*, *eil*. It is analogous to the Latin *alis*; and it is unquestionably a corruption of the word *αμᾶλ*, or *αμῦλ*, *like*, suffixed to nouns, like the English *war-like*, *soldier-like*, *business-like*.

4. Adjectives in *τα*, *δα*, or *δα*, are also derived from substantives, as from *ῥεαρ*, a man, comes *ῥεαρδα*, masculine; *βεαν*, a woman, *βανδα*, feminine; *όρ*, gold, *όρδα*, golden; *μόρ*, great, *μόρδα*, majestic; *ρίρεαν*, a just man, *ρίρεαντα*, righteous; *ῥιαν*, the sun, *ῥιανδα*, sunny; *ῥαλλ*, a foreigner, *ῥαλλδα*, exotic.

#### SUBSECTION 3.—Of derivative Verbs.

1. Verbs in *ίγιμ*, or *υίγιμ*, making the future in *εοκάθ*. These are derived sometimes from substantives and sometimes from adjectives.

*Examples.*—From *cuimne*, or *cuimni*, memory, comes *cuim-níγιμ*, I remember; from *poillr*, light, comes *poillrίγιμ*, I shine; from *milir*, sweet, comes *milirίγιμ*, I sweeten; from *bán*, white, comes *bánuyίγιμ*, I whiten.

2. Some verbs in *αίμ*, making the future in *ῥαθ*, are derived from adjectives.

*Examples.*—*Μόρ*, great, *μόραίμ*, I magnify; *ρεαρῥ*, red, *ρεαρῥαίμ*, I redden.

It should be here noted, that verbs derived from adjectives denoting colour, cold, heat, &c., are either active or passive, as *ρεαρῥαίμ*, which may signify either I redden, i. e. make red, or I become red, i. e. blush; *βάνuyίγιμ*, I whiten, i. e. make another thing white, or I become white, i. e. grow pale myself; *ῥαυαίγιμ*, I cool, or become cold.

SECTION 2.—*Of Composition, or the Formation of compound Terms.*

In all compound words the second part is qualified, or defined by the first, and not the first by the second: hence it follows, that whatever part of speech the first, or prepositive part may be in itself, it becomes an adjective to the second, or subjunctive part.

*Examples.*—In *op-larza*, gold-burnished; *bláē-cúmpa*, blossom-sweet; *bél-binn*, mouth-sweet, fluent; the nouns *óp*, *bláē*, and *bél*, become definitives to the adjectives *larza*, *cúmpa*, and *binn*.

This is a general principle in Irish compounds, and also in those of all the Teutonic dialects. When the compound consists of more than two parts, this principle is also observed throughout, viz. the first term defines or particularizes all the parts following it, as *ríop-árō-aiġeantac*, *truly-high-minded*.

An adjective, when placed before a substantive, enters into composition with it, as *apō-piġ*, a monarch; *trén-ġear*, a mighty man; *deāġ-laoc*, a goodly hero; *āōbal-cúr*, a great cause; *ban-ġile*, a poetess; *ġnāē-béapla*, a common dialect.

It is also a general rule in forming compound words in this language, that the preceding part of the compound aspirates the initial consonant of the part which follows, if it admit of aspiration, not excepting even *p*, as *déiġ-bean*, a good woman; *uapal-cheand*, a noble head (*Cor. Gloss., voce Aipicnoech*); *deāġ-ōune*, a good man; *móp-ġear*, a great man; *ōpoiē-ġnīom*, an evil deed; *móp-māop*, a high steward; *ārō-popt*, a chief port, or fort; *cam-ġúleac*, wry-eyed; *ōpoiē-ēme*, a bad fire. From this rule, however, are excepted:

1. Words beginning with *p*, followed by a mute, which, as already observed, never suffers aspiration.



2. Words beginning with *o* or *τ*, when the preceding part of the compound ends in *o*, *n*, *τ*, as *ceann-τρéan*, head-strong; *ceann-dána*, obstinate; *céio-τεαḡ*, the first house, *Keat. Hist.*, p. 75; *lán-dípeach*, full-straight, straightforward, *Id.*, p. 79; *Cpuítean-εuaḡ*, Pict-land, *Id.*, p. 80; *ápō-ταοιρioch*, an arch-chieftain, *Id.*, p. 95; *ceann-ταοιρiḡ*, head-chieftains, *Id.*, p. 141; *ḡlún-dub*, black-kneed, as *Níall ḡlún-dub*, *Id.*, p. 95.

3. A few instances occur in which there is a euphonic agreement between the consonants thus brought together, which agreement would be violated if the latter were aspirated; but it must be acknowledged that in the spoken language this agreement is not observed in every part of Ireland.

The following are the most usual modes of compounding words in this language.

#### I.—WORDS COMPOUNDED WITH A SUBSTANTIVE PREFIXED.

##### 1.—*Substantives compounded with Substantives.*

*Óo-áp*, the murrain; literally, *cow-destruction*.

*Caiḡ-eaḡapnαιḡe*, an ambuscade, *Ann. Four Mast.*, A. D. 954.

*Caiḡ-níliḡo*, a soldier; literally, *battle-soldier*.

*Caiḡ-bápp*, a helmet; literally, *battle-top* (i. e. *battle-hat*).

*Ceann-beapτ*, or *ceinn-beapτ*, a head-dress.

*Dall-ciaḡ*, a blinding fog; confusion, or bewildering, *Vit. Moling*, and *Lucerna Fidelium*, p. 253.

*Doḡap-cú*, an otter, i. e. water-dog, *Cor. Gloss*, voce *Com Fōo-αιpne*.

*Doḡap-ḡoillpe*, twilight, *Ann. Four Mast.*, A. D. 1557.

*Dume-báó*, the plague among men, *Cor. Gloss*, voce *Sabalτap*.

*Fíoo-áp*, destruction of trees by a storm; lit. *wood-destruction*.

*ḡion-ḡpaop*, a wide, or voracious mouth.

*Ḳám-ḡia*, a household god, literally, a *hand-god*.

*Ḳám-ópo*, a hand-sledge.

*Ḳeaḡap-coiméaḡaḡiḡe*, a librarian; literally, a *book-keeper*, *Ann. Four Mast.*, A. D. 1136.

Λεαῖ-ἐλουαρ, one ear<sup>b</sup>.

Λεαῖ-ἐπορ, one foot.

Λεαῖ-λάμ, one hand.

Λεαῖ-ῥύιλ, one eye.

Ο-ναρς, or αὐ-ναρς, an ear-ring.

Ῥίοξ-ἐαιοιρεαῖ, a royal chieftain.

Σουαῖ-ἐδορυρ, an arched doorway, *Book of Lismore*, fol. 156.

Συαιν-ἐρεαῖ, a charm which causes sleep, *Id.*, fol. 175.

2.—*Adjectives with a Substantive prefixed.*

Ἰέλ-ἄνν, sweet-mouthed, fluent.

Ἐανν-ῥορμ, blue-headed.

Ἐανν-εῖρμ, heavy-headed.

Ἐνερ-ῖεαλ, white-skinned; lit. *skin-white*.

Ἐορ-ἑαδερμ, light-footed; lit. *foot-light*.

Ἐορ-λομνοῖ, bare-footed; lit. *foot-bare*.

Μονῖ-ῥυαῖ, red-haired; lit. *hair-red*, i. e. *crine ruber*.

3.—*Verbs or Participles with a Substantive prefixed.*

Ἰαλλ-ἐνιῖ, trembling all over, *Vita Coemgeni*.

Ἰάρρ-ἐριρτε, broken at the top; lit. *top-broken*.

Ἰέαλ-ορλυιῖτε, or βέαλ-ορῖαυτε, mouth-open, wide-open.

Ἐρεαῖ-λορῖγμ, I devastate with fire, as πο Ἐρεαῖ-λορῖγεαῖ λαρ  
αν ποῖραιε ριν ι m-βαοι πο ρμαῖτ Ἰαλλ, “by that army was  
burned all that was under the jurisdiction of the English,”  
*Ann. Four Mast.*, A. D. 1594.

Ἰάρ-ἐολλεα, pierced in the middle.

Ἐαοῖ-λεαοαρῖα, side-hacked, wounded in the sides.

Ἐεαρ-μολαμ, I praise with warmth, or enthusiasm: Ἐεαρ-μολεα,  
enthusiastic praises, *Book of Fermoy*, fol. 52.

Ἐονν-λουαρῖτε, wave-rocked.

<sup>b</sup> When λεαῖ, which literally means *half*, is thus prefixed, it signifies “*one of two*,” such as one ear, one eye, one leg, one hand, one foot, one shoe, one

cheek. It is never applied, except where nature or art has placed two together; but in this case it is considered more elegant than αὐν, *one*.

## II.—WORDS COMPOUNDED WITH AN ADJECTIVE PREFIXED.

1.—*Substantives with an Adjective prefixed.*

Αἰρο-ριξ, a monarch, i. e. arch-king.

Αἰτεαῖ-πορτ, a plebeian town, or village.

ὄορρ-ονν, a great rock, MS. Trin. Coll. Dubl. H. 2. 15. p. 180, col. *a*, line 23.

Ceapτ-μεαδον, or ceipτ-μεαδον, the very middle, or centre, *Wars of Turlough*, MS. Trin. Coll. Dubl. H. 2. 1. p. 1.

Ceaτap-leabap, the book of the Four Gospels; literally, the quatriple book.

Clæen-βρεατ, a false sentence, MS. Trin. Col. Dubl. H. 2. 15. p. 26.

Θαοργap-ῖλναξ, the mob, or rabble, *Ann. Four Mast.*, *passim*.

Δυβ-αβανν, a black river.

Δυβ-ḡλαῖρε, a black stream.

Δυβ-έαν, a cormorant; literally, *black-bird*.

ῤinn-ḡeolán, a beautiful little bell, *Book of Lismore*, fol. 189.

ῤionn-ḡpuḡ, a fair habitation, *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14. fol. 112.

ῤionn-ḡλαῖρε, a bright, or clear stream.

ῤíor-múllach, the very summit, the *vertex*, *apex*, or *cacumen*.

ῤapḡ-ḡoipe, a rough oak wood, or grove; *roboretum asperum*.

ῤlap-muip, a green sea, *Rumann, Laud.* 610, fol. 10.

Naom-oipe, a holy tutor, *Vit. Cellachí*.

ῤríom-callaοóip, chief keeper of the calendar, *Ann. Four Mast.*, A. D. 1136.

ῤríim-ḡealla, principal churches.

Ríḡ-ḡeach, a royal house.

ῤréin-ḡeíom, a mighty effort.

ῤpom-ḡoola, heavy sleep: cona o-ḡuil ῤaḡḡ ḡpom-ḡoola, "so that Teige slept a heavy sleep," *Book of Lismore*, fol. 163.

ῤpom-ḡul, heavy or deep lamentation, or weeping.

2.—*Adjectives compounded with Adjectives.*

Αἰρο-ḡεανναῖ, lofty-peaked, high-pinnacled.



Αρο-τορannać, loud-sounding, altisonant : pronounced in some parts of Ireland ápo-τορpannaćh, which violates the euphonic rule above alluded to.

Ɔub-óonn, dark-brown ; Ɔub-ğorm, dark-blue.

Ɔíop-áluinn, truly fine, or splendid.

Ɔlan-Ɔaóapcać, clear-sighted.

Ɔaom-ƆuaƆać, very bountiful.

ƆaomƆƆaƆ-ğlic, very wise, or prudent.

Ɔiać-bán, pale-grey.

Ɔom-lán, and in old writings lomnán, very full, full to the brink, or brim : as lommnán Ɔo Ɔiuó, “very full of food,” *Leabhar Breac*, fol. 108.

### 3.—Verbs, or Participles, with an Adjective prefixed.

Αιρο-ειτιollaım, I fly on high.

Ɔearğ-lapaó, red-flaming.

Ɔian-ƆƆaóileao, rapid dissolution, or relaxing.—*Book of Fermoy*, fol. 72.

Ɔlúć-ćeanğlaım, I bind fast.

Ɔéip-leanaım, I persecute.

Ɔréan-Ɔaobaım, or Ɔréim-Ɔéabaım, I disrapture, I tear violently, or mightily.

Ɔrom-ğonaım, I wound deeply, or severely : as áit ap Ɔrom-ğonaó Αoó Ollán, “where Aodh Ollan was severely wounded,” *Keat. Hist.*, p. 135 ; Ɔrom-ğoinƆeap Eoğan ann, “Eoghan was deeply wounded there,” *Vita S. Cellachi*.

Ɔrom-ğuilım, I weep loudly, deeply, or heavily, *Keat. Hist.*, p. 119.

### III.—WORDS COMPOUNDED WITH A VERB PREFIXED.

The genius of the Irish language does not seem to favour the prefixing of verbs in compound terms, but modern translators have coined a few words in which verbs are prefixed, as Ɔappaing-apa, a load-stone ; Ɔpıı-ğéimneac, broken noise.

## IV.—WORDS COMPOUNDED WITH A PRÉPOSITION PREFIXED.

The Irish language does not admit of compounding words in this manner, excepting in very few instances. The following is a list of the principal words so compounded :

Óileagáim, I dissolve : as óiléḡḡaib a maith a n-olc, “their good shall dissolve their evil,” *Visio Adamnani*.

Óirḡaoilim, I dissolve : do óirḡaibfóir rúrtaint ocup folaid maeḡ na n-ae, “the substance and soft consistency of the liver would dissolve,” *Old Med. MS.*

Eaoap-ḡuibe, intercession : do eirḡ Óia pa n-a eirp-ḡuibḡ, “God listened to his intercessions,” *Ann. Tighernach*, p. 583.

Eaoap-ḡolup, twilight.

Eoirp-mínigim, I interpret.

Eaoap-ḡḡapad, anciently written eapḡcapud, separation, *Cor. Gloss., vocibus* Deiliuḡad, et lanomain.

ḡo-ḡalam, lower land, low land, *Cor. Gloss., voce* Eapcḡ.

Iap-mbéapla, an adverb, or any indeclinable part of speech.

Im-ḡimḡeallap, it surrounds, *Cor. Gloss., voce* Imbáth.

Reim-páibḡte, aforesaid.

ḡimḡell-ḡeappad, or ḡimḡill-ḡeappad, circumcision.

ḡim-ḡluapim, I move round.

ḡpío-ḡoillpeac, transparent, pellucid.

ḡpío-ḡpeáḡta, transpierced, pierced through<sup>c</sup>.

The foregoing are all the modes after which compound terms are formed in all chaste compositions ; but in some romantic tales the bards, passing the ordinary bounds of language and of common sense, introduced very strange compounds. Still, however, the examples of this extravagant class of compounds given by O'Brien, in his *Irish Grammar*, pp. 70, 71, 72, are such as occur in no ancient or modern Irish poems, nor in the early specimens of prose composition found in the *Book of Armagh*, in *Leabhar na h-Uidhri*, the *Book of Leinster*, or the *Leabhar Breac* ; and as they consist of a string of adjectives huddled together, without skill or taste,

<sup>c</sup> See Chap. VI. Sect. 2.

it is needless to give any further account of them here, except that the principle above laid down must be observed, whatever number of words may be combined in the composition, namely, that the foregoing word qualifies or defines the succeeding ones.

From what has been said of the nature of compound substantives, it is obvious that they retain the gender of the latter part of the compound, that being the staple original element, the former being the superadded, influencing, or defining element.

Thus, in the compound term lám-ópo, a hand-sledge, there are two nouns, of different genders, lám, a hand, being feminine, and ópo, a sledge, being masculine; but as lám, by being placed first in the compound, becomes an adjective, and loses its gender altogether, the gender of ópo only is to be taken into consideration. But if we reverse the position of the words in the compound, and write ópo-lám, a sledge-hand (say a hand fit for wielding a sledge), then the term will be of the feminine gender, as ópo, the former part, becomes an adjective to lám.

In writing compound words, the component parts are generally separated, in correctly printed Irish books, by a hyphen, but not always. The use of the hyphen does not, in fact, appear to have been regulated by any fixed rule; but the hyphen should be employed in this, in the same manner as it is in most other languages, and therefore the rules for regulating the use of it belong to general grammar. The general rule is as follows:

When the first part of the compound is accented, no hyphen is to be used; but if the accent be on the second part of the compound, the hyphen is to be inserted between the component parts.

On the subject of compound words, the learner is referred to the *English Language*, by Professor Latham, Chapter XXV. pp. 328-341.



## PART III.

### OF SYNTAX.

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SYNTAX treats of the concord, collocation, and government of words in sentences. It may be conveniently divided into Concord and Government; under which heads the subordinate rules of Irish Syntax will be arranged, according to the part of speech affected.

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## CHAPTER I.

### OF CONCORD.

IN this part of Syntax is to be considered the agreement of certain parts of speech with each other. The first concord or agreement is between the article and the substantive to which it is prefixed; the second between the adjective and its substantive; the third, between the pronoun and the substantive for which it stands; the fourth, between the verb and its nominative case. To which may be added a fifth, namely, the concord, or apposition, of one substantive to another.

Under the head of Concord may also be conveniently considered the rules for the relative *collocation*

of the several parts of speech, when in agreement with each other.

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SECTION 1.—*Of the Agreement of the Article with its Substantive, and of its Collocation.*

RULE I.

The article is always placed before its substantive, and agrees with it in gender, number, and case, as *an fear*, the man ; *an fear*, of the man ; *na fear*, the men ; *an bean*, the woman ; *na mná*, of the woman ; *na m-ban*, of the women.

The form of the article has been already pointed out in the Etymology, Chap. I. pp. 66–68.

In the modern colloquial Irish, and in the Scotch Gaelic, the *n* of the article is usually cut off before consonants, particularly aspirated palatals and labials ; but it is almost always retained in the best Irish manuscripts.

For the influences of the article on the initials of nouns, see the Etymology, Chap. I. pp. 69–72, rules 1–6, where a portion of Syntax has been unavoidably anticipated.

RULE II.

*a.* When the adjective precedes the substantive they are regarded in Irish Syntax as one compound word ; and therefore, when the article is prefixed, the initial of the adjective so placed suffers the same change as if it were but a syllable of the substantive, as *an τ-óig-fear*, the young man ; *an óig-bean*, the young woman ; *an fear-duine*, the old man ; *an τ-fear-bean*, the old woman ; *an τ-fear-duine*, of the old man ; *na fear-mná*, of the old woman.

Here it will be observed, that the initials of the adjectives undergo the same changes as if they were merely the first syllables of simple nouns, and there can be no doubt that they are so regarded in Irish Syntax.

From this must be excepted the ordinals céao, first; oapa, second; tpeap, third, &c.; for we say an céao feap, the first man; an céao bean, the first woman; the c in céao being always aspirated, whether the noun be masculine or feminine. The other ordinals suffer no change, except oetmao, eighth, which takes t after the article, whether the noun following be masculine or feminine, as an t-oetmao feap, the eighth man; an t-oetmao bean, the eighth woman.

*b.* When two substantives come together, one governing the other in the genitive case, the article is never used before the former in the modern language, although both be limited in signification, and would require the article *the* when made English, as mac an fíor, *the son of the man*, not an mac an fíor; rí ġ na Ffrainġce, *the king of France*, not an rí ġ na Ffrainġce.

This is the case in the modern language, but in ancient writings the article is found prefixed both to the governing and the governed substantive, as cup in alġ na ġualano, “to *the* joint of the shoulder,” *Cor. Gloss., voce* Deac.

*c.* When the possessive pronoun is joined to the noun governed, it excludes the article, as obair a láime, *the work of his hand*, not an obair a láime.

### RULE III.

Besides the common use of the article as a definitive (like the English *the*), to limit the signification of



substantives, it is applied in Irish in the following instances, which may be regarded as idiomatic :

1. Before a substantive followed by the demonstrative pronouns *ro*, *rin*, *úd* ; as *an fear ro*, this man ; literally, *the man this* ; *an bean úd*, yon woman ; *an tír rin*, that country. Also very often before *uile*, *all*, *every*, as *an uile duine*, every man.

2. Before a substantive preceded by its adjective and the assertive verb *ir* ; as *ir maic an fear é*, he is a good man.

3. Before the names of some countries and places, as *an Spáin*, Spain ; *an Fhrainc*, France ; *an Gearmáin*, Germany.

But *Eire*, Ireland, and *Alba*, Scotland, never have the article prefixed to the nominative or dative, though they often have to the genitive, as *riú na h-Eireann*, the king of Ireland ; *riú na h-Alban*, the king of Scotland. The same may be observed of *Teamair*, Tara ; *Emania* ; *Cruacá*, Rathcroghan ; and a few other proper names of places in Ireland. It is also generally placed before names of rivers, as *an t-Sionainn*, the Shannon ; *an t-Súir*, the Suire ; *an Fheoir*, the Nore ; *an t-Sláine*, the Slaney ; *an Dhanra*, the Bann ; *an Dhuair*, the Bush ; *an Mhuair*, the Moy ; *an Fhogur*, the Fergus ; *an Mhair*, the Maigue ; *an Eirne*, the Inny ; *an t-Sabairn*, the Severn, also an old name of the River Lee in Munster. It is also placed before several proper names of places in Ireland, in the nominative form : *an Náir*, Naas ; *an t-Iobair*, Newry [lit. *the yew tree*<sup>a</sup>] ; *an Chopann*, Corran.

<sup>a</sup> So called from an ancient yew tree, said to have been planted by St. Patrick, which was

burned in the year 1162, according to the Annals of the Four Masters.

SECTION 2.—*Of the Collocation of the Adjective, and of its Agreement with its Substantive.*

RULE IV.

The natural position of the adjective is immediately after its substantive, as *πεαρ μόρ*, a great man; *δαομε δοννα*, wretched people.

The exceptions to this rule are the following :

1. When the adjective is specially emphatic, and ascribed to the substantive by the assertive verb *ιρ*, or by the negative *νί*, it is placed before the substantive; as *ιρ πυαρ αν λά έ*, it is a cold day; *ιρ βρεάξ αν βεαν ί*, she is a fine woman; *δο β' αοιβιnn αν οίδοε ί*, it was a delightful night; *νί τυραξ λιom δο čop*, not pitiful to me is thy condition, i. e. I pity not thy condition.

This collocation, however, cannot be adopted when the substantive verb *τά* is used, for then the adjective takes its natural position after its substantive.

2. Numeral adjectives, both cardinal and ordinal, are always placed before their substantives; as *τρί βλιαδνα*, three years; *αν τρεαρ βλιαδαν*, the third year.

But when the number is expressed in two words, the noun is placed between the unit and the decimal decade, as *τρί फिर वीस*, thirteen men; *αν त्रेार फिर वीस*, the thirteenth man.—See page 124.

3. Some adjectives of one syllable are very generally placed before their substantives; as *वेस*, good; *वप*, or *पव*, evil, bad; *पेन*, old.

These combine with their nouns, so as to form one word; and

from the manner in which they are influenced in Syntax, they must be each considered rather as a complex term, than as two distinct words in Syntactical concord, as *θεαγούμε*, a good man; *ποσόν*, evil design; *παθόν*, an evil custom; *παθρεαύ*, an evil law; *πανούμ*, an old man; *παναύ*, an old chair, as a *παναύ προερέτα*, “the old chair of preaching (or pulpit),” *Ann. Four Mast.*, A. D. 1020.

#### RULE V.

The concord of the adjective and substantive is regulated by its position in the sentence, and by its logical signification :

1. *When the adjective immediately follows its substantive* it agrees with the substantive in gender, number, and case.

*Examples.*—*Πανός*, a great man; *πανή*, a great woman; *ανός*, of the great man; *ανή*, of the great woman; *ανή* *πανή*, “sempiterni supplicii,” *Leabhar Breac*, fol. 127, *b, a*; *εὐκ λάν α γλαίει οειρὶ οο λοραὺ πῖθε πανεμὶα λειρ*, “he brought the full of his right hand of sanative fairy herbs with him,” *Book of Lismore*, fol. 199; *ὁ ἐντὶ Φοῖβου* *να βλασὸν παύματα* *το μὲν μεσσην Φοῖβου* *να βλασὸν παύματα*, “from the commencement of the Autumn of the last year to mid-Autumn month of the present year,” *Ann. Four Mast.*, A. D. 1582.

*Caide lior na ngiall g-corpca,  
Na lior bláir in bantpocta,  
Na bpuḡ geal na g-caol-ḡleag g-cop—  
Teag na n-aoidead ’r na n-anḡod ?*

“Where is the fort of the ruddy hostages,  
Or the beautiful fort of the ladies,  
Or the white mansion of the bright slender spears—  
House of the strangers and the destitute?”

—*O’Coffey*, in *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14.



Τυαραρτολ ριζ ὀροῖα ριζ,  
 Ο ριζ Ερηνὸ cen ἰμῆνίμ,  
 Δεῖς η-ιοναιρ ὀοννα, δεαρῖα,  
 Ἰρ δεῖς ἡγοῖλλ can Ὑαεβελῖα.

“The stipend of the king of Bruree,  
 From the king of Ireland without sorrow,  
 Ten tunics, brown, red,  
 And ten foreigners [slaves] without Gaelic.”  
 —*Leabhar na g-Ceart*, as in the *Book of Lecan*.

Seét múip ḡloimib co η-οατθαῖβ εῡαμλαῖβ ι η-α τιμchell, “seven walls of glass, with various colours around it,” *Visio Adamnani*; ι ηḡlennaiβ ουβαῖβ οορχαιβ, οοιμνιβ, οερμαιριβ οερφυοαχαῖβ, “in black, dark, deep, terrific, smoky vales,” *Ibid.*; co ρραιḡλιβ οερḡαιβ ζεντιβι billamaiβ leo, “with red, fiery scourges in their hands,” *Ibid.*

2. *When the adjective precedes the substantive*, as in Rule IV., the form of the adjective does not in any respect depend on its substantive; but it is influenced by prefixed participles, as if it were itself a substantive; and it aspirates the initial of its substantive, as if both formed one compound term, as αῖδḃal cúipe, great causes; τρέαν cúpað, a mighty champion; le h-αῖδḃal cúipib, with great causes; ηα ο-τρέαν cúpað, of the mighty champions.

3. *When the adjective is in the predicate of a proposition, and the substantive in the subject*, the form of the adjective is not modified by its substantive; as τά an ḡaoṑ fuap, the wind is cold, not τά an ḡaoṑ fuap; τά an calam topṑamail, the earth is fruitful, not τά an calam topṑamail.

This is unquestionably the case in the modern colloquial Irish, and in all printed books and most manuscripts of the last three centuries ; but in ancient manuscripts the adjective is varied so as to agree, at least in number, with its substantive, whether placed before or after it, or in the predicate or subject of a proposition, as in the following examples in the *Leabhar Breac*, and other manuscripts : *at buíde do lámna, at brecca do beoil, at liaṛa do fúile*, “yellow are thy hands, speckled are thy lips, grey are thy eyes,” *Leabhar Breac*, fol. 111, *b, b* ; *is forbairtíg rium*, “and joyous are they,” *Visio Adamnani* ; *isat lána penḁa nime, ocup peblanḁa, ocup firmamint, ocup inḁ uli dúl do’n ullallguba dermaip do gniat anmanna na pecḁach fo lamaib ocup glacáib inna namut nem-mapḁarín*, “the planets of heaven, the stars, and the firmament, and every element is *full of* the great wailings, which the souls of the sinners make under the hands and lashes of these immortal enemies,” *Id.* ; *báḁ riapraig do Muimnig ocup Ṭaigne*, for *ba riapac do Muimnig agup Ṭaignig*, “the Momonians and Lagenians were obedient to him,” *Vit. S. Cellachi* ; and in the *Battle of Magh Rath*, *po dáileḁ isarum biaḁ ocup deḁc forailḁ, comḁap merca, meḁap-ḁaone*, “meat and drink were afterwards distributed amongst them, until they were inebriated and cheerful,” p. 28 ; *áp ciḁ at mópa na h-uile do ponair fpm*, “for though great are the evils thou hast done to me,” *Id.*, p. 32 ; *at mópa na h-aiṛpe do padat forṫ a tíg in riḁ anoṫ*, “great are the insults that have been offered to thee in the king’s house this night,” *Id.*, p. 30. Even Duald Mac Firbis, who wrote in the middle of the seventeenth century, makes the adjective agree with its substantive, even when placed before it, as *baḁ mópa paṛa a ríog*, “great was the prosperity of their kings,” *Tribes and Customs of the Hy-Fiachrach*, p. 316.

4. *When the adjective qualifies the verb* its form is not modified by the substantive, as *déan an rcian géap*, make the knife sharp ; not *déan an rcian géap*, for that would signify, “make the sharp knife.”

This distinction, though agreeable to the strictest philosophical propriety, does not appear to have been observed in other languages of Europe.

5. *When an adjective beginning with a lingual, is preceded by a noun terminating with a lingual*, the initial of the adjective retains its primary sound in all the cases of the singular, as *ar mo ġualann ɔeɪr*, “on my right shoulder<sup>b</sup> ;” *ar a ɔeɪr ɔeɪr*, on his right foot, not *ar a ɔeɪr ɔeɪr* ; *colann ɔaonna*, a human body, not *colann ɔaonna<sup>c</sup>*.

This exception is made to preserve the agreeable sound arising from the coalescence of the lingual consonants. In the spoken language, however, this euphonic principle is not observed, but the adjective is aspirated regularly according to the gender of the substantive, as set down in the Etymology, Chap. III. But in *colann ɔaonna*, and a few other phrases, the *ɔ* is never aspirated in any part of Ireland, except by children.

6. *When an adjective is used to describe the quality of two nouns*, it agrees with the one next to it, as *ɛap aɟur bean maɪɔ̃*, a good man and woman ; *bean aɟur ɛap maɪɔ̃*.

7. When the numerals *ɔá*, two ; *ɛice*, twenty ; *céad*, a hundred ; *míle*, a thousand, or any multiple of ten, are prefixed to the substantive, then the substantive and its article are put, not in the plural, but in the singular form.

Some have supposed that the substantive in these instances is really in the genitive case plural ; but that this is not the fact is sufficiently obvious from this, that when the noun has a decided

<sup>b</sup> O'Molloy, *Lucerna Fidel.* p. 18.

<sup>c</sup> Id., p. 19.



form for the genitive plural, it cannot be placed after these numerals, as *ficé bean*, twenty women; *céas buine*, a hundred persons; *céas caopa*, a hundred sheep; not *ficé ban*, *céas daoineas*, *céas caopac*, the genitives plural of these nouns being (as already seen, pp. 103, 109), *ban*, *daoineas*, *caopac*.

The terminational form of the feminine substantive, when preceded by *dá*, two, is the same as the dative singular, except when the substantive is governed in the genitive case, and then it is put in the genitive plural, as *dá cóir*, two feet; *dá lám*, two hands; *da cluar*, two ears; not *dá cór*, *da lám*, *dá cluar*; *méid a dá lám*, the size of his two hands; not *méid a dá lám*: in *dá chuip* i n-Innir Cáthaigh noéa légar coppa aili leo i n-a n-innir, “the two cranes of Inis Cathaigh do not suffer other cranes to remain with them on their island,” MS. Trin. Coll. Dubl. H. 2. 16. p. 242.

But though the substantive has thus decidedly the singular form as much as *six foot*, *twelve inch*, *twenty mile*, in English, still the adjective belonging to and following such a noun is put in the plural, as *dá lám móra*, two great hands; *dá lochrán, móra*, “two great luminaries,” *Genesis*, i. 16; *da léppaibe móra*, “two great lights,” *Book of Ballymote*, fol. 8; *da comarcta caoi coitceda*, “two beautiful general signs,” *Battle of Magh Rath*, p. 114; *an dá iarc beag*, of the two small fishes; *dí éabé plemna, rnechtaipe*, “two smooth, snowy sides,” *Mac Conglinn’s Dream*, in *Leabhar Breac*; *da bra doile, dubgorma or na porca rin*, “two chaferlike, dark-blue brows over those eyes,” *Id.*

This remarkable exception to the general use of the singular and plural numbers induced O’Molloy and others to be of opinion, that there were three numbers in this language. O’Molloy writes:

“Verùm ex ijs, quæ obseruauī, ausim dicere, tres numerari posse numeros apud Hibernos; singularem nempè, qui unum importat, pluralem qui duo, et plusquam pluralem id est, qui plusquam duo: dicunt enim in singulari *capoll*, *cop*, *ceann*, latinè *caballus*, *pes*, *caput*. In plurali verò *da chapoll*, *da choir*, *da cheann*, latinè *duo caballi*, *duo pedes*, *duo capita*; tametsi nomina sint in singulari numero præter numeralia, quæ sunt pluralis nu-

meri: plusquàm pluralis, τρι capuì, τρι κοφα, τρι cinn, in quibus tùm numeralia, tum substantiva important plusquam duo," *Grammatica Latino-Hibernica*, p. 122.

The Rev. Paul O'Brien, in his *Irish Grammar*, p. 21, says that "ὁά κορ, ought to be ὁά κορ, i. e. a foot twice; for ὁα is expressive of second, twice, or pair; as δύο, not ὁά, in numbers, is two." But the very reverse is the fact, for δύο is the number two in the abstract, while ὁά, or ὁά, is the form of the numeral adjective which coalesces with nouns, like τεῖρε, four (the form τεαταρ denoting four in the abstract), so that O'Brien's observations are wholly erroneous. We cannot, however, admit a dual number, because all nouns of the masculine gender terminate like the nominative singular when placed after the numeral ὁά, two, and the third form occurs in feminine nouns only, thus: cpann (masc.), a tree; ὁά cpann, two trees; τρι cpoìnn, three trees; lám (fem.), a hand; ὁά lám, two hands; τρι lámα, three hands. In the Hebrew, and many of the Eastern languages, a noun in the singular form is sometimes found connected with plural numerals, *twenty*, *thirty*; and instances of it are also found in the French language, as *vingt et un ecu*, twenty and one crown; and more frequently in old English, as *twenty DOZEN*; *six FOOT high*; *twelve INCH thick*; *sixty MILE in breadth*, &c., as in the following examples in Shakspeare:

"That's fifty *year* ago."—*2nd Pt. Hen. IV.* Act 3, sc. 2.

"I must a dozen *mile* to-night."—*Ib.*

"Three *pound* of sugar: five *pound* of currants," &c.—

*Winter's Tale*, Act 1. sc. 3.

"Will your lordship lend me a *thousand pound* to furnish me forth?"—*2nd Part Hen. IV.* Act 1. sc. 2.

Some German authors also write *zwanzig mann*, twenty men.

SECTION 3.—*Of the Collocation and Agreement of Pronouns with their Antecedents.*

## RULE VI.

*a.* The possessive adjective pronouns *mo*, *my*, *do*, *thy*, *α*, *his*, *her's*, or *their's*, are placed before their nouns, and agree with their antecedents in gender, number, and case. But the other pronouns have no distinction of number or case.

*Examples.*—*Mo* *ῥῆλ*, my eye; *do* *ῥορ*, thy foot; *α* *ῡ-cinn*, their heads: *Ὁ* *ῥρεαῖαρ* *ῡορ* *αῖορ* *α* *ῡῡαῖρ* *ῥέ* *leo*, *leaῖαῖῡ* *ῥῡορ* *an* *ῡeampull* *ῡο*, *αῖορ* *ῡόῖῡeῡῡαῖῡ* *ῡῡῥε* *έ* *α* *ῡ-ῡῥῡ* *laeῡaῖῡ*, “Jesus answered, and said to them, destroy this temple, and I will build it up in three days,” *John*, ii. 19; *ῥέῡῡῡῡ* *an* *ḡaoῡ* *ῡar* *ῡῥ* *áῡl* *léi*, *αῖορ* *clunῡῥ* *α* *ῡοῡann*, *áῡῡ* *nῡ* *ῥeap* *ῡῡῡῡ* *ca* *n-αῖ* *α* *ῡ-ῡῡḡ* *ῥῡ* *no* *c’* *áῡῡ* *α* *ῡ-ῡéῡῡ* *ῥῡ*, “the wind bloweth where it listeth, but thou knowest not whence it proceedeth, or whither it goeth,” *John*, iii. 19.

*b.* The emphatic postfixes of these pronouns are placed after the substantive to which they belong, as *mo* *láῡῡ-ῡα*, my hand, *áῖ* *ḡ-cinn-ne*, our hands; and if the substantive be immediately followed by an adjective, the emphatic particle is placed after such adjective, as *mo* *ῡορ* *ῡlí-ῡῡ*, my left foot; *α* *láῡῡ* *ῡeap-ῡan*, his right hand.

## RULE VII.

If the pronoun has a sentence, or member of a sentence, for its antecedent, it must be put in the third person singular, masculine gender, as *ῡῥ* *ῡῡῥε* *ῡῡḡ* *ῡlán* *ῡaῡ*, *áῡῡ* *nῡοῖ* *αῡῡaῡḡeαῡaῡ* *έ*, it is I that brought them safe, but they did not acknowledge it; *ῡῥ* *ῡῡῡῡ*



do fuapamar gac maitear ó n-a láim, aít níos tuis-  
amar buideacár do air, it is often we received every  
goodness from his hand, but we have not thanked him  
for it.

#### RULE VIII.

If the antecedent be a noun of multitude, such as  
muinntir, luct, dponḡ, or dpeam, pluag, &c., the pro-  
noun is very generally of the third person plural, as  
ir olc an dpeam luct na tíre rin, agur ir fuat le  
gac neac iad, the people of that country are a bad  
people, and *they* are hateful to every one.

#### RULE IX.

An interrogative pronoun combined with a personal  
pronoun asks a question without the intervention of the  
assertive verb ir, as cia h-é Domnall? *who is Daniel?*  
But the substantive verb tá bí can never be left under-  
stood, as cá b-puil Domnall, *where is Daniel?*—See  
Part II. Sect. 4, p. 134.

#### RULE X.

The relative pronouns a, *who, which*, and noc, *who*,  
or *which*, have no variations of gender or number, in  
reference to their antecedents; they always follow im-  
mediately after their antecedents, and aspirate the aspi-  
rable initials of the verbs to which they are the nomina-  
tives, as an fear a buairear, *the man who strikes*.—  
See pp. 131, 132, 133, 359.

SECTION 4.—*Of the Agreement of a Verb with its Nominative Case.*

## RULE XI.

When the nominative case is expressed, the verb has the same form in all the persons except the relative and the third person plural, as τὰ μέ, I am, not τάμν μέ; τὰ τύ, thou art, not τάιν τύ; τὰ ρέ, he is; τὰ ρινν, we are not, ταναοιν ρινν; τὰ ριβ, ye are; τάιν ριαθ, they are.

When the synthetic form of the verb is used, the nominative cannot be expressed except in the third person plural, and even then, in the past tense, the pronoun and the termination which expresses it cannot be used at the same time, as δο εινρ ριαθ, they put, not δο εινρεαθαρ ριαθ; but if the plural nominative be a noun, then the form of the verb, which expresses the person in its termination, may be retained, as όιν νόιν ερινεαθαρ α βράιτρεαα φέιν ανν φόρ, “for his own brethren did not as yet believe in him<sup>d</sup> ;” θα εene δο ζιντίρ θραίδε, “two fires which the Druids used to make<sup>e</sup>.”

Haliday writes, that “a verb agrees with its nominative case in number and person,” and then in a note observes, that “in the Scotch dialect, ‘as the verb has no variation of form corresponding to the Person, or Number of its Nominative, the connexion between the Verb and its Nominative can be marked *only* by its collocation. Little variety, therefore, is allowed in this respect.’—*Stewart*. From this, then, we may conclude, that the Scotch dialect possesses but little of the perspicuity of the mother tongue.”—*Gælic Grammar*, p. 113.

<sup>d</sup> John, vii. 5.<sup>e</sup> Cor. Gloss., voce *Θελλεαινε*.

It must be confessed, however, that in the Irish language, ancient or modern, no agreement is observed between the nominative case and the verb, except in the relative and the third person plural, and that even this agreement would appear to have been originally adopted in imitation of the Latin language. But it is true that the Irish verb has several terminations to express the persons, which the Scotch Gælic has not, though these cannot be used when the nominatives are expressed, with the single exception of the third person plural.

## RULE XII.

*a.* The nominative case, whether noun or pronoun, is ordinarily placed after the verb, as τὰ ré, he is; bñyr ré, he broke; marbaid ðrian, Brian was killed.

In the natural order of an Irish sentence the verb comes first, the nominative, with its dependents, next after it, and next the object of the verb, or accusative case, as po túirrim Ðia in ðuim po imáigin foden, “God made man in his own image”<sup>f</sup>.

It is a general principle in this language, that the object of the verb should never be placed between the verb and its nominative; but we often find this natural order of an Irish sentence violated, even in the best Irish manuscripts, and the verb placed, without any apparent connexion, with its nominative, as Ðathi, iomoppo, ceēpe mec ficead [baoi] aige, “Dathi, indeed, twenty-four sons *were* with him, i. e. Dathi had twenty-four sons,” *Tribes, &c., of Hy-Fiachrach*, p. 32. But, according to the genius of the language, when the noun is placed before the verb, it does not immediately connect with the verb, but rather stands in an absolute state; and such construction, though unquestionably faulty, is often adopted by the best Irish writers for the sake of emphasis, as in the English phrases, “the Queen, she reigns,” “the Queen, God bless her.” Sentences so constructed cannot be considered gram-

<sup>f</sup> Book of Ballymote, fol. 8, *a*, *b*.



matically correct, unless we suppose a sudden interruption of the sentence, and, after that, an abrupt renewal of it; or unless we suppose some word equivalent to the English *as to*, or the Latin *quoad*, or *secundum*, to be understood.

b. When the assertive verb *ἵρ*, or the particles *ἀν*, or *ναῖ*, which always carry the force of *ἵρ*, and never suffer it to be expressed, are used, the collocation is as follows: the verb comes first, next the attribute, or predicate, and then the subject; as *ἵρ περ μέ*, I am a man; *ἵρ μαίε ἰαδ*, they are good.

But if the article be expressed before the predicate, then the attribute comes next after the verb; as *ἵρ μέ ἀν περ*, I am the man. The forms *ε*, *ί*, *ἰαδ*, as already remarked in the Etymology, are always used in the modern language in connexion with this verb *ἵρ*, and not *πέ*, *ρί*, *ριαδ*.

The reader will observe a striking analogy between this collocation and the Scotch English, "'tis a fine day this," "'twas a cold night that," "'tis a high hill that." From whatever source this mode of construction has been derived, it is nearly the same as the Irish and Erse, *ἵρ βρεάγ ἀν λά πο*; *βα πυρ ἀν οἰόε ριν*; *ἵρ ἀρδ ἀν cnoc ριν*; the only difference being, that the definite article is used in the Irish, and sometimes the personal pronoun set before the demonstrative, as *ἵρ πυρ ἀν οἰόε ί πεο*, this is a cold night.

c. If the nominative be a collective or plural noun substantive, the verb has often the synthetic form of the third person plural.

*Examples.*—*Ἐανάδαν α μιντιρ έ*, his people followed him; *εὐγρὰτ α μιντιρ α κορρ leo α n-Εἱρῖνν*, "his people carried [*asportaverunt*] his body with them to Ireland," *Keat. Hist.*, p. 110; *τορέραδαν μοράν οἰοδ ἀνν*, "many of them fell there," *Id.*, p. 121; *ἀρ n-α ἔλορ δο ἔμιοδ Σευτ ἀγυρ δο na Ριςτιδ γυρ*

ἐπείγουσιν Ῥώμῆαναις καὶ Ὀρεαῖταις, ληγὶς πέιν ὀρρα, βριγὶς ἀν  
 cloide, ἀγυρ αιγιδι α ὁ-τίρ, “the nation of the Scots and the Picts  
 having heard that the Romans had forsaken the Britons, they rush  
 upon them, break the wall, and plunder their country,” *Id.*, p. 106;  
 οὐνε πο-φοῖλομῆα ἀγ α παῖδορ ιομαδ λεῖδορ, “a very learned  
 man, who had a number of books;” literally, “a very learned  
 man, with whom there *were a number* of books,” *Id.*, p. 127.

The most genuine agreement between the nominative case and  
 the verb in this language, is when the relative pronoun α, or any  
 modification of it, or substitute for it<sup>g</sup>, is the nominative. This  
 always precedes the verb, aspirates its initial, if aspirable, and  
 causes it to terminate in ear, or ar, in the present and future indi-  
 cative active, as ἀν φεαρ α βυαίλεαρ, the man who strikes; ἀν  
 φεαρ α ἡλανάρ, the man who cleanses; ἀγ πο ιν ὀαπα καριδὶλ νοέ  
 λαβρυρ ὀο’ν λειγυρ φριεβυαίλτι, νοέ ιρ κοντράρδα ἡνίμ ὀο’ν  
 λειγυρ ταρριγγεέε, “this is the second chapter which treats of  
 repercussive medicine, which has a different action from the attrac-  
 tive medicine,” *Old Medical MS. A. D. 1414.*

This is the termination of the verb to agree with the relative  
 in the present and future indicative, in the modern Irish language;  
 but in the past tense, the relative form is the same as that of the  
 third person singular. In ancient manuscripts, however, the verb  
 is made to agree with the relative, after the Latin manner, as κα  
 ὀαίνε ὀο πομφατ ιν ἐχτ, for κα ὀαοινε ὀο πινε ἀν ἡνίομ,  
 “*homines qui efficerunt facinus*,” *Leabhar Breac*, fol. 35, b;  
 ιρ ιαδ πιν πο γαδρατ εῖε, ογυρ μύιλ, ογυρ ἀραμ ιν Χαπδιναιλ,  
 τάνιε ὀ Ῥόιμ κο τίρ η-ἔρενδ, “these were they who stole the  
 horses, the asses, and the mules of the Cardinal, who came from  
 Rome to the land of Erin,” *Id.*, fol. 4, b.

And even Duald Mac Firbis, who wrote in 1650, frequently  
 gives the verb the third person plural termination to agree with the  
 relative, as ὀαίλ ὀλιγγεέε Ὀε ὀιγγιὸρ ρίὸρ ἀρ α ρυῖδε πῖὸγ κα

<sup>g</sup> The English peasantry often  
 use *as* and *what* for the relative,  
 and very often omit the relative  
 altogether. Their *as* and *what*,

from whatever source derived,  
 are not unlike the Irish α, ατ,  
 who, which.

h-árð-þlaiṣe uaiḃriḡe impib a n-ancúmaḃṣa. This sentence would stand as follows in the modern language: dál dliḡṣeac De [a] ðingear ríor ar a ruibē riḡ na h-árð-þlaiṣe uaiḃpeacá [a] impear a n-ancúmaḃṣa, “the righteous decrees of God, *who* hurls down from their kingly thrones the monarchs *who* exercise their tyrannical power,” *Tribes, &c., of Hy-Fiachrach*, p. 316.

In John Mac Torna O'Mulconry's copy of *Keating's History of Ireland* we also find a similar construction, as in the following sentence: bendim-ri paṣ aḡur riḡe díot aḡur do'n méib doṣ ḃraiṣib filib at foḃair, “I deprive thee of prosperity and kingdom, as well as the number of thy brothers *who are* along with thee,” p. 113; d'á n-díon ar iompuagad na n-ḡaoiḃiol bádor aḡ tóruibíocht opṛa, “to defend themselves against the attacks of the Gaels, *who were* in pursuit of them,” *Id.*, p. 140; Ana, .i. roḃaḃa beca bíḃir forr na tippaḃaib, “ANA, i. e. small vessels *which were* usually at the wells,” *Cor. Gloss., in voce* Ana; na ḃpet-naig tra bátar h-i coimítect Paṣraic iconpṛocept, h-ite po éinntaipet, “the Britons, *who were* preaching along with St. Patrick, were they *who made* this change” [of the word], *Id.*, *voce* Cpuimṭher; lodar iar paḃipe na Carḡ ḡo h-Aṣcliaṣ d'riaḃuḡad aḡur d'onóruḡad na n-oiḃiceac nua rin tanḡabar i n-Ḣipinn, “after the solemnity of Easter they repaired to Dublin, to salute and honour the new functionaries *who had come* to Ireland,” *Ann. Four Mast.*, A. D. 1600.

d. The relative is often understood, exactly as in English, in such phrases as “the subject I spoke upon,” for “the subject upon *which* I spoke;” “the thing I wanted,” for “the thing *which* I wanted.” But the initial of the verb is aspirated, as if the relative were expressed.

*Examples.*—An té éreidear, he who believes; fuirionn uaiḃ réim do ḃor d'aitiugad na epíce ḡabar le neapṣ, “to place a colony of his own to inhabit the country [*which*] he gains by force,” *Keat. Hist.*, p. 8; in muiṛ éimcilleṛ Ḣipiu, “the sea [*which*] surrounds Ireland,” *Cor. Gloss., voce* Coipe ḃpecám.



e. In the natural order of an Irish sentence, the interrogative pronouns precede the verb; as *cia buail tú?* who struck thee? *cpead a bhuir é?* what broke it?

In poetry, or poetical prose, the natural order of sentences is sometimes inverted, and the nominative case placed before the verb, as in the poem on the regal cemetery of Rathcroghan, ascribed to Torna Eigeas:

Εἶρε, Φοῶλα, οὐρ Βανβα,  
Τρί ἡ-όγ-μνά αἰνε αἶψα,  
Τάϊο ἰ γ-Κρυααῖν, &c.

“Eire, Fodhla, and Banba,  
Three beauteous famous damsels,  
Are *interred* at Cruachan,” &c.

And in the following quatrain from the ode addressed to Donough, fourth Earl of Thomond, by Teige Mac Dary:

Τεῖρce, παοῖρce, δίτ' ἀνα,  
Πλάγα, κοῖτ'α, κοῖτ'α,  
Οἰομβυαὸ κατ'α, γαιρῆ-ῖον, γοῖο,  
Τρέ ἀνδρῖν πλατ'α πάροιο.

“Want, slavery, scarcity of provisions,  
Plagues, battles, conflicts,  
Defeat in battle, inclement weather, rapine,  
From the unworthiness of a prince *do spring*.”

In the ancient and modern Irish annals, and in old romantic tales, the nominative or accusative case is frequently placed before the infinitive mood, somewhat like the accusative before the infinitive mood in the Latin language, as *Αρδμαχα δο λορκαὸ δο εene παῖγνέιν*, “Armagh was burned by lightning,” *Ann. Four Mast.*, A. D. 778; *cloigēec Mainirreec δο λορκαὸ*, “the belfry of the Monastery [i. e. Monasterboice] was burned,” *Chronicon Scotorum*, A. D. 1097.

Haliday (*Gælic Grammar*, p. 115), and the Rev. Paul O'Brien

(*Irish Grammar*, p. 183), have thought that the form of the verb thus placed after the nominative was the past tense of the indicative passive; but the forms of the various verbs which occur in the Irish Annals prove, beyond the possibility of doubt, that it is the infinitive mood of the verb, as *Maēgaimain*, *mac Cindéide*, *áirb-pí Múman*, *do epgabáil do Donoubán*, *mac Caēail*, *tiēcapna Ua Fíōgente*, *tria ēangnaēt*, "Mahon, son of Kennedy, arch-king of Munster, was treacherously captured by Donovan, son of Cathal, lord of Hy-Fidhgente," *Ann. Four Mast.*, A. D. 974; *mainirtir Chumche do ēcccábáil la Síoda Cam Mac Conmara*, "the monastery of Quin was erected by Sioda Cam Mac Namara, *Id.*, A. D. 1402; *Tuacmumain d'orpain ó'n g-callainn co a poile*, "Thomond was plundered from one extremity to the other," *Id.*, A. D. 1563; *Cloigēeach Cluana Iopairb do ēuitim*, "the belfry of Clonard fell," *Id.*, A. D. 1039; *díē mór daoine do ēabairt ap fēaparb ēreirne*, "a great destruction of people was brought on the men of Breifny," *Id.*, A. D. 1429; *Árb m-ēpecáin do lorcaō agur d'orpain do ḡhallarb Átha cliaē*, *agur dá céo duine do lorcaō ir in damliag*, *agur dá céo ele do bpeir a m-bpoib*, "Ardraccan was burned by the Danes of Dublin; and two hundred persons were burned in the stone church, and two hundred more were carried off in captivity," *Ann. Kilronan*, A. D. 1030; *Tomár Og O Raigillig agur Clann Cába do ēol ap ionpoigib ir in Míde*, "Thomas Oge O'Reilly and the Clann Caba [the Mac Cables] went upon an excursion into Meath," *Id.*, A. D. 1413; *é fém do ēappaing ó a paile*, *agur boill beacca do ēenom dia ēopp*, "he was dragged asunder, and small bits made of his body," *Id.*, A. D. 1374; *mór olc do theēt de iartain*, "great evils came of it afterwards," *Battle of Magh Rath*, p. 28.

From the forms *do epgabáil*, *do ēcccábáil*, *d'orpain*, *do ēuitim*, *do ēabairt*, *do bpeir*, *do ēol*, *do ēappaing*, *do ēenom*, *do theēt*, used in the above examples, and from other decidedly infinitive forms found in the Irish Annals, such as *do ēoēt*, *do ēiaētain*, *do poētain*, *do ēepáil*, *do ēaircain*, &c., it is absolutely certain that it is the infinitive mood active is used, and not the past indicative passive, as Haliday, O'Brien, and others, have assumed. Whether

this construction be or be not the same as that of the Latin infinitive, preceded by the nominative accusative of the agent, when *quod* or *ut* is understood, and when the infinitive is put for the imperfect tense, must be left to the decision of the learned ; as in Virgil :

“ At Danaûm proceres Agamemnoniæque phalanges  
Ingenti *trepidare* metu ; pars *vertere* terga,  
Ceum quondam petière rates ; pars *tollere* vocem.”

*Æneid.* vi. 489.

“ ——— Mene *desistere* victam  
Nec *posse* Italiâ Teucrorum avertere regem.”

*Æneid.* i. 37.

And in Cæsar *De Bello Gallico* :

“ Cæsari renunciatur, Helvetiis *esse* in animo, per agrum Sequanorum et Æduorum iter in Santonum fines facere, &c.”—  
*Lib.* i. 10.

*f.* The infinitive mood of the verb-substantive, and of verbs of motion and gesture, &c. often takes before it the nominative or accusative of substantives, and the accusative of pronouns<sup>h</sup>, as *is olc an nío deapbóráitpe do beit a n-impeapan le n-a céile*, it is an evil thing for brothers *to be* in contention with each other ; *ap lóp òam mé péin do tuitim*, “it is enough for me that I myself fall ;” *est satis mihi me ipsum cadere*<sup>i</sup> ; *as tapirngipe pátrac do teaact ann*, “predicting that Patrick would come thither<sup>j</sup> ;” *is ap g-clof di an cpanncup do tuitim ap a mac*, “*quando audivit sortem obtigisse unico filio suo*<sup>k</sup>.”

<sup>h</sup> Haliday, in his *Gælic Grammar*, p. 115, gives this rule from Stewart's *Gælic Grammar*, first edition, p. 154, line 18 ; and not understanding its exact meaning, he gives examples which have no reference to it whatsoever. But Stewart, who understood the

Scotch *Gælic* very well, gives the rule, and the examples, perfectly correct, in both editions of his *Grammar*.

<sup>i</sup> Keat. Hist., p. 145.

<sup>j</sup> Id., p. 25.

<sup>k</sup> Id., p. 70.



This mode of construction is exactly like the accusative coming before the infinitive mood in Latin, when *quod* or *ut* is understood, or rather when the sentence could be resolved by those conjunctions.

*g.* The nominative or accusative (in the modern language the accusative) of personal pronouns also often appears before verbal nouns governed by prepositions.

*Examples.*—*Ar po ríter ríum in cébna po toimélað ní do'n fíleð, ocup rí ar na h-ercaine, cumað de tícpað Epiðo do milleð,* “for he knew that the first person who should partake of the banquet, and it after being cursed, that of him would come to destroy Ireland,” *Battle of Magh Rath*, p. 24; *ocup ré oc imbirte fíðcille itir na rlogu,* “and he a' playing of chess amid the hosts,” *Id.*, p. 36; *agur í ag aicúgað láim ré longporre an ríð,* “and she dwelling near the king's palace,” *Id.*, p. 70.

When the noun thus placed before the infinitive mood is preceded by a preposition, some writers make the preposition govern it, as *ní ríuðiuğað ar ðhaoiðilð do teaçt ó'n b-fraingc go m-biað beagán b-pocol ionann eaçopra*, “it is no proof of the Gaels having come [lit. *to come*] from France that there should be a few words common between them,” *Battle of Magh Rath*, p. 52. It would be, however, more grammatical not to let the force of the preposition light on the noun in this construction, but to consider it as governing the whole clause, as expressing an abstract substantive idea, and to write *ní ríuðiuğað ar ðhaoiðil do teaçt ó'n b-fraingc*, &c.

It should be here noted by the learner, that in the modern Irish language, and in the Scotch Gaelic, the accusatives (or be they nominatives, if the Scotch will have them so) of the personal pronouns *é, í, íað*, are always used before the infinitive mood in this construction, and not *ré, rí, ríað*; but in ancient Irish manuscripts the latter occur very frequently.

### RULE XIII.

When there are two or more nominatives joined together by a copulative conjunction, the third person

plural of the verb is never used in the modern language, as *do bí ann Domnall, Donnchað agus Diarmaid*, Daniel, Donough and Dermot were there.

But in the ancient language the third person plural of the verb is used, as *bátor ano Domnall, Donnchað ocus Diarmaid*. But this may have been, perhaps, in imitation of the Latin.

#### RULE XIV.

The assertive verb *is*, which has the force of the copula of logicians, is always omitted in the present tense after the interrogative particle *an*, whether? also after the negatives *ní* and *nocha*, not; as *an tú é*, art thou he? *ní mé*, I am not.

This verb can also be elegantly omitted in other situations in which it might be expressed, as *ois tú ar g-cruðuigíteois*, for thou art our Creator, for *óis is tú ar g-cruðuigíteois*; *in tú glanar in eclair? mé imorpa* [for *is me imorpa*], “is it thou that cleanest the church? it is I indeed,” MS. Trin. Coll. Dubl. H. 2. 18. p. 205, *b*; *mac rom Coirppi Chinnchait* [for *ba mac rom do Chairbri Chinnchait*], he was the son of Cairbre Cinnchait; *toirpech mo porc, críon mo éré, ó ro toimpeò Fé bri Flann*, for *is toirpeach mo porc, is críon mo éré, o do toimpeò Flann le Fé*, i. e. “wearied my eye, withered my clay [body], since Flann was measured by the *Fe* [a yard for measuring graves],” *Cor. Gloss., voce Fé*.

#### RULE XV.

When two or more substantives come together, or succeed each other, denoting the same object, they should agree in case by apposition; as *Domnall, mac Aodá, mic Ainmípech, riḡ Eireann*, Domnallus, filius Aidi, filii Ainmirei, rex Hiberniæ. Here the word *mac* is in the nominative case, being in apposition to

Domnall, i. e. being as it were *laid alongside* of it; the word *míc* is in the genitive case to agree with *Αοδα*, to which it is in apposition; and *μῖς*, being in apposition to Domnall, is in the nominative case. Sometimes the assertive verb *ἦ* or *αἶ*, is placed between two nouns which might be put in apposition, as *an τ-ainm αἶ Colam Cille*<sup>1</sup>.

This rule is not always observed in the colloquial Irish, and some writers on Irish grammar have attempted to shew that it should not be observed, but that, according to the genius of the language, the word in apposition ought to be in the nominative case, though the word to which it refers be in the genitive, inasmuch as the relative and a verb are always understood. In this opinion the Author cannot acquiesce; and the rule is observed by Keating, the Four Masters, and Duaid Mac Firbis, who wrote in the latter end of the seventeenth century; as *óir αἶ αἶ Ἰλιοτ Αοδα Αἰλαιν, μεῖς Φλαῖθβιρταις an Τροῖταιν αἶ Μακ Συῖβνε*, “for Mac Sweeny is of the race of Aodh Athlamb, son of Flaithbheartach an Trostain,” *Keat. Hist.*, p. 7. Keating, however, does not always observe this apposition, particularly when the first noun is in the dative or ablative case, as is evident from this example: *δια n-δεαῖουδ τρα Cuchuloinn δ’φοῖλουμ clear ngoile ῖο Σῆαταις, banḡarḡeaðac baoi α n-Albain*, “When Cuchullin went to learn feats of arms from Sgathach, a heroine who resided in Scotland,” *Id.*, p. 78. In this sentence, *Σῆαταις* is in the dative or ablative case governed by the preposition *ῖο*; but *banḡarḡeaðac* is in the nominative case, though it ought to be the dative, as being in apposition to *Σῆαταις*. This apposition is, however, found observed in *Cormac’s Glossary*, as *Αῖνε, a nomine Αῖνε, ingeine Eogabail*, “*Aine* [a hill] is called from *Aine*, the daughter of Eogabhal.”

<sup>1</sup> Keat. Hist., p. 126.



## CHAPTER II.

## OF GOVERNMENT.

IN this chapter is to be explained the government of substantives, of adjectives, of verbs, of prepositions, and of conjunctions.

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SECTION 1.—*Of the Government of Substantives.*

## RULE XVI.

*a.* When two substantives come together signifying different things, that is, when not in apposition, the latter is put in the genitive case.

*Examples.*—Τοραδ̄ na zalman, the fruit of the earth; έιρc̄ na map̄a, the fishes of the sea; pún pógla, a desire of plunder; polap̄ na gréine, the light of the sun; Διᾱ na h-íce, "*Deus salutis*," *Cor. Gloss.*, voce *Θιαν̄cecht*; Δúilem̄ na n-dúl, "Creator of the elements," *Leabhar Breac*, fol. 121, *b*; Τιγε̄pna in dom̄ain, "the Lord of the world," *Id.*

When the governing substantive is preceded by a preposition, some writers eclipse the initial of the governed substantive, as le h-an̄paδ̄ n̄gaοῑte, "by a storm of wind," *Keat. Hist.*, p. 28. But this is not necessary, nor is it at all observed in the spoken language.

*b.* Verbal nouns substantive coming from transitive verbs, govern the genitive case of those nouns which the verbs from which they are derived would govern in the accusative or objective case.

*Examples.*—*Αἷ* cup *ρίλ*, sowing seed, i. e. a sowing of seed ; *αἷ* *δορταδ* *φολα*, shedding blood, i. e. a shedding of blood ; *δο* *φοḡluim* *céipde*, to learn a trade, i. e. to or for the learning of a trade.

Also verbal nouns, which may be properly styled progressive active nouns, when preceded by certain prepositions have the force of active participles in other languages ; and, when preceded by *δο*, have the force of the infinitive mood active. Also adjectives taken substantively, as *co* *n-immaδ* *eolaip*, “with much knowledge,” *Leabhar Breac*, fol. 107, *a*, *a*.

#### RULE XVII.

When, in the absence of the article, the latter of two substantives in the genitive case is the proper name of a man, woman, or place, its initial is aspirated ; as *ó* *aimrip* *Pháδripuig*, “from the time of St. Patrick<sup>a</sup> ;” *inḡean* *Shaíðbe*, the daughter of Sabia ; *Αἰρδεαρβοḡ* *Chairíl*, the Archbishop of Cashel.

This holds good as a general rule in the modern Irish language, but it is much to be doubted whether it was adhered to in the ancient language ; and in modern Irish an exception to it is generally made in family names, which are made up of the proper names of the progenitors of the families, and the word *O* (or *Uα*), *nepos*, or grandson, or *mac*, a son, prefixed, as *O* *Neill*, *O’Neill* ; *O* *Domnaill*, *O’Donnell* ; *O* *Concáðair*, *O’Conor* ; *O* *Ceallaig*, *O’Kelly* ; *O* *Donnaðáin*, *O’Donovan* ; *Mac* *Domnaill*, *Mac Donnell* ; *Mac* *Capḡairig*, *Mac Carthy* ; not *O* *Dhomnaill*, *Mac Dhomnaill*, &c. But should the prefixed *O* be itself governed in the genitive case by another noun, then the initial of the noun which it governs will be aspirated, as *Mac* *Néill* *Uἰ* *Dhomnaill*, the son of Niall O’Donnell ; *Mac* *Chathail* *Uἰ* *Chonchoðair*, the son of Cathal O’Conor ; *athaip* *Thaíðḡ* *Uἰ* *Cheallaig*, the father of Teige O’Kelly. Some writers aspirate the initial of the latter substantive,

<sup>a</sup> Keat. Hist., p. 110.

even when it is not a proper name, as γορ γαβ παρὰτ περρε έ,  
 “so that he was seized with a paroxysm of anger,” *Keat. Hist.*,  
 p. 76; αγ γεαρραδ δοιλλε, “cutting down the wood,” *Id.*, *ibid.* ;  
 οιλιομαι μεις πίγ, “the fosterage of a king’s son,” *Id.*, p. 97 ;  
 αιλ χαθα, “a rock of battle,” *Cor. Gloss.*, voce CATHAL ; αιλ  
 έιρα, “rock of tribute,” *Id.*, voce CAIPEL. But this is not to be  
 imitated, as it weakens the sound of the word too much.

It is very strange that O’Molloy calls the O prefixed to Irish  
 surnames *an article*, whereas it is really a substantive, and has been  
 translated *nepos* by Adamnan, in his life of Columba. O’Molloy  
 writes : “Articulus o appositus proprijs nominibus virorum Prin-  
 cipum Hibernensium facit nomina enunciari in genitio casu, vt  
 o Domhnall, o Neill, o Orian ; sub casuatione autem, flexione,  
 vel declinatione, variari solet in ι, ua, vt nominatio o Orian,  
 genitio ι Orian, datio dua Orian, accusatio ap o Mbrion,  
 vocatio α ι Orian, ablatio le o Orian, cum tamen Orian, de  
 se feratur in nominatio, et accusatio, et ablatio, et datio : Orian  
 verò non nisi in genitio et vocatio singularis numeri.”—*Gram-  
 matica Latino-Hibernica*, 102.

The fact, however, is, that Orian, the name of the progenitor of  
 the family, is put in the genitive case throughout, and governed by  
 the substantive O, which means *nepos*, grandson, or descendant,  
 and that the changes of the initial O are merely euphonic.

## SECTION 2.—*Of the Government of Adjectives.*

### RULE XVIII.

The adjective λάν, *full*, often requires a genitive  
 case after it, as λάν πολα, full of blood ; λάν περρε,  
 full of anger ; but it more frequently requires the pre-  
 position δο, or more correctly δε, after it, as λάν δ’φυλ,  
 full of blood ; λάν δ’περρε, full of anger.



*Examples.*—*Dubéac mac U Lugair, leipar lán do parr in Spírata Naímh*, “Dubhthach Mac U Lugair, a vessel full of the grace of the Holy Spirit,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358; *gupubo lán an cnoc díb*, “so that the hill was full of them,” *Vit. Moling*; *do bávar na moige dá gac leis do’n ród lán do rgoraib lochlann*, “the fields on each side of the road were full of the tents of the Danes,” *Keat. Hist., Callaghan Cashel*; *ir lán d’á foillirí nem ocup talam*, “heaven and earth are full of his light,” *Visio Adamnani, in Leabhar Breac*.

Some grammarians have attempted to give rules of Syntax for pointing out what prepositions should follow certain adjectives, according to their signification; but to determine this is a matter of idiom, rather than of Syntax, and must be learned by use. The learner, however, will find much information on this subject in Chap. VII. Sect. 3, where the idiomatic application of prepositions is treated of.

#### RULE XIX.

The comparative degree, in the modern Irish, takes the conjunction *iná*, *than*, *quam*, after it, as *bá gile a cneir iná an pneacra*, her skin was whiter than the snow.

The ancient comparative in *ieip* will have the noun following it in the dative or ablative form, if it be of the feminine gender, as *gilieip gpeín*, whiter than the sun; a construction exactly similar to the Latin *lucidior sole*; but no trace of this form of the comparative is found in the modern language.

In some tracts in the *Leabhar Breac* the comparative is construed exactly as in the Latin, that is, with an ablative case after it, without the conjunction *iná*, *than*, as in the following passage: *popar lipe pennaib nime agur gainem mapa agur duille fea, buino fpi medi, agur medi fpi bunnú do peppu, agur fuile dia cennaib oc a tamnad*, “more numerous than the stars of heaven, the sands of the sea, and the leaves of trees, were the feet of persons to necks, and necks to feet, and the hair in being cut off their heads,” fol. 103, b, a; *ir lipiu feoir no folc fpebuide illpacha in*

mapbnuoa noib-rea, “more numerous than the blades of grass, or the leaves of trees, are the blessings flowing from this holy elegy,” fol. 121, *a, a*; *cuppa d’ fín ’n-a fír iarṣar, aibne beoirí ir bro-coti blaṛta cech lín*, “a spring of wine at the very west end, *and* rivers of beer and *brocoid*, sweeter than every liquor,” fol. 108, *a, b*.

Sometimes it has the preposition *fír* (i. e. *le*), and the conjunction *agur* or *ocur* after it, in which construction it expresses comparison of equality, as *bá lipiúr fíra gaineim mapa, no fíra oirṣenna teneb, no fíra dpuclt immatáin cetamáin no fíra penna nime deṛghaṛta ic guilbmugad a choir*, “numerous as the sands of the sea, or as the sparks of fire, or as the dew drops of a May morning, or as the stars of heaven, were the fleas that were biting his legs,” *Mac Conglinn’s Satire*, in *Leabhar Breac*, fol. 107; *cum bá méitṛhep ocur oḡ pep-ḱipc h-í*, “so that it was as large as a hen-egg,” *Id., ibid.*; *méitṛhep fíri h-oḡ pep-ḱipc caḱ mup*, “each bit large as a hen-egg,” *Id.*; *meitṛhep fíri h-oḡ cupri*, “large as the egg of a crane,” *Id.*

#### RULE XX.

When the preposition *de* is postfixed to the comparative, it is applied in the same way as the comparative degree in English, when preceded by the article *the*, as *ir fepṛde tú rin*, thou art *the* better of that; *ní tpuimíde an colann ciall*, the body is not the weightier for the sense.

The conjunction *má*, *than*, is never used after the comparative in this construction.

#### RULE XXI.

The superlative degree does not require a genitive case plural after it, as in Latin, for the genitive case in Irish, as in English, always denotes possession and nothing more, and therefore could not be applied, like

the genitive case plural in Latin, after nouns partitive, or the superlative degree ; but it generally takes after it the preposition *ο*, or more correctly *δε*, as *αν βαν ιρ αλνε δε μνάλβ*, the fairest woman of women ; *αν πεαρ ιρ μό δε να λαοάβ*, the largest man of the heroes.

#### RULE XXII.

*a.* The numerals *αον*, *one*, *δά*, *two*, are placed before their nouns, and aspirate their initials, if of the aspirable class, as *αον ελουαρ*, one ear, *δά ελουαρ*, two ears.

As *ρ* follows the rule of aspiration, not eclipsis, it will be expected that it should have *τ* prefixed after these words, and so it has after *αον*, but not after *δά*, as *αον τ-ριζε*, one way ; *αον τ-ρυλ*, one eye. But it must be acknowledged that the best Irish writers sometimes aspirate *ρ* after *αον*, as *πε η-αονηρεαετμαν*, “for one week,” *Keat. Hist.*, p. 31. And it is a remarkable fact, that *δά*, which aspirates every other aspirable initial consonant coming after it, causes eclipsis in one solitary instance, namely, the word *τριαν*, a third, as *δά ο-τριαν*, “two-thirds,” *Id.*, p. 157.

*b.* The numerals *τρι*, *ceitpe*, *cúg*, *pe*, *rice*, *trioá*, and all multiples of ten, as well as all ordinals, will have the initials of their nouns in their primary form, as *τρι ελουαρα*, three ears ; *ceitpe pyp*, four men.

The ordinals *έαο* and *τρεαρ* are exceptions to this rule, and cause aspiration.

*c.* The numerals *ρεαετ*, *οετ*, *νοί*, *δειε*, eclipse the initials of their nouns, if they be of the class that admits of eclipsis, as *ρεαετ g-ελουαρα*, seven ears ; *οετ g-κορα*, eight feet ; *νοί β-pyp*, nine men ; *δειε m-βλιαδνα*, ten years.



If the initial be *p*, it retains its primary sound after *peac̃t*, *oc̃t* *noí*, *deic̃*, as *peac̃t* *plata*, seven yards ; *oc̃t* *pnaõmanna*, eight knots ; *noí* *pléib̃ce*, nine mountains ; *deic̃* *paḡair̃t*, ten priests.

### RULE XXIII.

When the numeral is expressed by more than one word, the noun is placed immediately after the first, that is, between the unit and the decimal, as *trí* *p̃ir* *déaḡ*, thirteen men ; *peac̃t* *ḡ-céd̃* *déḡ*, seventeen hundred<sup>b</sup>.

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### SECTION 3.—*Of the Government and Collocation of Pronouns.*

#### RULE XXIV.

*a.* The pronouns *mo*, *my*, *do*, *thy*, *a*, *his*, are always placed before their nouns, and aspirate their initials, if of the aspirable class, as *mo* *cluar̃*, my ear ; *do* *cor̃*, thy foot ; *a* *ceann*, his head.

*b.* When *mo*, *my*, *do*, *thy*, are followed by a word beginning with a vowel or *p*, the *o* is omitted ; as *mo* *aṭair̃*, my father, which is generally written *m'aṭair̃* ; *mo* *p̃uil*, my blood, written *m'p̃uil* ; *mo* *p̃earann*, my land, written *m'p̃earann*.

These words are obscurely written *maṭair̃*, *mp̃uil*, *mp̃earann*, in old manuscripts, but an apostrophe should always be used in modern books when the *o* is omitted.

In *do*, *thy*, the *o* is sometimes changed into *τ*, and often dwindles into a mere breathing (*h*), as *τ'anam*, thy soul, for *do* *anam* ; *h'aṭair̃*, thy father, for *do* *aṭair̃*. *Cia* *τ'ainm* *peo*, *ol* *Eochaid̃*,

<sup>b</sup> Annals of the Four Masters, A. D. 1174.

“what is thy name, said Eochaidh?” *Tochmare Etaine*. 1 τ’ αἶσθαι, against thee, for αἶσθαι, *Battle of Magh Rath*, p. 12: ceé caé mop tuc h’ aéar, riam, “every great battle which *thy* father ever fought,” *Id.*, p. 44; ar mēd do naoimēācta aḡur h’ onóra aḡ Dia, “for the greatness of thy sanctity and honour *with* [i. e. in the sight of] God,” *Keat. Hist.*, p. 130; ar upura a aēne ar māoite do mēanman, deapóile h’ intinne, aḡur h’ aḡionta, “it is easy to know it by the imbecility of *thy* courage, and the littleness of *thy* spirit and mind,” *Id.*, p. 143.

## RULE XXV.

Α, *her*, has no influence on the initial consonant of the noun before which it is placed, as α ceann, *her* head; but if the noun begins with a vowel it will require h prefixed, as α h-mḡean, *her* daughter; α h-éadan, *her* forehead.

## RULE XXVI.

Αr, *our*, βαr, *your*, α, *their*, eclipse the initials of the nouns which follow them, as ár m-briaḡra, *our* words, ar n-dótcup, *our* hope; βαr ḡ-cora, *your* feet; α ḡ-cinn, *their* heads.

If the initial of the noun be a vowel (see p. 65), n will be prefixed (which should be always separated by a hyphen, for the sake of clearness); as ár n-apán, *our* bread; βαr n-aéar, *your* father; α n-airm, *their* arms.

The learner will observe, from Rules 24–26, that the meanings of α, as a possessive pronoun, are distinguished by the form of the initial letter of the nouns following it; thus:

1. Α, *his*, aspirates the initial consonant of the following noun, as α cora, *his* feet.
2. Α, *her*, makes no change, as α cora, *her* feet.
3. Α, *their*, eclipses, as α ḡ-cora, *their* feet.

When the consonant is not of the class which admits aspiration, or eclipsis, there is no guide to the eye, and some have suggested that it would improve the language to write this vocable *ě*, when it signifies *his*, *ĩ*, when *her's*, and *ă*, when *theirs*.

### RULE XXVII.

When the possessive pronouns *α*, *his*, *her's*, or *their's*, are preceded by a preposition ending in a vowel, they require an *n* prefixed, which, for the sake of clearness, should be always separated by a hyphen, as *co n-α*, *le n-α*, *ó n-α*, *τῆ n-α*.

This *n*, which is inserted between the vowels to prevent a hiatus, is not used in the Scotch dialect, in which they write, *le a*, *o a*, *tre a*, and sometimes omit the *o* altogether.—*Vide suprà*, pp. 148, 149.

This euphonic *n* is also frequently omitted in some old Irish manuscripts, as *de rin tpa boi Coirprii Musc oc athíge paip co α munuip, ocup co α cāipde*, “hence Coirprii Musc was frequenting in the east with his family and with his friends,” *Cor. Gloss.*, *voce Moğ Eime*.

### RULE XXVIII.

*a.* The relative pronoun *α* expressed or understood, and all forms of, and substitutes for it, are placed before the verb, and aspirate the initials of all verbs, except when it is preceded by a preposition expressed or understood; as *an fear α buairear*, the man who strikes; *an té cēilpear*, he who will conceal; *an fear α tair-paingear*, the man who draws.

*b.* But when the relative is itself governed by a prefixed preposition, which is sometimes left understood, and is not the nominative case to the verb, it then eclipses the initial consonant of the verb.



*Examples.*—An fear d'á d-tuḡar é, the man to whom I gave it; Cipe ainm in baile i m-bíoir a cognaim a cípe, “Cípe is the name of the place *in which* they used to chew the cud,”—*Cor. Gloss., voce Femen*; trí h-amprepa i n-ḡlanṡar, “three times *at which* they are cleaned,” *Id., voce Rot*; ren, .i. lín a ngabap eom, “sen, i. e. a net *in which* birds are taken,” *Id., voce Sén*.

c. But if the particles do, po, &c., signs of the past tense, should come between the relative and the verb, then the initial of the verb is under their influence, and suffers aspiration as usual; as an fear ór [i. e. ó a po] céannaíḡear é, the man from whom I bought it.

d. When the relative a signifies *what, that which*, or *all that*, it eclipses the initial of the verb without a preposition; as a d-tuḡ Criomhṡann do ḡiallaib leir, “all the hostages that Criomhṡann brought with him<sup>c</sup>.”

#### RULE XXIX.

a. The relative pronoun is often loosely applied in the modern language, somewhat like the colloquial, but incorrect, English “who does he belong to?”

This form, however, should not be introduced into correct writing; but the relative should be always placed immediately after the preposition; thus, instead of an é rin an fear a paib tú aḡ caimṡ leir? is that the man *who* thou wert talking to? we should say, an é rin an fear le a paib tú aḡ caimṡ? is that the man to whom thou wert talking?

The relative (as has been already said, Rule 12, *d*), is often understood, as o do concadap rein oncu Eogain, ocur na meir-ḡíða puc a cpeaḡa co minic uaḡa do innṡoíḡeadaḡ do cum a céile,

<sup>c</sup> Keat. Hist., p. 102.

“when they perceived the banner of Eoghan, and the other standards *which* often carried away their spoils, they rushed upon each other,” *Vit. S. Cellachi*. It is also often disguised in synthetic unions formed of certain prepositions, and prefixed signs of tenses, and particularly when the assertive verb *ir* is expressed or understood, as *an fear lea maibao é*, i. e. *an fear le a po maibao é*, the man by whom he was killed, *lea* being made up of *le*, by, *a*, whom, and *po*, sign of the past tense; *fear dānab* (or *danab*) *aīm Domnall*, a man whose name is Daniel, i. e. *vir cui est nomen Danielis*. The verb *ir*, when connected with the relative thus, preceded by a preposition, becomes *ab*, even in the present tense, and may often be omitted altogether, as *an té lea mian*, i. e. he who desires, literally, he *to whom* it is a desire. This might be also written, *an té le nab mian*, or *an té lea ab mian*. The *p* in this instance is not an abbreviation of *po*, the sign of the past tense, but is inserted instead of *n* to stop the hiatus, which would otherwise be occasioned by the meeting of two vowels. The verb *ir* leaves the relative *a* understood, when no preposition precedes it, as *meall re an fear ir fearr clú*, he deceived the man of better fame.

The form *a* never accompanies the verb *ir*, but the form *noć* takes it constantly, as *ağ po in dapa capioil do’n dapa clár*, *noć labpur do’n leigiuir friēbuailti*, *noć ir contrapōa gnīm do’n leigiuir tapingēēc*, “this is the second chapter of the second table, which speaks of repercussive medicine, which is of contrary action to the attractive medicine,” *Old Med. MS.*, by *John O’Callannan of Roscarbery*, A. D. 1414.

As the relative always precedes the verb, and has no inflection, its case must be determined by the verb itself, or the noun following, as *an fear a buailim*, the man *whom* I strike; *an fear a buailear mé*, the man who strikes me. But there is one case in which it is impossible to determine, from the *form* of the words, whether the relative is the agent or the object, namely, when the simple past of the indicative active is used, as *an fear a buail me*, which may mean either the man *who struck me*, or the man *whom*

I *struck*; an fear a buail Donnall, the man *who* struck Daniel, or the man *whom* Daniel struck.

This form of constructing the relative could be taken advantage of in equivocation, or false swearing; as if a man swore deapbaim gur ab é seo an fear a buail mé; no one could possibly know whether he meant, "I swear that this is the man *who* struck *me*," or "I swear that this is the man *whom I struck*." There are also other instances in which the want of the accusative form in the relative leads to ambiguity, as an fear a buailear, which may mean either the man *who strikes*, or the man *whom I struck*; for -ear is the relative termination for the present indicative, and also the termination to express the first person singular of the past indicative active. This ambiguity can only be avoided by varying the expression, as by changing the verb active into the passive, or constructing the sentence in a different manner.

b. When a preposition precedes the relative, the initial of the verb following is eclipsed, as an fear d'á d-tugadh é, the man to whom it was given.

And the same will take place if the relative be understood, as ionnmuin teach pe d-tugur cúl, for ionnmuin teach pe a d-tugar cúl, "dear the house which I have left behind;" *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14, fol. 112.

#### RULE XXX.

The possessive pronouns, when compounded with prepositions, cause aspiration and eclipsis, as they do in their simple forms, and the prepositions with which they are compounded govern such cases as they govern in their simple states, as am cluair, in my ear; ód béal, from thy mouth; leir g-cáirib, with our friends.

#### RULE XXXI.

The possessive pronouns, when compounded with, or preceded by the preposition i, a, or ann, *in*, are con-



nected with the substantive verb τάμ, to denote existence in a certain office, or state, as τά ρέ 'να ῥαγαῖρτ, he is a priest, literally, he is *in his* priest; τά μέ αμ' ὄυμε ὄοννα, I am a wretched man; τά τύ αὐ' εαρβογ, thou art a bishop; δο βι ρέ 'να λεανῶ αν uαρ γιν, he was a child at that time.

The verb substantive τάμ can never ascribe a predicate to its subject without the aid of the preposition α, ι, or ανν, *in*, as τά ρέ 'ν-α ῥεαρ, he is a man. Of this there seems no parallel in any other European language. But the assertive verb ιρ always connects the predicate with its subject without the help of a preposition, as ιρ ῥεαρ μέ, I am a man. This is enough for Syntax to determine, that is, how the predicate is to be connected with the subject when both these verbs are used. But still it will be naturally asked, whether sentences so constructed have actually the same meaning. It must then be remarked, that the two modes of construction represent the idea to the mind in a quite different manner. Thus, τά μέ αμ' ῥεαρ, and ιρ ῥεαρ μέ, though both mean *I am a man*, have a different signification; for τά μέ αμ' ῥεαρ, I am *in my* man, i. e. I am *a man*, as distinguished from some other stage, such as childhood, or boyhood; while ιρ ῥεαρ me indicates I am *a man*, as distinguished from a woman, or a coward. This example will give the learner a general idea of the difference of the meanings of sentences constructed by τά and ιρ. For more examples, see Prepositions α, ι, ανν, p. 291.

#### RULE XXXII.

The interrogative pronouns, whether they are nominatives or objectives, always precede the verb, and seldom admit the assertive verb ιρ in connexion with them, though its force is implied; and the personal pronoun following is put in the accusative, as cια h-έ, for cια ιρ h-e, who is he? cια h-ί, who is she? cια h-ιαὐ,

who are they? *cá cpích i n-a b-fuilem*, “what country are we in<sup>d</sup>?” *po iappaid cuich na caillecha*, “he asked who were the nuns<sup>e</sup>?” *cpead é*, what is it?

But there is no agreement of gender or number between them and their objects, or respondents; the most that can be admitted is, that the interrogative and the pronouns are often incorporated, as *cíad*, for *cíā h-íad*; *cí*, for *cíā h-í*; *cé*, for *cíā h-é*. It should be also remarked, that *cíā* is often written, and generally pronounced *cé*, particularly in the south of Ireland, as *cé in por é rin? ar Pátrúic*, “what wood is this? said Patrick.” *Book of Lismore*, fol. 205, a.

When these interrogatives are governed by a preposition, they are always set before it, as *cá n-ar*, whence? *Cpead ó*, what from, i. e. whence; *ac̃t nár t̃uigeadaṁ cpéd ó d-táinig an focal féin*, “but that they did not understand *what from* [i. e. *whence*] the word itself was derived,” *Keat. Hist.*, p. 22.

The verb *ir* may elegantly be used, when followed by an adjective in the comparative or superlative degree, and sometimes in the positive, as *cíō ir meafa do cópp duine?* “what is worst for the human body?” *Tegusc Righ*; *cíō ir fo óam*, “what is good for me?” *Id.*; *cíō ir buaimi por bíē*, “what is the most durable in the world?” *Id.*; *cpeud ir bpeug ann*, “what is a lie?” *Lucerna Fidelium*, p. 111.

### RULE XXXIII.

The demonstrative pronouns immediately follow the substantives, or the adjectives belonging to the substantives, to which they refer, as *an fear po*, this man; *an tír rin*, that country; *na daoine uairle úd*, those gentlemen; *Cenḁ Abpat Slebhí Caín roo t̃ep* (i. e. *an rliab ro t̃ear*), *Cenn Abrat Slebhi Cain*, is *this* [mountain] to the south?

<sup>d</sup> Book of Leinster, fol. 105.

<sup>e</sup> Feilire Ænguis, end of Feb.

The only exception to this collocation occurs when the assertive verb *is* is understood, as *pín an uair*, that is the hour, or time; *po an lá*, this is the day.

The indefinite pronoun *gac*, each, every (anciently written *cac*, *cec*), sometimes eclipses the initial of the noun which follows it, as *gac n-duine*, every man, or person. *Sochpaire Dé domm ann-cul ar cac n-duine muidur traptur dam*, “may the host of God protect me against every man who meditates injury to me,” *St. Patrick’s Hymn*, in *Liber Hymnorum*; *cac n-aird*, “every height,” *Cor. Gloss.*; *cac n-uaird*, every thing noble; *cac n-dearg*, every thing red; *cac n-om*, every thing raw, or crude, *Id.*

Keating and O’Molloy sometimes place the preposition *pe* between *gac* and its substantive, as *gac pe m-bliadain*, every second year; *gac pe b-peact*, turns about, *Keat. Hist.*, p. 156, *et passim*; *gac pe g-ceird agur pe b-fpeargra*, “in successive question and answer,” *Lucerna Fidelium*, p. 265.

This position of the preposition *le*, *pe*, or *ra*, after *gac*, or *cec*, is also found in the older Irish compositions, as in the *Visio Adamnani*, in the *Leabhar Breac*: *cec ra n-uair trairgid in pian dib*, “each second hour the pain departs from them.”

This pronoun has frequently the noun connected with it in the genitive case, even when there is no word to govern it, as *gaca nóna*, every evening; *ib deoc d’uirci fír-thibrait ar céolongaó gaca maidne*, “drink a drink of pure spring water fasting every morning,” *Old Med. MS.* 1352; *do bpireó cloice fuail, ocur d’á h-inapbaó iap n-a bpireó*; *noí rgenairgi cruinni do mecon rázum do cup a b-fín, ocur a mercaó trít a céile, ocur in fín feín d’ól gaca maidni ocur gaca nóna*, “to break the stone, and expel it after being broken; put nine round sprigs of horse raddish into wine, and mix them together, and drink this wine every evening and morning,” *Id.*

When *gaca* is set before the adjective *dípeac*, it gives it an adverbial force, as *do connairc cupach cuirge gaca n-dípeach*, he saw a boat directly sailing towards him.”—*Toruidheacht Gruaidhe Grian-Sholuis*. This form of expression is also used throughout the *Annals of the Four Masters*.



But in the spoken language *ḡac* does not always cause eclipsis, and it has, therefore, been thought advisable not to give it a place in the text as a general rule.

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#### SECTION 4.—Of the Government of Verbs.

##### RULE XXXIV.

*a.* Verbs active transitive govern the accusative case of personal pronouns, as *buaíl ré tú*, he struck thee; *briúr ré é*, he broke him, or it; *óibíur ré iad*, he expelled them; *a tígeapna, ar iad-ran, po meirctiúgíur inne ḡan amopur*, “O lord, said they, thou hast doubtlessly discouraged us<sup>f</sup>.”

As nouns have no accusative form, it must be determined from their position in the sentence whether they are agents or objects; when objects, they are usually placed after the verb, but never between the verb and its nominative, as *buaíl Diapmaib Doimnall*, Dermot struck Daniel; *percussit Diermitius Danielelem*. This is the natural order of an Irish sentence, and the less it is disturbed the better, as, in consequence of the want of the accusative form in nouns, any transposition must create more or less obscurity.

Some writers have attempted to introduce an accusative form, different from the nominative singular, by making the object of the verb terminate like the dative or ablative, as will appear from the following examples: *Tairnḡið lib a aingliu nime in anmain n-ecraibdiḡ reá ocúr aicidnið illaím Ḥucíur dia báduib ocúr dia forpmúchað i fodomain ífíur co ríur*, “*hanc animam multo peccantem angelo Tartari tradite, et demergat eam in infernum.*” *Visio Adamnani*, in the *Leabhar Breac*; *do loirḡ ḡac luoc diob a loirḡ* [for *a loirḡ*], “each hero of them burned his ship, *Id.*, p. 39; *do éogbadaur ḡaoitḡ nḡaibéiḡe nḡeimleibḡe do cúir anfað mór ar*

<sup>f</sup> Keat. Hist., p. 144.

an muip, “they raised a dangerous magical wind which raised a great storm on the sea,” *Id.*, p. 57; do beip póig d’a ġruað, “he gave a kiss to his cheek,” *Id.*, p. 124; cup ċorainð in ċaċraig, “so that he drew out [the foundations] of the city,” *Vita Patric.* in *Leabhar Breac*, fol. 14, b, b; doṛ ġn Coirpri iap n-a mairech ceipt móip de rin, “Coirpri on the next day made a great complaint of this,” *Cor. Gloss.*, voce Moġ Ēime.

Various examples of it also occur in the old historical tale called the *Battle of Magh Rath*, published by the Irish Archæological Society; but it should not be imitated in the modern language. Some have also attempted to introduce an accusative plural form for nouns, by making them terminate in α or υ; as, acc. olca, nom. ulc, acc. eolca, nom. eolaiġ. But the best writers terminate the nominative plural in α also.—See the *Etymology*.

In the ancient Irish language, the pronoun, when it is in the accusative case, governed by the verb, is often amalgamated with the sign of the tense and set before it, as ip mup poṛ pubċa, “it is I who shall wound thee,” *Battle of Magh Rath*, p. 29, for ip mup do pubċað ċú, .i. do ġoinfeap ċú; ip maċ pom ċecaircip, “it is well thou hast instructed me,” *Id.*, p. 10; ip duaiðreac pom dúircip, “disagreeably hast thou awakened me,” *Id.*, p. 170. The nominative case to the verb passive, when a pronoun, is also frequently placed before it in old writings, as nite aicillpe nech ele do’n muintep ri, “none other of this people shall address thee,” *Cor. Gloss.*, voce Ppull; pom aleað laṛpu iap rin, “I was fostered by thee after that,” *Id.*, p. 34; napoṛ uamnaigċep, “be not terrified,” *Id.*, p. 8; nom lecíð-ri lib, ol pe, “will ye permit me to go with you, said he,” *Id.*, voce Ppull; aċt nom aicill pe, “but address me,” *Id.*, *ibid.* In those instances the particle prefixed to the verb and the pronouns are always amalgamated.

In the modern language the possessive pronouns, combined with the preposition aġ, are frequently placed before a verbal noun, in which position the verbal noun has the force of the active participle, put passively in English, as tá an teac ’ġa éóġbáil, the house is building, or a’ building; tá an obair ’ġa déanam, the work is doing, i. e. a’ doing or being done; táid riad ’ġ a meallað, they

are being deceived. For 'γα in these instances, many writers put δ'ά, or δά, which cannot be considered as correct, as γο δ-τέιδ δ'ά υπφυιτ πέιν ιονντα, "until he goes to wallow in them," *Keat. Hist.*, p. 1; δ'ά δ-τογαίρμ, "to summon them," *Id.*; ατ πορταδ δ'ά ρεαρταδ πέιν, "*jejuniis se macerando*," *Id.*, p. 13. Sometimes in this construction the verbal noun is not passive, as τά πέ 'γ αμ βυαλαδ, he is a' striking me; literally, he is *at my* striking; αν τευγοτφομ ατά αγά δευναμ αρ α η-ατιγχεοιριβ, "the injustice that is being exercised against its inhabitants," *Keat. Hist.—Pref.*

It is proper to notice in this place such constructions as the following: γορ β'είγιν α ράγαλ, "that she had to be found," *Keat. Hist.*, p. 96; ιρ κόιρ α δέαναμ, it is proper to do it. In these sentences the α is a mere possessive pronoun, and the literal meaning is, *her finding* was a compulsion; *its doing* is proper. The possessive pronoun in such sentences may be changed into the accusative of the corresponding personal pronouns, and the verb into the infinitive mood, as γορ β'είγιν ι δ'ράγαλ; ιρ κόιρ έ δο δέαναμ.

b. Some verbs active require a preposition after them, as ιαρ αρ Όηια, ask of God; λαβαίρ le Όομ-ναλλ, speak with [to] Daniel. But these forms of expression must be learned by experience in this as in all other languages.

#### RULE XXXV.

The infinitive mood of active verbs has a peculiarity of construction, which distinguishes this from most other languages, namely, it takes the accusative case when the noun is placed before it, and the genitive case when the noun comes after it.

*Examples of Accusative*:—Ειρικ δο γαβαίλ α μαρβαδ ουνε, "to receive *eric* [mulct] for the killing of a man," *Keat. Hist.*, p. 14; cloide δο δέυναμ, to build a wall; νί λάμαδ νετ τεμιδ δ'φατόδ ι η-Ειρινδ ιρ ιν lou ριν, νό cu η-αδανντα η-ι Tempaig αρ



éúr, ir in pollamán, “no one durst light a fire in Ireland on that day until it should be lighted first at Tara at the solemn festival,” *Leabhar Breac*, fol. 14, a, a.

*Examples of the Genitive:—*Do pax imoppa Moling Gobán Saer éuigi do dénum a óairéaige, “St. Moling brought Goban Saer with him to build his oratory,” *Vit. Moling*; cid dox poact, ol Eochaid. Do imbirx púchille púx-ru, ol re, “what has brought thee? said Eochaidh. To play chess with thee, said he,” *Tochmarc Etaine* in *Leabhar na h-Uidhri*; do éornam an éloíde, “to defend the wall,” *Keat. Hist.—Preface*; do éeunam peille oppa, “to act treachery on them,” *Id.*, p. 74; do léicc Mac Uí Dhiarmáid pccaoilead d’á pccéimelzaib d’apccain na n-oirpeap, “Mac I-Brien sent forth a body of his marauders to plunder the districts,” *Ann. Four Mast.*, A. D. 1559.

From this it may be safely concluded, that in the first mode of construction, the forms do gábáil, do éeunam, &c., are truly infinitives, having exactly the same force as the English *to receive*, *to do*; but that, in the second mode, they are not properly infinitives, but verbal nouns, governed by the preposition do.

Sometimes, when the prefixed object of the infinitive mood is preceded by a preposition, some writers make it the dative or ablative, governed by the preposition, as gan fearg do éeunam, “not to be angry,” *Keat. Hist.*, p. 75; re fairnéir pípinig do ééanam, “to make a true narration,” *Id.*; ag iappaib locta agur toibéime do éabairx do sean-Éhalluib, “attempting to heap disgrace and dishonour upon the old English,” *Id.*

But this mode of government is not to be approved of, for it would be evidently better to leave the noun under the government of the infinitive mood, as it would be in the absence of the preposition, and consider the preposition as governing the clause of the sentence which follows it; thus, re fairnéir pípinead do éeunam.

Stewart agrees with this opinion, in his *Gælic Grammar*, p. 175, where he writes: “Prepositions are often prefixed to a clause of a sentence; and then they have no regimen, as ‘gus am bord a ghiulan, *to carry the table*,’ Exod. xxv. 27; ‘luath chum fuil a dhorthadh, *swift to shed blood*,’ Rom. iii. 15, edit. 1767;

‘an deigh an obair a chriochnachadh, *after finishing the work,*’ *Gælic Grammar*, 1st edit. p. 165, and 2nd edit., p. 175. Both modes of construction, however, are allowable, like the gerunds and gerundives in Latin, as “tempus curandi rem,” or “tempus curandæ rei;” *in curando rem*, or *in curandâ re*.

Sometimes the infinitive mood must be translated passively, like the latter supine in Latin, as ταρ éir Arfaxad do bpeir̃ do, “after Arphaxad was born to him,” *Keat. Hist.*, p. 45; ταρ éir uam̃ do t̃ocail̃t, “after a grave being dug;” literally, “after to dig a grave;” ó do connairc̃ Niul Phapao go n-ã r̃luag̃ do bátao, anair̃ ir̃ in b̃-pearonñ g̃-cedna, “when Niul perceived Pharaoh with his host to have been drowned, he remained in the same land,” *Keat. Hist.*, p. 46.

Progressive active nouns, and all verbal nouns, govern the genitive case after them, like the infinitive mood, when the substantive follows it.

#### RULE XXXVI.

The nominative case absolute in English, or the ablative absolute in Latin, is, in Irish, put in the dative or ablative, with the preposition do prefixed.

*Examples.*—Ar m-beir̃ ’n a c̃oolaõ do Ohoim̃all, Daniel being asleep; iar̃ poctaiñ a d̃-t̃ir̃ doib̃, they having reached the land; literally, on reaching the land by them; iar̃ g̃-cinniõd ar̃ an g̃-comair̃le riñ doib̃, “they having resolved on that counsel;” literally, “after the determining on that counsel by them,” *Keat. Hist.*, p. 35.

#### RULE XXXVII.

Ba, or buo, the past tense indicative of the affirmative verb ir̃, aspirates the initial of the noun substantive, or adjective which follows, as ba maĩt̃ an fear̃ é, he was a good man; ba beañ maĩt̃ í, she was a good woman; ba móp̃ na daoinẽ iad̃, they were great people.

This rule will not, however, hold good throughout the provinces, for in some parts they do not aspirate the initial of the word following *bá* ; and, indeed, the aspiration is not essential, and has been merely used for the sake of euphony, or, perhaps, ease of utterance. When the word following *bá* begins with a vowel, an *h* is sometimes prefixed, to prevent a hiatus, as *bá h-óg an fear é an t-an rín*, he was a young man at that time. But this rule is not general in the written language, nor at all observed in conversation, for in the south-east of Ireland they would say *dob' óg an fear é*, prefixing *do*, sign of the past tense, and rejecting the *a* in *bá*.

#### RULE XXXVIII.

*a.* One verb governs another which follows it, or depends upon it, in the infinitive mood ; as *o'órduig Dia dúinn a aiteannta do coimead*, God ordered us to keep his commandments ; *do fógraod o'Feargus r'gíat tar lorg do tabairt do Ulltaib*, “ Fergus was ordered to cover the retreat for the Ultonians<sup>s</sup>.”

*b.* When the governed verb is one expressing motion or gesture, which does not govern an accusative, the sign *do* is never prefixed, as *tabairt ré liom dul go Corcaig*, he told me to go to Cork.

This rule is general and important, but has not hitherto been given by any of the writers on Irish grammar.

We cannot close these remarks on the government and collocation of the verbs without noticing that Haliday and others give it as a rule of Irish syntax, that *to know*, in English, is expressed in Irish by the verb *tam* and *fiop*, knowledge, as *atá fiop agam*, I know, i. e. there is knowledge to me ; and that the Irish language has not single verbs to denote possession, power, want, &c., such as the English verbs, *to have, to know*, &c. This, however, is a

<sup>s</sup> Battle of Ros Leter.



matter of idiom, rather than of syntax, and should be explained in giving the idiomatic meanings of the prepositions. It must be, indeed, acknowledged, that the modern Irish language, which is suffering decomposition more and more every day, from the want of literature, has not separate verbs to denote *I have, I can*; but in the south of Ireland, *feadpacam, I know*, is not yet out of use; and in ancient, and some modern manuscripts, we meet such verbs as *cumcam, I can*, or *I am able*; *feapcam, I know*; *fiop, he knew*, as in the following examples: *Dixit Patricius díchuir fodechta, ri poter*; *dixit Magus, ní chumcam cur in trath, ceona i m-bapac*, “Patrick said, remove now the snow, *si potes*; dixit Magus, *I cannot*, until the same time to-morrow,” *Leabhar Breac*, fol. 14, *a, a*; *o po fiop O'Neill Maghur do dol hi d-Tip Eacchan*, “when O'Neill *knew* that Manus had gone into Tyrone,” *Ann. Four Mast.*, ad an. 1522. *Feapcam, I know*, is used even by Keating, as *go b-feapcam cionnur rgarpuim-ne*, “until thou knowest how we shall part,” *Keat. Hist.*, p. 46; *go b-feapcam a bpeapra opm*, “until I know their answer to me,” *Id.*, p. 153; *co pepped pom*, “that he might know,” *Cor. Gloss.*, voce *Leitec*; *in fea po peg pecha Moling, ní fizar i neam no i talum do coith in mac leigim*, “Moling looked behind him, but did not know whether the student had passed into heaven, or into the earth,” *Vita Moling*.

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#### SECTION 5.—Of the Government and Collocation of Adverbs.

##### RULE XXXIX.

The simple monosyllabic adverbs are placed before the words to which they belong, and aspirate their initials, if of the aspirable class of consonants, as *po-móp*, very or too great; *ráp-mait*, exceedingly good. *Do* and *po*, the signs of the past tenses of verbs, aspirate the initials of the verbs in the active voice, but not

in the passive, as *do buail ré*, he struck ; *do buaileadh é*, he was struck.

When *po* is immediately preceded by the relative *α*, who or which, they combine, and become *óp*, as *Αδამ óp, páramar*, i. e. *ó α po páramar*, Adam from whom we have sprung ; *áit i n-ap éuit Domnall*, i. e. *i n-α po éuit*, the place in which Daniel fell.

When *do* precedes a verb whose initial is a vowel, or *p*, it drops the *o* in the active voice, but not in the passive, as *o' ól ré*, he drank ; *o' fíapraig ré*, he asked, or inquired ; *do h-óladh*, it was drank ; *do fíapraigeadh é*, it was asked. The particle *α* is very generally prefixed to the verbs *tám*, I am, and *deirim*, I say, for the sake of euphony or emphasis.

#### RULE XL.

The adverbs *am*, *em*, *cud*, *iomoppa*, *dan*, *din*, *dono*, *dona*, or *doni*, *iaiam*, *idur* or *itur*, *ón*, *trá*, are generally mere expletives, and are generally placed immediately after the principal verb in the sentence.

In the *Leabhar Breac*, *iomoppa* is used to translate the Latin *vero*, *autem*, and *quidem* ; *trá*, *autem*. But *din* is sometimes used as more than a mere expletive, for it is employed to translate the Latin *ergo*.—See *Leabhar Breac*, fol. 16, *b, a*, fol. 17, *a, a*, and fol. 26, *b, a*.

#### RULE XLI.

Compound adverbs, particularly those formed from adjectives, are placed after the nominatives to the verbs which they qualify, but never placed between the auxiliary and the verb as in English ; as *o'eirig ré go moç*, he rose early ; *tá re déanta go ceart*, it is done properly, not *tá ré go ceart déanta*.

The adverbs ἀρτεᾶς, *in* ; ἀμας, *out* ; ῥίον, *down* ; ῥυαρ, *up* ; ἀνω, *over* ; ἀνά, *hither* ; ῥίαν, *westwards* ; ῥοίαν, *eastwards*, are always used in connexion with verbs of motion : and ἀρτις, *within* ; ἀμυς, *without, or outside* ; ἔνω, *above* ; and ἑίον, *below*, are used in connexion with verbs of rest<sup>h</sup>.

We have no words in the modern Irish language corresponding with the English *yes*, or *no* ; but in the ancient language, *naðó*, *níðó* and *acc* are frequently used, without a verb, to give a negative answer, as *Níðó, ar Mac Conglinne*, “No, said Mac Conglinne,” *Leabhar Breac*, fol. 108 ; in *ppuic dun? ol Maelruain*. *Nathó, a Mhaelruain, fep tpuag ataconnac*, “a learned, *art thou* for us? said Maelruain. No, O Maelruain, a poor man thou seest ;” *Cia fad na cairde? op ríad* ; *bliadain, op ré* ; *Níðó, op ríad* ; *illeith, op ré* ; *acc, ol ríat* ; *tabraíó ráit, op ré* ; *acc, ol ríad* ; *cáirdi co Zuan, op ré* ; *do bérup, op Finnachta*, “What is the length of the respite? said they ; a year, said he ; *No*, said they ; half, said he ; *No*, said they ; grant a quarter, said he ; *na*, said they ; grant a respite till Monday, said he ; it shall be granted, said Finnachta.” *Vit. Moling*.

In the modern language, in answering a question, the same verb used in the question must be repeated in the answer, as *ar labair ré*, did he speak? *answer*, *labair*, or *níon labair*, he spoke, or he spoke not. But if the question be asked by *an*, *whether*, without any verb, the negative answer will be by *ní*, and the positive by *is*, as *an ríon rin? is ríon* ; *ní ríon* ; Is that true? It is true ; it is not true.

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## SECTION 6.—Of the Government of Prepositions.

### RULE XLII.

All the simple prepositions govern the dative or ablative case, except *gan*, *without*, and *roin*, *between*, which generally govern the accusative in the singular,

<sup>h</sup> See Chapter VI.



but not in the plural; as *gan an τ-αράν*, without the bread; *ιουρ an τ-αερ αζυρ an τ-υιρζε*, between the sky and the water<sup>i</sup>.

Some Irish grammarians write, that when *gac*, *each*, or *every*, *uile*, *all*, or some such adjective, comes between the preposition and the substantive, the preposition loses its influence, as *do labair pé le gac bean* (not *mnai*) *acu*, he spoke to each woman of them. But this is colloquial, and should not be used in correct grammatical composition; for we have the authority of the best Irish writers for making the preposition govern its object, even though *gac* intervenes, as *cloidíom nóctaiḡe in gac lám leir* (not *in gac lám*), “having a naked sword in each hand,” *Keat. Hist.*, p. 148; *uir gac cloinn*, “with each tribe,” *Id.*, p. 159; *ar gac ḡruing dáir ḡab cpeidiom ó Phádruiḡ*, “of each tribe that received the faith from Patrick,” *Id.*, p. 115.

#### RULE XLIII.

The prepositions *α*, or *ι*, *in*, *ιαρ*, *after*, *ρια*, *before*, and *γο*, or *co*, when it signifies *with*, eclipse the initials of the nouns which they govern, if of the class which admit of eclipsis.

*Examples* :—*Α δ-Τεάρπαḡ*, at Tara; *ι ḡ-Corpaiḡ*, at Cork; *ρια n-διλinn*, before the deluge; *πέ n-δul ḡur an m-baile*, “before going to the town,” *Keat. Hist.*, p. 147; *ιαρ ḡ-Cáirḡ*, “after Easter,” *Id.*, p. 160; *co ḡ-ḡion αζυρ co ḡ-copmam*, “with wine and beer,” *Ann. Four Mast.*, A. D. 1587.

When *α* or *ι* is followed by a noun beginning with *l*, *m*, *p*, the preposition is amalgamated with the noun, and the consonants are doubled, as *cíth fearḡana illaigrib co paibe n-α ppoḡaib pe teopa la 7 teopa aibche*; “a shower of rain fell in Leinster, so that it was in streams for three days and three nights,” *Annals of*

<sup>i</sup> For examples of the other prepositions, see the Etymology, Chap. VII. Sect. 3.

*Tighernach*, *ad ann.*, p. 693; *illaiēiu α έτρεcτα*, “on the day of his death,” *Book of Leinster*, fol. 78, *b, b*; *ammuig*, outside, *Ib.*; *ipriē n-Ēpenn*, in the kingdom of Ireland; *do cūip ippeē-taib̄ bpoc na cupaiē rīn*, “she transformed those heroes into the shapes of badgers,” MS. Trin. Coll. Dubl. H. 3. 18. p. 42; *ār ip é gae Tħaib̄g α αcār baoi illáim Chopmaic*, “for it was the spear of his father Tadhg that Cormac had in his hand;” *immeaōon*, “in the middle,” *Vit. Moling*; *immaēain Cetaēain*, “on a May morning,” *Leabhar Breac*, fol. 107; *ip alláim in eppuic po fácbad̄*, “it is in the bishop’s hand it was left,” *Id.*, *ibid.*

#### RULE XLIV.

The preposition *ar*, on, *de*, of, *off*, *do*, to, *fa*, *fo*, or *faoi*, under, *idir*, between, *mar*, like to, *ó* or *α*, from, and *tré*, through, cause aspiration.

*Examples*:—*Ar mullaē an t-pléib̄e*, on the summit of the mountain; *gēag de cpann*, a branch of a tree; *do óaoimib̄*, to men; *fo*, or *faoi péim*, under pain; *idir fēap̄aib̄ agur m̄náiē*, between men and women, or both men and women; *mar ḡp̄éin*, like unto the sun; *ó óop̄ar go doop̄ur*, from door to door; *tré ēēine agur uirce*, through fire and water. But *ar*, on, in some idiomatical phrases and adverbial expressions, and when set before verbal nouns, causes eclipsis, as *ar d-túr*, at first; *ar m-beiē*, on being; *ar n-dul*, on going.

#### RULE XLV.

*Ag*, at, *go*, or *co*, when it signifies to, and is set after verbs of motion, &c., *le* or *pe*, with, *ór*, over; will have the initial of the noun which they govern in the primary form.

*Examples*.—*Ag doop̄ar an tige*, at the door of the house; *cuaib̄ pé go mullaē an cnuic*, he went to the top of the hill; *le tear na ḡp̄éine*, by the heat of the sun; *op cionn*, over head; *tr̄iaē op tr̄iaēthaib̄*, chief over chieftains.

## RULE XLVI.

Ḡan, *without*, will have either the aspirated or the primary form of the initial of the noun which it governs, as ḡan cluair, or ḡan cluair, without an ear; ḡan ceann, or ḡan ceann, without a head.

Some writers prefix τ to r after this preposition, as ḡan τ-rluóct, “without issue,” *Keat. Hist.*, p. 93; ḡan τ-rulz, without cheerfulness; but ḡan rluóct, ḡan rulz, would be equally correct.

## RULE XLVII.

When the article is expressed, all the simple prepositions, except do and de, ḡan and ior, eclipse the initials of all nouns in the singular number, but have no influence over them in the plural, as ar an b-ḡairge, on the sea; ar an m-baile, out of the town.

But do and de cause aspiration when preceded by the article, except on words beginning with d or t, which retain their primary sounds; as de’n cḡann, off the tree; do’n baile, to the town; do’n tḡearna, to the lord; do’n diaḡal, to the devil; and cause τ to be prefixed to r, as do’n τ-rúil, to the eye; do’n τ-rliaḡ, to the mountain; do’n τ-rlair, to the rod; ar b-ḡár do’n τ-rluóct ro ḡhpeogam, “this race of Breogan having increased,” *Keat. Hist.*, p. 50; ma tarla ḡam dol do’n τ-rlige, if I have happened to go out of the way.

This rule is drawn from correct printed books and manuscripts, and holds good in north Munster; but it must be confessed, that the present spoken language does not agree with it throughout the provinces. The author, observing this difference, has read over very carefully a copy of Keating’s History of Ireland, the best he has ever met with, which was made in the seventeenth century, by John Mac Torna O’Mulconry, and is now in the Library of Trinity College, Dublin. From this manuscript he has extracted the following instances of the forms assumed by articulated sub-



stantives coming after *do*, which sufficiently establish the rule above given :—

- Do'n baile*, to the town, p. 130.  
*Do'n báir*, to death, p. 98.  
*Do'n bíobla*, of the Bible, p. 92.  
*Do'n bocht*, to the poor man, p. 119.  
*Do'n ceap*, to the stock, p. 98.  
*Do'n cinead*, to the tribe, p. 92.  
*Do'n cléiríoc*, to the cleric, p. 113.  
*Do'n coirpr-cléiríoc*, to the crane-like cleric, p. 124.  
*Do'n éiric*, to the country, p. 92.  
*Do'n comóáil*, to the meeting, p. 125.  
*Do'n dái*, to the meeting, *ib.*  
*Do'n druid*, to the Druid, p. 109.  
*Do'n dhuine*, to the person, p. 98.  
*Do'n feoil*, of the flesh, pp. 5, 119.  
*Do'n fíad*, to the deer, p. 132.  
*Do'n fíir-óia*, to the true God, p. 98.  
*Do'n fíor plán*, to the hale man, p. 157.  
*Do'n Fhrainc*, to France, pp. 52, 108.  
*Don muid*, to the swine-herd, p. 132.  
*Do'n Mhuíne*, to Munster, p. 120.  
*Do'n Phápa*, to the Pope, p. 111.  
*Do'n pláig*, to, or by the plague, p. 133.  
*Do'n pobal*, to the congregation, p. 120.  
*Do'n t-raoig*, to the world, p. 144.  
*Do'n t-seisear mac*, to the six sons, p. 129.  
*Do'n t-Sláine*, of the River Slaney, p. 109.  
*Do'n t-plaist*, to the rod, p. 155.  
*Do'n t-Suibhne rí*, to this Suibhne, p. 129.  
*Do'n t-igearna*, to the lord, pp. 105, 110.  
*Do'n t-oirg rín*, on that expedition, p. 134.  
*Do'n tobair*, to the well, p. 135.

The following examples, from the same manuscript, of articu-

lated nouns after the prepositions *ir*, *in* ; *gur*, *to* ; *fo*, *under* ; *trér*, *through* ; *ó*, *from* ; *an*, *on* ; *leir*, *with* ; and *per*, *before*, may be satisfactory to the learner.

*An an pluáigeas roin*, on that expedition, p. 144.

*Fo'n típ*, about the country, p. 140.

*Gur an m-baile*, to the town, p. 147.

*Ir in g-comaiple*, in the counsel, p. 150.

*Gur an b-Pápa*, to the Pope, p. 170.

*Ir an g-comóáil*, in the assembly, p. 125.

*Ir in g-conaip*, in the road, p. 147.

*Ir in dáil*, at the meeting, p. 130.

*Ir in dopap*, in the door, p. 130.

*Ir in t-raoǵal*, in the world, p. 150.

*'San m-bioē*, in existence, p. 160.

*'San peancúr*, in the history, p. 140.

*Zeir an b-Pápa*, with the Pope, p. 170.

*Zeir an g-ceas*, with the permission, p. 167.

*O'n b-Pápa*, from the Pope, p. 170.

*Rér an g-caē*, before the battle, p. 144.

*Trér an g-cúir*, through the cause, p. 163.

*Trér an muir puaió*, through the Red Sea, p. 131.

The following examples of articulated nouns coming after the prepositions *do*, *for*, *ir*, and *lar*, will illustrate this principle of aspiration after *do*, and eclipsis after the rest of these prepositions :

*Do'n choimez rin*, to that cover, *Cor. Gloss.*, *voce* *Cepchaill*.

*Do'n choin*, to the hound, or by the hound, *Id.*, *voce* *Moǵ Eime*.

*Do'n choirp*, to the leg, *Id.*, *voce* *Mat*.

*Do'n chuing*, to the yoke, *Id.*, *voce* *Errem*.

*Do'n dam*, to the ox, *Ibid*.

*Do'n fip rin*, to that man, *Id.*, *in voce* *Agullne*, and *Zeapmac*.

*Do'n mnái*, to the woman, *Id.*, *voce* *Emain*, and *Muipend*.

*Ir ainn bár do'n t-ruan*, *bás* is a name for sleep, *Id.*, *in voce* *Adapz*.

*Do'n taob tuaió do'n t-pputh*, on the north side of the stream,  
*Wars of Turlough*, MS. Trin. Coll. Dubl. H. 2. 1. p. 1.

Do'n tecurc piḡ budefca, of the royal precepts for the future,  
MS. Trin. Coll. Dubl. H. 3. 18. p. 539.

Fopp an rliḡi, on the way, *Vita Moling*; fopp in cloic, *Leabhar Breac*, fol. 107.

Ip in t-renchur máp, in the *Senchus Mor*, *Cor. Gloss.*, voce Flaith, Feqb, and Ţno.

Cap in nḡaerðeilḡ, in the Gaelic, *Id.*, voce Fín.

Ap m-buam mullaç po maet a cinn fo'n ḡ-cloic ḡ-cpuaið do pinn clair aḡur cabán ip in ḡ-cloic, do péip poipme aḡur cuma a cinn, "the very soft top of his head having struck against the hard stone, it formed a hollow and cavity in the stone, corresponding with the form of the head," *Life of St. Declan*.

In the counties of Kilkenny and Tipperary the articulated dative or ablative is always eclipsed after de, do, and all the simple prepositions, when the noun begins with b, f, or ḡ, as do'n m-bailej, to the town; ó'n b-fuil, from the blood; do'n nḡopt, to the field; and t is prefixed to r in this situation, as o'n t-rúil, from the eye; but aspiration is invariably used when the noun begins with the consonants c or p, as ó'n choill, from the wood; ó'n coir, from the foot; ap an poll, out of the hole; not ó'n ḡ-coill, ó'n ḡ-coir, ap an b-poll, as in Thomond. And it should be remarked, that aspiration, not eclipsis, of these consonants, in this situation, is also found in ancient manuscripts, as ón chill, "from the church," *Leabhar Breac*, fol. 118, b, b; in t-ogum út fil ip in cloic (not ip in ḡ-cloic), "that oghum which is in the stone," *Book of Leinster*, fol. 25, b; pé tuibeet do'n cæt, "before coming to the battle," *Id.*, fol. 78, b, b. And when the noun begins with d or t, it never suffers any change, in these counties, in the articulated dative, as ó'n tḡcapna (not ó'n d-tḡcapna), from the Lord; ó'n doiman [not o'n n-doiman], from the world.

In manuscripts of considerable antiquity, r is eclipsed by t,

† In a paper manuscript in the possession of the Author, transcribed in Ulster, in 1679, b is eclipsed after do, to, thus: Ap tḡeact do'n m-baile óó, cupear

pḡeala d'ionnpoige an ri, "on his arrival in the town, he sends a message to the king," *Toruidheacht Gruaidhe Griansholuis*, p. 63.



after all the simple prepositions, when the article is expressed, as *ḡac ball ir mór corṡaṡiur nṡ in t-peilḡ ir ball fuapé*, “every part which has great resemblance to the spleen is a cold part,” *Old Med. MS. A. D. 1352*.

When the article is not expressed, the adjective following next after the substantive is eclipsed by some writers, as *ap a ṡuunṡir n-dṡlṡr féin*, “on his own loyal people,” *Keat. Hist.*, p. 49; *ṡillioð for a láim n-deir*, “to turn on his right hand,” *Id.*, p. 70; *ḡo d-tuḡ Scotṡ ḡan ṡḡéim nḡaṡn*, “so that he married Scotṡ of no small beauty,” *Id.*, p. 45; *pe h-aṡṡir n-imcéin*, “for a long time,” *Ann. Four Mast.*, A. D. 1330. This eclipsis is not, however, observed in the modern language, but aspiration is always used in its place.

#### RULE XLVIII.

When the relative is governed by any of the simple prepositions, the initial of the following verb is eclipsed, and the subjunctive mood of all the irregular verbs must be used, as *o a b-ṡuṡiṡ*, from whom they are; *d'á n-deaṡaṡṡ ṡé*, to which he went.

But when the following verb is regular, it is used in the indicative form, and the preposition only eclipses its initial in the present and future tenses, as *le a m-buaṡim*, with which I strike; *tpe a nḡoṡṡeṡ*, through which I shall weep. The same result will take place, if the preposition be understood, as *Cṡbe aṡn in baṡle a m-bṡṡṡ a coḡnaṡ a cípe*, “Cirbe, the name of the place *in which* they used to chew the cud,” *Cor. Gloss.*, voce Femen; *co h-aṡṡm a paṡbṡ ṡṡiaṡ h-i ṡṡonemud loṡb*, “to the place where Priam was, in the sanctuary of Jupiter,” *Book of Ballymote*, fol. 245, *a, b*. But when the particles *do, po*, signs of the past tense, come between the relative and the verb, then the verb is under the influence of the particles, and will be aspirated; as *áit ap éuṡ mór n-daṡne for ḡac leiṡ*, “where many persons fell on each side,” *Keat. Hist.*, p. 116; *Áṡaṡ óṡ [ó a ṡo] ṡáṡaṡaṡ*, “Adam from whom we have sprung.” But the subjunctive of the irregular verbs must be used, and their past tenses eclipsed not aspirated, as

leir α n-deapnað an teampull ro, “by whom this church was made.”—See p. 233. This is a most important rule, of which our grammarians have taken no notice.

#### RULE XLIX.

Ánny, ar, gur, iarr, yr, leir, nyr, and tréy, are used before the article, and often before the relative instead of ann, α, go, iar, i, le, ye, tré<sup>k</sup>.

In old writings, for, *on*, becomes forr in the same situation, as in *Leabhar na h-Uidhri*: Co cualatur fogur na ngoband oc tuarpcan broza forr in inneoin, “so that they heard the noise of the smiths striking the glowing mass upon the anvil.” I, *in*, generally becomes in, before the relative, as in α b-puil, “in which there is.” But the i is often omitted, and the euphonic n only retained, as ’n α paib, “in which there was.”

When a preposition ending in a vowel is followed by a word beginning with a vowel, an h is inserted, to prevent a hiatus, as le h-eagla, with fear; go h-Égypt, “to Egypt,” *Keat. Hist.*, p. 45. In the county of Kilkenny they say, in the singular, do’n dume, to the person; but dor na daoine, adding an r to do, in the plural. But this is local and corrupt.

The simple prepositions are repeated in the ancient Irish before words put in apposition, as do’n apd-flaiz, d’ua Ainmirech, “to the monarch, to the grandson of Ainmire,” *Battle of Magh Rath*, p. 114;

OROIT DO THADG O’CEALLAIG, DO RI O MAINI,  
“A PRAYER for TADHG O’KELLY, for THE KING OF HY-MANY.”

—*Inscription at Clonmacnoise.*

And the preposition is also repeated by modern writers before words which would be in the same case in Latin, as agur raoppe coiréionn ó fearpaib Éirionn uile ag pearpoin, ag fearpoin, agur ag maoin gaic ollamán díob, “and there was a general liberty ceded from the men of Ireland to the person, to the land, and to the property of each ollav [chief poet] of them.” *Keat. Hist.*, p. 125.

\* See Chapter VII. Sect. 3.

RULE L.

The compound prepositions require a genitive case, which is really governed by the nouns with which they are compounded, as ὁ κύμνα κατὰρ, to the city; ἀνὰ γαῖαν μου ἐπὶ, against my will; ὁ πέριρ πιαγλα, according to rule; ἀπὸρ πορ να μνά, for the sake of the woman.

### SECTION 7.—*Of the Government of Conjunctions.*

## RULE LI.

*a.* The conjunctions *ազոր*, *and*, *no*, *or*, couple the same cases of nouns, and, unless the sense requires otherwise, the same moods and tenses of verbs; as *բիր ազոր մոն*, men and women; *բուս ազոր քուր*, strike and break.

*b.* When two or more adjectives belonging to the same noun succeed each other, the conjunction *agus* is often omitted altogether, as *bá h-og, áluinn, geana-máil an bean í*, she was a young, beautiful, amiable woman.

c. The conjunction *aður*, *and*, is sometimes used in the sense of *as* in English, as *map go b-ful com ambþiorac aður rin a n-óalab Eirionn*, “as he is so ignorant *as* that in the affairs of Ireland<sup>1</sup>.”

Sometimes, however, the *αἴτιον* is omitted in this construction, as *ὁμὸν μὲν πρὸς*, so great as that; but *ὁμὸν μὲν αἴτιον πρὸς*, would be equally correct.

<sup>1</sup> Keat. Hist., p. 7.



The Latin *ac*, *atque*, is sometimes used in the same sense.—See p. 320.

*d.* When *αὐτ*, *but*, connects personal pronouns, the forms *é*, *í*, *ιαδ*, follow it in the modern language, as *ní paibe ann αὐτ ιαδ péim*, “there were there but themselves.”

But ancient writers, and even Keating, use the nominatives *ré*, *rí*, *ριαδ*, after this conjunction, as *gan ’n-a b-focair αὐτ ριαδ ’n a n-dír*, “none being with them but the two,” *Keat. Hist.*, p. 109.

#### RULE LII.

*a.* The conjunctions *ní*, *not*, *naç* or *noça*, *not*, *muna*, *unless*, *an*, *whether*, *go*, *that*, *map*, *as*, always require the subjunctive mood of the verb substantive, and of the irregular verbs after them, as *ní fuil*, there is not; *muna n-deaçað*, unless he went. And they all cause eclipsis, except *map* and *ní*, which always aspirate. *Noça* has this peculiarity, that it requires *n* before *p*, instead of the regular eclipsing letter *b*, as *noça n-fuil*, there is not.

*b.* The regular verbs having no subjunctive form only suffer eclipsis, or aspiration, after those particles in their present and future tenses.

*c.* But when the particles *do*, *po*, or an abbreviation of them, come between these particles and the verb in the simple past tense, the initial of the verb suffers aspiration, and is under the influence of these particles, as *níp ðibraic a lám upçap n-impoill ρiam*, “his hand never aimed an unerring shot<sup>m</sup>.”

<sup>m</sup> Book of Lismore, fol. 188.

It should be here remarked, that *an*, *whether*, *ní*, *not*, *noća*, *not*, never admit of the present tense of the assertive verb *is*, though they always carry its force, as *an mé?* is it I? *ní mé*, it is not I; *noća n-í in aimpir foğailcep*, “it is not the time that is divided,” *Book of Ballymote*, fol. 171.

### RULE LIII.

*Má*, *if*, and *ó*, *since*, are joined to the indicative mood, and cause aspiration, as *má ceilm*, if I conceal: but they never aspirate the present indicative of the verbs *táim*, *I am*, or *deirim*, *I say*.

The particles *ar*, *whether*, *do*, or *po*, signs of the past tense, *gur*, *that*, *má*, *if*, *mar*, *as*, *naçar*, *that not*, *ní*, *not*, *níop*, *not*, *noçar*, *not*, and *pul*, *before*, cause aspiration.—See pp. 156, 157.

The conjunction *má*, or *iona*, *than*, requires the forms *é*, *í*, *iað*, of the personal pronouns in the modern language, as *is feárr é ioná iað*, he is better than they; *is feárr é ioná í*, he is better than she. From this it may appear that the Erse grammarians have some grounds for supposing that *é*, *í*, and *iað*, as now used in their dialect, are the original nominative forms of these pronouns, as “*ghabh iad sgeul de gach coisiche*,” for the Irish, *gabh iad* (or *gabadaar*) *rgeul de gach coiríde*, “they asked information of every passenger;” “*thug i biadh dhoibh*,” for the Irish, “*thug sí biad dóibh*,” “she gave them food.”—See *Stewart’s Gaelic Grammar*, 2nd edit. pp. 194, 195.

The disjunctive conjunction, or negative adverb *ní*, *not*, is sometimes made to eclipse the initial of the verb *pul*, *is*, and *fağaim*, *I find*, as *ní b-pul*, there is not; *ní b-fağaim*, I find not; *ní b-fuapar*, I did not find. But in John Mac Torna O’Mulconry’s copy of *Keating’s History of Ireland*, these verbs are always aspirated, as *giðeað ní fuair am ar a mairbað*, “but he did not get an opportunity to kill him,” p. 132. *Nac*, *ut non*, or *qui non*, is pronounced *ná* in the south of Ireland, and the

initial of the word following it has always its radical sound, as an *τέ* *να* *β-φύαι* *αιργεα* *να* *όρ*, he who has not got silver or gold, pronounced in the south an *τέ* *νά* *φύαι* *αιργεα* *νά* *ορ*; and it is sometimes written *νά* in ancient manuscripts, and even by the Four Masters.

#### RULE LIV.

The conjunction *δά*, *if*, always requires the conditional mood, and causes eclipsis, as *δά* *μ-βειδῶν*, if I would be; *δά* *γ-ceilpιδίγ*, if they would conceal.

This mood has also the conjunction *γο* frequently prefixed, as *γο* *μ-βυαίμ*, that I would strike; but it can be used without it, or any other sign like the potential in Latin, as *βυαίμ*, I would strike.

#### RULE LV.

*Νά*, when it forbids, requires the imperative, as the Latin *ne* sometimes does, as *νά* *βυαί*, do not strike; *να* *βρί*, do not break; *να* *bí*, be not.

*Αν*, *whether*, *γο*, *that*, *δά*, *if*, *ια*, *after*, *μα* *α*, *where*, *μυνα*, *unless*, *να* *ς*, *not*, and *νο* *ς*, *not*, cause eclipsis.—See p. 158.

#### SECTION 8.—*Of the Government of Interjections.*

The interjection *O*, or *Α*, governs the vocative case, and always aspirates the initial of the noun, when of the aspirable class, as *Α* *ήν*! *O* man! *Α* *Θε*! *O* God!

The interjection *O* never appears in any ancient manuscript, but *Α* is used in its place, as *Α* *αθαί* *ήν* *ι* *νομί* *ς*, “*pater noster qui es in cœlis*,” *Leabhar Breac*, fol. 124.

The interjection *μαί* *γ*, *wo*, which is in reality a noun, is always followed by the preposition *δο*, *to*, as *ι* *μαί* *γ* *δου* *τ*, *wo* to thee! or, alas for thee!



## PART IV.

### OF PROSODY.

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PROSODY consists of two parts ; the one treats of the true pronunciation of words, and the other of the laws of versification.

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#### CHAPTER I.

##### OF PRONUNCIATION.

UNDER this head we have to consider the accent and quantity of Irish words. Emphasis, pause, and tone belong to rhetoric, or general grammar.

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##### SECTION 1.—*Of Accent.*

Accent is either primary or secondary.

The primary or principal accent is that which distinguishes one syllable in a word from the rest. The secondary accent is that stress which we occasionally lay upon another syllable in the same word.

##### RULE I.

In all words derived from monosyllabic roots, the primary accent is placed on the root ; and hence it may

be laid down as a general principle that the first long vowel, or diphthong, in a word determines the primary accent, as *mór*, great; *mórðact*, majesty; *peap*, a man, *peapamail*, manly; *raoḡal*, the world, *raoḡalta*, worldly, *raoḡaltaact*, worldliness.

## RULE II.

Words of two or three syllables, having the vowels in two of the syllables long, are accented on the first syllable in the north of Ireland; but in the south the accent is nearly equal on both syllables, as *móráin*, much, a great quantity,—in which the preponderance of the accent is usually towards the second syllable, when it is not at par.

In the north the primary accent is on the first syllable, and in some counties, the second syllable, though long, is pronounced so rapidly, that it can scarcely be said to have a secondary accent. The correct general rule, however, is the following. In the north the primary accent is on the root of the word, and the secondary accent on the termination; but in the south the primary accent is on the termination, and the secondary accent on the root, if short.

It is now difficult to account for this difference of accent between the dialects of the northern and southern Irish, and perhaps equally difficult to determine which is the more correct. The northern mode is to be preferred, as more likely to represent the ancient pronunciation, and especially as it so strongly marks the root of the word to the ear; the southern mode, however, possesses more euphonic diversity of sounds, and is, therefore, more easily adapted to poetical numbers. In consequence of this radical difference of the accent, the Irish songs and poems of the last two centuries cannot be generally appreciated throughout Ireland; for a native of Ulster, reading a Munster poem, or song, according to his own mode of accentuation, imagines it to be barbarous, as every line of it grates on his ear; and the Munsterman finds in the com-

positions of the later Ulster poets (that is, such poems as are set to a certain metre, not the *dán díneac*), nothing but harsh and unmusical syllables. This is only the case with the poetry of the last two centuries ; for at the commencement of the seventeenth century, when the poems called “ the Contention of the Bards ” were produced, the poets of Ulster, Munster, and Connaught wrote exactly in the same style as to words and terminations, and found no difficulty in understanding each other, so that they must have had then a fixed general language. But since that period Irish scholars, with very few exceptions, have had only a knowledge of one provincial dialect, as is evident from the several poems, sermons, and catechisms which have from time to time been written or published.

Perhaps it may not be considered over visionary to conjecture that the southern Irish first adopted their present mode of throwing the accent on the long termination, from their connexion with the Spaniards and their knowledge of the classics, which they undoubtedly studied more generally than the northerns, who were more closely connected with the Scotch and English. It is a very curious fact that, in English, the words derived from the Saxon have the accent generally on the root ; and words borrowed from the classical languages have it generally on the termination, or branches ; as *love*, *loving*, *lovely*, *loveliness* ; here in all the derivatives from *love*, which is of Saxon origin, the accent is on the root ; but in *hármony*, *harmōnious*, the derivative shifts the accent.

The following classes of words are accented as described in the Rule ; that is, with the accent on the first syllable in the north, and on the second in the south of Ireland.

1. Personal nouns in *óip*, or *eoip*, formed from verbs or nouns ; as *mealltóip*, a deceiver ; *fígeaðóip*, a weaver ; *millteóip*, a destroyer ; *peanáip*, an old man.

2. Personal nouns in *aíde*, *uíde*, *íde*, and *íge*, derived from nouns ; as *rgéalaíde*, a story-teller ; *epéauíde*, a shepherd ; *íicíde*, a physician ; *aréipíge*, repentance.

3. Adjectives in *aíð*, or *íð* ; as *eagnaíð*, wise ; *pímplíð*, simple.



4. Diminutives in *án, ín, and óg* ; as *cnocán*, a hillock ; *cillín*, a little church ; *builleóg*, a small leaf.

5. Nouns and adjectives in *ac* ; as *cailleac*, a hag ; *ceapac*, a plot ; *bpadac*, thievish ; and abstract nouns in *act*, as *mallact*.

6. Adjectives in *amail* ; as *feapamail*, manly ; *geanamail*, lovely. Words of this termination are accented on the second syllable in the south of Ireland, and pronounced as if written *feapúil, geanúil*.

7. Nominatives plural of the first declension in *aige* ; as *mullaige*, *tops*, from *mullaic* ; *bealaige*, *roads*, from *bealach* ; *oplaige*, *inches*, from *óplaic*.

8. Genitives singular feminine in *aige* ; as *na deataige*, of the smoke ; *na gealaige*, of the moon ; *na caillige*, of the hag. In many parts of the south of Ireland this class of genitives have the primary accent decidedly on the last syllable ; but throughout the north it is invariably on the first.

9. Nominatives plural of the second declension in *íoe*, or *eaða* ; as *nríoe*, or *nríeaða*, islands ; and also the cases formed from it, as *nríóib*, *insulis*.

10. Genitives singular, and nominatives and datives plural in *amam*, *amnaib* ; as *bpeiteam*, a judge ; *bpeiteamain*, *bpeiteam-naib*. These have decidedly the accent on the second syllable in the south of Ireland, and are pronounced as if written *bpeitiúim, bpeitiúnaib*.

11. Nominatives plural of the fourth declension in *aíoe*, or *eaða* ; as *capdaða*, wants ; *pealgaipeaða*, huntsmen.

12. Verbs in *igim*, or *uigim*, and their futures in *eoáb*, have the primary accent on the syllables *uig, ig*, as *foillrigim*, I shew ; *ápuigim*, I exalt ; *mínigim*, I explain ; and on *eóc* in their futures, *foillpeoáb, aipdeoáb, míneoáb*. But in the passive participles, the *uig*, or *ig*, is shortened in the south of Ireland, and the accent reverts to the root, as *foillrigíte, ápuigíte, mínigíte*.

13. All terminations of the verb which have a long vowel, or diphthong, have the secondary accent ; as *glanamaoib*, we cleanse ; *bpuiróir*, they used to break ; *o'ópuigítei*, it used to be ordered ; *bualíò*, strike ye ; *rátaoí*, ye are.

## RULE III.

In words derived from polysyllabic roots, the primary accent is generally on the first syllable of the root; and if the next syllable contain a long vowel, it will have the secondary accent.

## SECTION 2.—Of Quantity.

The quantity of a syllable is that time which is occupied in pronouncing it. It is considered as long or short.

## GENERAL RULES.

1. A vowel is short when it comes before the following combined consonants,  $\acute{c}\tau$ ,  $lb$ ,  $lc$ ,  $l\bar{g}$ ,  $ll$ ,  $mn$ ,  $pb$ ,  $pc$ ,  $p\bar{g}$ ,  $p\tau$ , as  $mallac\tau$ , a curse;  $pcolb$ , a splinter;  $olc$ , evil;  $bopb$ , fierce;  $\tauapt$ , thirst.

2. A vowel is generally long in monosyllables when final, or when closed by a single consonant; as  $l\acute{a}$ , a day;  $m\acute{i}$ , a month;  $p\acute{a}l$ , a hedge;  $\acute{a}p$ , slaughter.

As the diphthongal sounds of the single vowels prevail over the southern half of Ireland, it will be necessary in this place to point out in what situations they are generally used, although they cannot be considered strictly analogical. These diphthongal sounds of the simple vowels, which so strikingly distinguish the language of the southern from the northern Irish<sup>a</sup>, prevail when a monosyllabic

<sup>a</sup> O'Molloy, in his *Irish Grammar*, pp. 160, 161, 162, takes notice of this peculiar sound, which he describes as “inter longam et brevem.” His words on this subject are well worth the attention of the learner:—  
“Nota tamen, quòd m raro nisi

in fine vocalæ sit longa, vt in  $\tau am$ ,  $m am$ ; imò raro hoc ipso effertur longè, quia consonæ fortes maximè finales sunt mediæ quantitatis in pronuntiatione, mediæ inquam, vt suprà, inter longam, et brevem. Reuoca in mentem, quod suprà docuimus

word is closed by the following consonants, and combinations of consonants, viz. *b*, *ð*, *g*, *ll*, *m*, *nn*, *ng*; and in words of two or more syllables before *nc*, *ng*, *nt*; as *lobap*, a leper; *paðapc*, sight; *aḡaib*, the face; *ball*, a member; *am*, time; *fonn*, desire; *peang*, slender.

3. The vowels have their short and obscure sounds after long or accented syllables, or when they are final in polysyllables; as *cpóða*, brave; *cuibeaçta*, company.

4. The diphthongs *ae*, *ao*, *eo*, *eu*, *ia*, and all the triphthongs, are always long.

5. Derivatives and compounds follow the rules of their primitives; as *ápð*, *high*; *ápðán*, a hillock; *ápð-ríg*, a monarch.

The exceptions to this rule are very few, and must be considered provincial; as *írlíḡm*, I lower; *irlíḡce*, lowered; *ápð*, high; *aoipde*, height. The latter should be *írlíḡce*, *ápðe*, which are the forms used in the north of Ireland.

#### SPECIAL RULES FOR THE QUANTITY OF SIMPLE VOWELS.

1. *α* is always long in the diminutive *án*; as *cnocán*, a hillock.

2. In the terminations *ac* and *ða*, or *ðá*, *ta*, or *çá*, of adjectives, nouns, or participles, and at the end of all dissyllables and polysyllables, the *α* is always short; as

de quantitate syllabæ, vulgò *ríne*, quam dixi triplicem, nempè longam, breuem, et mediam, vulgò *paða*, *ḡeapp*, et *meaðhonach*; hinc longa linea ponitur supra *bár*, *pór*, &c., sine qua forent breues, vt *baḡ*, *poḡ*, supra quæ nulla apponitur linea designans quantitatem longam, vel mediam;

verùm media quantitas denotata per lineam non adeo longam super impositam medio quodam tractu effertur, non sicut longa vel breuis, sed breuiùs quàm longa, et longiùs quam breuis, vt *cáimç*, *ḡéall*, *dónn*, *peang*, de quibus adhuc redibit sermo."



πάρα, a wilderness ; ερόδα, brave ; κυδεατα, a company.

3. € and ι final are short in all dissyllables and polysyllables not compounded of two or more words ; as duine, a man ; ρλάνυιγε, saved ; τυλλι, a flood.

4. Ι before γ, followed by a vowel, is long ; as ρλιγε, a way ; ολιγε, or ολίγεαδ, a law ; and particularly in verbs, as ροιλλριγim, I illumine. But it is short in the south of Ireland, when the γ is followed by a consonant ; as ροιλλριγε, illumined ; όρδυιγε, ordered.

5. Ι is always long in the diminutive termination ίν ; as cnuicín, a little hill ; coillín, a little wood ; pín, a manikin.

6. Ο is always long in the diminutive termination όγ ; as duilleόγ, a leaf. It is also generally long in the northern half of Ireland, before γ followed by a vowel or a liquid ; as πογλαim, learning ; τογam, I choose.

But in the south of Ireland Ο has its diphthongal sound in this situation.

7. U is always long before γ ; as uγδαρ, an author.

#### RULES FOR THE QUANTITY OF DIPHTHONGS.

The diphthongs αι, εα, ει, ιο, ιυ, οι, υι, are sometimes long and sometimes short<sup>b</sup>. All the rest are inva-

<sup>b</sup> O'Molloy says that no certain rule can be laid down for the pronunciation of these diphthongs : "Reliquæ biuocales aliquando sunt breues, aliquando longæ, interdum mediæ ; adeòque firmam non habent regulam, sed

reguntur vsu et autoritate."—*Grammatica*, &c., p. 229.

His remarks on the middle quantity of the vowels, which is not now recognized in Connaught or Ulster, are well worth attention : "Syllaba quantitatis mediæ

riably long. The following special rules will assist the learner :

1. *Ū* is always short in the terminations *air*, *aíre*, of personal nouns, as *bhráṭair*, a brother ; *peal-ḡair*, a huntsman. It is long in the terminations *aíð*, *aíðe*, *aíḡe*, as *tréadaiðe*, a shepherd ; *na ḡealairḡe*, of the moon.

2. In most modern Irish manuscripts and printed books, the diphthong *ea*, when long, is written *eu*, as *ḡeur* for *ḡéar*, *ḡeur* for *ḡéar*.

This is an improvement on the ancient orthography, as it renders the quantity certain, for when this is adopted, *eu* is always long, and *ea* always short, as *ḡeur*, grass, *ḡear*, a man ; whereas if both were written *ḡear*, or *ḡēr*, as in the ancient manuscripts, it would be difficult to know, except from the context, which word was intended. It is impossible to lay down any certain rule to determine when *ea* is long or short in ancient writings, except the general rule already given at p. 407. But *céacṫa*, and a few others, before *ṫt*, are to be excepted from that rule. When *ea* is followed by *pp*, the *e* is short and the *a* long, as *ḡéapp*, short, *ḡéapp*, better ; but the number of words in which this sound occurs is very few.

3. *Ei*, in genitives from *ia* and *eu*, or *éa* long, is long, as *ḡian*, a track, gen. *ḡéin* ; *ḡeur* or *ḡéar*, grass, gen. *ḡéir*<sup>c</sup>. But *ei* in genitives coming from *ea* short, is always short, as *ḡpeile*, from *ḡpeal*, a scythe ; *ḡeille*, from *ḡeall*, treachery ; *ḡeillḡ*, from *ḡeallḡ*, a pin, a thorn.

nullam præcedit consonam simplicem, seu vnicam præter solam m. Cæterùm lectio Authorum et vsus te docebit, quæ Romanis procul positis non occurrunt.”—

*Grammatica, &c.*, p. 231.

<sup>c</sup> From this is to be excepted the genitive of *ḡcían*, a knife, which is short, both in Ireland and Scotland, as *ḡceme* or *ḡcine*.

Before the consonants enumerated in Rule 1, p. 407, *ei* is short in the northern half of Ireland, but has a peculiar sound in the south, already explained in the orthography.

4. *Eo* is always long, except in about six words, as already stated in the Orthography.—See p. 21.

5. *Io* is always short before the consonants enumerated in Rule 1, p. 407, except *ct*. Before single consonants it is sometimes long and sometimes short, as *πίορ*, true (long), *ρμιορ*, marrow (short), *κίορ*, rent (long), *ριορ*, knowledge (short).

6. *Iu* is long and short in similar situations, as *διύλταδ*, to renounce, or deny; *πλιυαδ*, to wet; *τριύρ*, three persons. It is always long when ending a syllable and before *l* and *ip*, and single consonants, and short before the combinations of consonants enumerated in Rule 1, p. 407.

7. *Oi* is always short before the consonants enumerated in the rule just referred to, but always long in the terminations of personal nouns in *όιρ*, as *μεαλλτόιρ*, a deceiver; *δλιγεαδόιρ*, or *δλιγετέόιρ*, a lawyer. It is long, but with the accent on *i*, in the terminations *οιδε*, *οιγε*, as *χοιιδε*, a heart.

8. *Ui* is short before the consonants enumerated in Rule 1, p. 407. It is always long in the terminations *υιδε*, *υιγε*.



## CHAPTER II.

## OF VERSIFICATION.

VERSIFICATION is the arrangement of a certain number and variety of syllables according to given laws, which, in the Irish language, are very peculiar and mechanical.

There are three kinds of verse in Irish, viz., *Dan Direach*, *Oglachas*, and *Bruilingeacht*.

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SECTION I.—Of *Dan Direach Verse*.

We are here to consider, first, the requisites of *Dan Direach* verse in general, and then, its several kinds or species.

In *Dan Direach*, or *direct metre*, there are seven requisites<sup>a</sup>, viz., 1st, a certain number of syllables in each line; 2nd, four lines in each quatrain; 3rd, Concord; 4th, Correspondence; 5th, Termination; 6th, Union; 7th, Head<sup>b</sup>.

<sup>a</sup> Of the difficulty of composing *Dan Direach*, or *Rann Direach*, O'Molloy, who calls it in Latin *Metrum rectum*, writes thus: "Maximè autem de Metro, omnium quæ unquam vidi, vel audiui, ausim dicere, quæ sub sole reperiuntur, difficillimo," &c.—*Grammatica Latino-Hiber-*

*nica*, p. 144. At page 156 he gives seven rules, to assist the poet in composing this mechanical kind of verse.

<sup>b</sup> A writer in the *Anthologia Hibernica*, for May, 1793, vol. i. p. 346, in noticing the works of Dr. O'Molloy, has the following remarks upon this subject:—

To these may be added an eighth, not because it is always necessary, but because it is often used, namely, *Urlann*, of which we shall speak in its proper place.

Here it should be remarked, that of the seven requisites above enumerated, the first four, to wit, number of lines, number of syllables, concord, and correspondence,—are indispensable in every kind of Dan Direach; but not so the three last mentioned, which are required only in particular kinds. Thus the major and the minor termination are indispensable only in the species commonly called *Deibhidhe*; Union, in *Rannaigheacht mhor* and *Casbhairn*; and Head, in *Rannaigheacht bheag* and *Seadna* only.

1. The number of syllables in a line varies according to the kind of verse, as shall be presently shown.

2. A quatrain, called *Rann iomlán* by the Irish, consists of two couplets or four lines. The first couplet of a *rann* is called by the Irish *Seoladh*, or *the leading*; the second is called *Comhad*, or *the closing*. Every *rann* or quatrain must make perfect sense by itself, without any dependence on the next; nay, the first couplet may produce a perfect sense without any dependence on the second.

3. *Concord*, or *Alliteration*, called by the Irish

“The Irish poets seem to me to have absurdly imitated the Greeks in the name and variation of their metrical feet, &c. The northerns were equally addicted with the Irish to this mechanical poetry. The Scalds transposed the words of their songs so strangely and artfully, as to be quite unintelligible but by their own order, &c.” The author of this article, who subscribes himself D., is believed to be Dr. Ledwich; but the opinion he ex-

presses, viz., that the Irish poets imitated the Greeks in the name and variation of their metrical feet, receives no support from any thing to be found in O'Molloy's Irish Prosody,—the work which he is reviewing in the article referred to. Indeed the very contrary appears from all the rules which O'Molloy gives for the three principal kinds of verse which were in use among the ancient Irish.

*Uaim*, requires two words (of which neither can be a preposition or particle), in each line, to begin with a vowel, or with the same consonant.

*Example :*

Ṭriall tap Ṭearḃa na rpeaḃ rean,  
 Tap éir laochraíḃe Laíḡean,  
 Co cuan clapfuinn mo cpoíḃe,  
 Co pluag áluinn Oṛpoíḃe.

*O'Heerin.*

In the first line, *rpeaḃ* and *rean* form a concord, both beginning with the same consonant, *r*; in the second, *laochraíḃe* and *Laíḡean*; in the third, *cuan*, *clap*, and *cpoíḃe*; and in the fourth, *áluinn* and *Oṛpoíḃe*, form a concord, as both begin with a vowel.

Concord is of two kinds, proper and improper. The former, called *Fior-uaim*, is where the last two words of a line begin with a vowel or the same consonant, as in the first two lines of the quatrain just quoted.

The improper concord is when the words so beginning are not the last two in the line. But here note, that what the ancient Irish called an *Iarmbearla*, i. e. the *article*, *possessive pronoun*, *adverb*, *preposition*, or *conjunction*, coming between any two words, neither forms nor hinders a concord.

The proper concord can be used for the improper, and *vice versa*, in every line *except the third and fourth*, in which the proper concord is indispensably necessary.—See *O'Molloy's Grammatica*, &c., p. 155.

Aspiration, eclipsis, or the intervention of any adventitious letter, does not prevent a concord, except in the following instances :

When *p* is aspirated, it makes a concord with *p*, as *admaim* *duir mo peacaḃ féin*; where the *p* in *peacaḃ*, and the *p* in *féin*,



make a concord. But when the *p* is aspirated, it has no sound, and therefore is not taken into consideration, but the concord is observed with the succeeding letter, as *taḡair leam*, a *ḡlaic Éipne*; where the *l* in *leam*, and the *l* in *ḡlaic*, form an improper concord, the *p* being altogether disregarded. Likewise in the line, *taḡair leam*, a *ḡlaic Úipe*; the *l* in *ḡlaic*, and the *l* in *Úipe*, form a proper concord.

Initial *p*, followed by a vowel or a consonant, does not concord with *p*, unless it be followed by a vowel or the same consonant; thus *pa* will form a concord with *po*, *pu*, but not with *pb*, *pc*, *po*, or *pḡ*; and *pb* will only concord with *pb*, *pc* with *pc*, and so of all the other combinations. In like manner, *tp* concords with *tp* only, as an *tpúil*, an *tpolair*.

4. *Correspondence*, called in Irish *Comharda*. This has some resemblance to rhyme, but it does not require the corresponding syllables to have the same termination as in English rhyme.

To understand it perfectly, the following classification<sup>c</sup> made of the consonants, by the Irish poets, must be attended to:

1. *S*, called by the bards the queen of consonants, from the peculiarity of the laws by which it is aspirated and eclipsed<sup>c</sup>.
2. Three soft consonants, *p*, *c*, *τ<sup>d</sup>*.
3. Three hard, *b*, *ḡ*, *ḃ*.
4. Three rough, *f*, *ḋ*, *ḋ*.
5. Five strong, *ll*, *m*, *nn*, *nḡ*, *pp*.
6. Seven light, *b̃*, *ḃ̃*, *ḡ̃*, *m̃*, *l̃*, *ñ*, *p̃*.

<sup>c</sup> See O'Molloy's *Grammatica Latino-Hibernica*, p. 36, where he writes: "*S* consonarum penultima omniumque facillè Regina, accrescit, præfigique potest cuilibet nedum vocali, verùm etiam consonæ in hoc idiomate; ita vt nulla eam recuset, adeòque omnium dicitur vniversalissima cunctarum scilicet singularumque ductrix, &c."—See also pp.

160, 219. The consonant *p*, however, is called the meretrix by others, because it so readily unites with the other consonants; but properly speaking, it is a mere sibilant, and not at all entitled to the high dignity given it by the bards.

<sup>d</sup> Nothing, however, is more certain than that the Irish poets are wrong in styling *p*, *c*, *τ*, *soft*

The Irish poets teach that the consonants exceed each other in power and strength, according to the above classification. They assert that *p* is the chief, or queen, of all consonants. Next after it they rank the three soft consonants, *p*, *c*, *t*, which exceed the succeeding classes in force or strength; likewise that the hard consonants excel the rough consonants, and the strong the light ones, which are reckoned the meanest and feeblest of all the consonants.—See *O'Molloy's Grammatica*, &c., p. 160.

Correspondence is of two kinds, perfect and broken.

Perfect correspondence, which is sometimes equal to perfect rhyme in English, consists in the agreement of two words, the last in two lines of poetry, in vowels and consonants of the same class.

*Example :*

O dhearbha co Sláine roip,  
Cuid cpíce Cloinne Corḡpoig,  
Sloḡ dheanntraige na ḡ-ciab ḡ-cam,  
An pian reabcuíde pulmall.

*O'Heerin.*

In this quatrain *roip* and *Corḡpoig* form a correspondence, both agreeing in vowels, and ending with a consonant of the sixth class *p* and *ḡ*, which are light consonants. And the words *ḡ-cam* and *mall* also correspond in vowels and consonants, the one ending in *m* and the other in *ll*, which are of the fifth class.—See Table.

Broken, or imperfect, correspondence is the agreement of two words, the last in two lines of poetry, in vowels only, without any regard to consonants.

consonants, and *b, ḡ, d*, *hard* consonants, for the latter class are undoubtedly the soft.—See the Orthography, pp. 2, 59, 60. The entire classification is pretty correct, and founded on the nature of articulate sounds, except that

the second and third classes are misnamed, and that *l, n, p*, which are liquids, should not, from the nature of articulate sounds, be classed with *b, d, ḡ, m*.—See the Orthography, page 2, *et sequen.*

This kind of correspondence allows that one word may end in a vowel and the other in a consonant, as *bā* and *blap*, *cap* and *claēt*, also *aoi* and *aoip*, *blaoirg* and *baoir*.—See *O'Molloy's Grammatica Latino-Hibernica*, p. 165.

5. *Termination*, or *Rinn*, requires that the last word in the second and fourth lines of a quatrain should exceed that of the first and third by one syllable.

Thus, if the first line end in a word of one syllable, the second must end in a word of two; and if the third line should end in a word of two syllables, the fourth must be of three syllables. The first is called *Rinn*, or the *minor termination*; the second, *Airdrinn*, or *major termination*. This additional syllable in the *Airdrinn* does not affect the correspondence. The following examples from *O'Dugan's Topographical Poem* will illustrate the foregoing:

Triallom ó Dhoirce beanbaig,  
 Ip ó Chuailgne chricleandraig,  
 O Muig Rath ppaoch na fala,  
 'S ó caē laoch O' Labpaōa.  
 O Dun ba leath glap na leand,  
 Ar í riē-peleag Eipeann,  
 Gan faēail ap m'aipe ann  
 Baile ap falaō cpé Cholam.

In the first of these quatrains it will be observed that *beanbaig*, the last word in the first line, is exceeded by one syllable by *chricleandraig* in the second line, and *fala*, the last word of the third line, by *Labpaōa*. Also, in the second quatrain, *Eipeann*, the last word of the second line, exceeds *leand*, the last word in the first line, by one syllable, as does *Cholam*, the last word of the fourth line, exceed *ann*, the last word of the preceding, by one syllable. Here note that a compound word may be admitted to form an *Airdrinn*, as *chricleandraig*, in the second line above quoted; also all enclitics, as *pa*, *pe*, *po*, *rin*, *poim*, *ran*, *ri*, *reo*, *ne*, *rap*, *an*, *glé*, *po*, *úp*, and all adjectives that can be placed before their nouns, are allowed by the poets to form this termination.



6. Union, or *Uaithne*, is nearly the same with Correspondence, except that the same vowels are not required in each place; and, in polysyllables, it is only necessary that they agree in class, as *αὐδᾶ*, *βιοῦδᾶ*; *inne*, *doimne*; *opmaílle*, *peanpoige*; but the nearer they agree the better. A syllable, however, with a broad vowel cannot form a union with one having a small vowel, as *λαῖ* and *λιῖ*.

This agreement generally takes place between the last word in the first and third lines, and some word in the middle of the second and fourth, as in the following example:

Aen bean doḃ' áille gné  
 Do cónaipc mé,—mipde dúinn,—  
 Ar bpuac mbip na n-éigne m-bán,  
 Aḡ nige a lám 'rag coruaḃ cúl.  
 Folc dualac, coinnleac, cam,  
 Gaḃ lúb ann ar lí an óip,  
 Dpuac li-ḡeal ó n-deallpuigeann ḡrian,  
 Do claoi mo ciall, faḃ mo bpoim.

*Owen O'Donnelly.*

In these lines the reader will observe a kind of chime, or vowel rhyme between the words underlined, *gné* and *mé*; *bán* and *lám*; *cam* and *ann*; *ḡrian* and *ciall*.

7. *Head*, or *ceann*, is the monosyllabic word which concludes the second and fourth lines of a quatrain in that kind of verse called *Seadna*.

As the words *ionn* and *b-pionn*, in the following quatrain:—

Oigpe Chaḡaoip, cionn a ciniḃ,  
 Ionmuin linne ḡiḃ é ionn,  
 Dpuac aige na ḡ-cuig ḡ-coigead  
 Cathac óigfeap uip na b-pionn.

8. Another requisite in *Dan Direach* is that called *Amus*. It is nearly the same as an imperfect correspondence, except that it requires an equal number of syllables in the words which correspond.

*Example :*

Má'ṛ daonnaḁt dealbḁar 'ṛan dán,  
Ma'ṛ dealb, no laocḁaḁt, no lúḁ,  
Do noṛ ḡaḁ mic noimṛ riḡ,  
Reic a ḡníom ní doilḡ dún.

Some make an *amus* between α and e; but seldom. O'Molloy considers it incorrect. In a short syllable oi will make an *amus* with ai, or ui short, because they have nearly the same sound, as τοιḡ and παιḁ.

The principal species of *Dan Direach* verse chiefly in use among the Irish poets are the five following, namely, *Deibhidhe*, *Seadna*, *Rannaigheacht mhor*, *Rannaigheacht bheag*, and *Casbhairn*.

### 1.—Of *Deibhidhe*.

The principal requisites which distinguish this kind of verse from others is, that the first and third line of each quatrain end with a *minor* termination, and the second and fourth with a *major* termination. It requires also seven syllables in each line, with correspondence, concord, and union, which must all be perfect in the last couplet.

*Example :*

Oḡlaḁ do bí aḡ Muipe móip  
Naḁ d-tuḡ eizeaḁ 'na h-onóip,  
Ceip náṛ b'aíl do'n uile ban  
Aíman aḁt Muipe maḁar.

In this quatrain will be observed the following requisites :  
 1. Every line consists of seven syllables, for in the first line the *a* in *ag* is elided, as coming immediately after *bí*. 2. The last word of the second line exceeds the last word of the first line by one syllable, which is the *Airdrinn*, or major termination. 3. In the first line the words *Muipe* and *moip* form a concord, or alliteration ; and in the second line the words *eizeac* and *h-onóip*, form a concord, both beginning with a vowel, the *h* not being taken into account, as it is adventitious, not radical in the word. 4. The words *móip* and *onóip* form a correspondence, or agreement of vowels and consonants. In the first line of the second couplet there is a concord formed by the words *b'aíl* and *uile*, as both begin with vowels, for *b* is not taken into account, it being an abbreviation of the verb *bá*, or *buó*, *was*. Again, in the last couplet the word *maṣap* exceeds *ban* by a syllable, and these words agree in vowels and class of consonants, *n* and *p* being of the sixth class, or light consonants. Also the words *b'aíl* and *ban* form a union, or vowel rhyme, and the same is formed by *Muipe* and *uile*.

## 2.—Of Seadna.

*Seadna* requires eight syllables in the first and third lines of each quatrain, and seven syllables in the second and fourth ; also that the first and third lines should end in a word of two syllables, and the second and fourth in a word of one syllable, which is called by the Irish *Braighe*.

It is therefore nearly the reverse of *Deibhidhe* in the termination, or *rinn*. Every second and fourth line form a perfect correspondence, which sometimes amounts to perfect rhyme, and every first and third may either make a perfect or imperfect one, as

Æuime na b-*píleac* *fuil* Ruap*caic*,  
 Tap *ppeim* Chuinn do *connaim* *píac*,  
 Æa Meimic *píam* an*tepm* op*pa*,  
 D'Al*tepm* cliap *ip* up*pa* *íac*.



Fine Ruapcað, ríograíð Chonnaçt,  
 A g-clu uaða ar feað gac fuinn,  
 Ní h-iongnað geall aca uaíðe,  
 Slata ir feapp do éuaine Chuinn.

*Ciothruaidhe O'Hussey.*

In these quatrains the monosyllables *riað* and *iað*, *fuinn* and *Chuinn*, form perfect correspondences, which happen, in these instances, to amount to perfect rhyme, although perfect correspondence is not always necessarily perfect rhyme, for the consonants need agree in class only, as we have already seen. Also the dissyllables *Ruapcað* and *oppa*, *Chonnaçt* and *uaíðe*, form an imperfect correspondence. It will be seen also, that concord, or alliteration, is observed throughout, as by *b-fíleað* and *fuil*, in the first line; by *Chuinn* and *connaim*, in the second; by *anþom* and *oppa*, in the third, both beginning with a vowel, as prescribed by the rule for Concord; by *alþom*, *uppa*, and *iað*, in the fourth. Also, in the second quatrain, by *Ruapcað* and *ríograíð*, in the first line; by *feað* and *fuinn*, in the second; by *h-iongnað*, *aca*, and *uaíðe*, in the third; and by *éuaine* and *Chuinn*, in the fourth.

O'Molloy mentions but one kind of *Seadna*, but other writers notice three kinds; first, the common *Seadna*, which is that already described; second, the *Seadna mhor*; and third, the *Seadna mheadhonach*. The *Seadna mhor* differs from the common in this only, that every couplet ends in a word of three syllables, as in this example:

O'fíor éogaíð comailteap ríotcáin,  
 Sean-focal naç rápuigíteap;  
 Ní faðann ríó açt feap foðla,  
 Feað ðanba na m-bán-foitfeað.

*T. D. O'Higgin.*

In the *Seadna mheadhonach*, the first and third lines end with words of three syllables; and the second and fourth with words of two, as in this example:

Feápp rilleaó na palm neamódaíde,  
 Do níí ar leapáib linne,  
 Maipg do gíib an glóir n-easparbaíó,  
 Oíde ar b'éag-palmaib binne.

*Anon.*

### 3.—Of the Verse called *Rannaigheacht*.

Of this there are two kinds, *Rannaigheacht mhor* and *Rannaigheacht bheag*.

*Rannaigheacht mhor* requires seven syllables in each line, and every line to end with a word of one syllable. It is also necessary that there should be a perfect correspondence between the last words of the second and fourth lines of each quatrain, but not between the last word of the first and third; but it requires a *union*, or vowel rhyme, between some word in the first line and another in the second.

*Example :*

Dealg aéalaió oépar Taió  
 Dar n-antraíob tocta an tuilg,  
 Créact oile ar feolfoíal n-deilg  
 Lóige an deipg beogonaíó buipb.

*Anon.*

It will be observed that all the requisites laid down in the above rule, are preserved in this quatrain. Every line consists of seven syllables; a concord, or alliteration, is formed in the first line by the words aéalaió and oépar. Likewise aéalaió makes a perfect union with antraíob; and oépar and tocta form an imperfect union. Tocta and tuilg, in the second line, form a concord, or alliteration, where, to prevent a superfluous syllable, the *a* in tocta is elided, as coming before an. Also tuilg and buipb form a perfect correspondence,—though not rhyme,—as they agree in vowels, syllables, sound, and quantity; moreover,

oile and feolfoḡail form a concord, both being considered as beginning with vowels, as the *ḡ* is totally sunk in the pronunciation; also oile and loḡe form a union, *uaithne*, or vowel rhyme; as do the words deilḡ and deipḡ. Likewise the words feolfoḡail and beoḡonaid form a union.

*Rannaigheacht bheag* differs from the preceding in one particular only, viz., that every line must end with a word of two syllables.

*Example :*

Roḡa na cloinne Conall,  
Toḡa na droinge a deapam,  
Toḡa dap feolaḡ pug romam,  
Conall tuḡ d'eoḡan fearann.

*Anon.*

In this quatrain are presented all the requisites above enumerated, as belonging to *Rannaigheacht mhor*; and it will be seen that there is no difference between them, except that the final words of each line of the latter species are dissyllables; those of the former are all monosyllables.

#### 4.—Of *Casbhairn*.

*Casbhairn* requires seven syllables in each line, and is particularly distinguished from all the species of verse already described by this characteristic, namely, that every line must terminate with a word of three syllables. It requires also concord, correspondence, and union.

*Example :*

Puirte pioḡ acaid fionnloḡa,  
Sioḡ Chacail a ḡ-comlaḡa,  
D'a ḡoin d'apm i Uḡaine,  
Do mapḡ poin an pioḡuige.

There are several other kinds of *Dan Direach*, as *Casbhairn-Ceanntrom* (or heavy-headed *Casbhairn*), *Rionnard*, &c., but the



limits intended for this work would not permit us to go into a description of them ; and we must therefore content ourselves with noticing one other species, namely, the *Rionnard* of six syllables, in which Ængus the Culdee wrote his *Feilire*, or *Festilogium*. This has the general requisites of the *Dan Direach*, and every line ends with a word of two syllables, like the *Rannaigheacht bheag*, as :

Zapair gréine aine,  
 Apptol Eipenn oige,  
 Patraic coimec mile,  
 Rop doitu di ar troige.

See O'Molloy's *Grammatica Latino-Hibernica*, pp. 210, 211, where he thus describes this kind of verse : “ Aliud vulgò pinnapò constat quatuor quartis, et omne quartum sex syllabis, cujusque finalis dictio est bissyllaba, ultimæ Metrorum correspondent, ultimum cujusque quarti concordat cum aliquo vocabulo mox antecedenti ; in ultimo præterea semimetro debet intervenire correspondentia, vt in sequenti :

Rom na féile Fánao  
 Fáipce Fíleao Eipeann,  
 Drián na maḡ an míonpónn  
 Annam ḡiall ḡan ḡéibeann.”

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## SECTION 2.—Of Oglachas.

Oglachas, or *the servile metre*, is made in imitation of all kinds of *Dan Direach* already described. Every line of it requires seven syllables and no more, unless when it is made in imitation of *Seadna*, when the first and third lines of each quatrain will have eight syllables.

This kind of verse is merely imitative : “ Simia enim est,” O'Molloy's *Grammatica Latino-Hibernica*, p. 200 ; and there-

fore it will be more ornamental if Concord, or alliteration, be preserved in each line ; but, in reality, it is neither confined to *correspondence*, *concord*, or *union* ; nor to true termination, for the major may exceed the minor by two syllables : as

Đorþ a épeathan ap ġac tráig  
Níall mac Eacac Muigmeadam.

Here it will be observed that, contrary to the law and rules of that species of Dan Direach called *Deibhidhe*, the word tráig, which is a monosyllable, and the minor termination is exceeded by the major termination Muigmeadam, by more than one syllable.

The following is an example of *Oglachas*, in imitation of Seadna :

Đab, a Shíle, a n-agaio h'aiġnió,  
Ionap, falloing, filéo ppoill,  
Lean do'n céipó, ap ap épom Aine,  
Tuill bonn taille map nac cóip.

When *Oglachas* is made in imitation of *Rannagheacht mhor*, nothing is required but that the last word of each line must be a monosyllable ; nor does it matter whether the union be perfect or imperfect, and it will be sufficient if an *amus* be used in place of correspondence ; but it is indispensable that every line of the quatrain should end in a word of one syllable, and that there should be an *amus*, or vowel rhyme, between the last word of the first line, and some word in the middle, or towards the middle of the second line, and also between the last word of the third line and some word in the middle, or towards the middle of the fourth line, as in the following example :

Tríúr acá ag brae ap mo báp,  
Đó acaro do ġnát am bun,  
Truaġ ġan a ġ-croacó pe crann,  
An diabál, an clann 'ra énum.

*Bonaventura O'Hussey.*

When *Oglachas* is made in imitation of *Rannagheacht bheag*, it is in every particular like the above, except that the last word of each line must be a dissyllable, as in the example :

Ar do claippig go n-duine,  
 Ní bí mo fuile aét dpuite,  
 Ionann leam ip a claipein,  
 Do lamia d'faipein uirpe.

There is another species of *Oglachas* which has the first line of each quatrain like *Casbhairn*, and the second like *Rannaigheacht bheag*.

### SECTION 3.—Of *Droighneach*.

This species of poetry, called *Droighneach*, i. e. *Spinosum*, or the *Thorny*, from the difficulty of its composition, may admit of from nine to thirteen syllables in every line. It requires that every line should end with a word of three syllables; and every final word must make a *union* with another word in the beginning or middle of the next line of the same couplet; there must also be a correspondence between the final words.

#### *Example :*

Dá roiríom do'n bpuig pionnpuar oipeada,  
 Dáó diombuan ar n-doinneanma ar n-dul 'ran deagada,  
 Do geabrum poru gaol geineanna,  
 Ip Aoó rein Eanna go n-a luét leananna.

*G. Brighde O'Hussey.*

### SECTION 4.—Of *Bruilingeacht*.

This is composed much after the same manner as the *Oglachas*, but requires correspondence (at least the improper correspondence), and also a kind of *concord*,

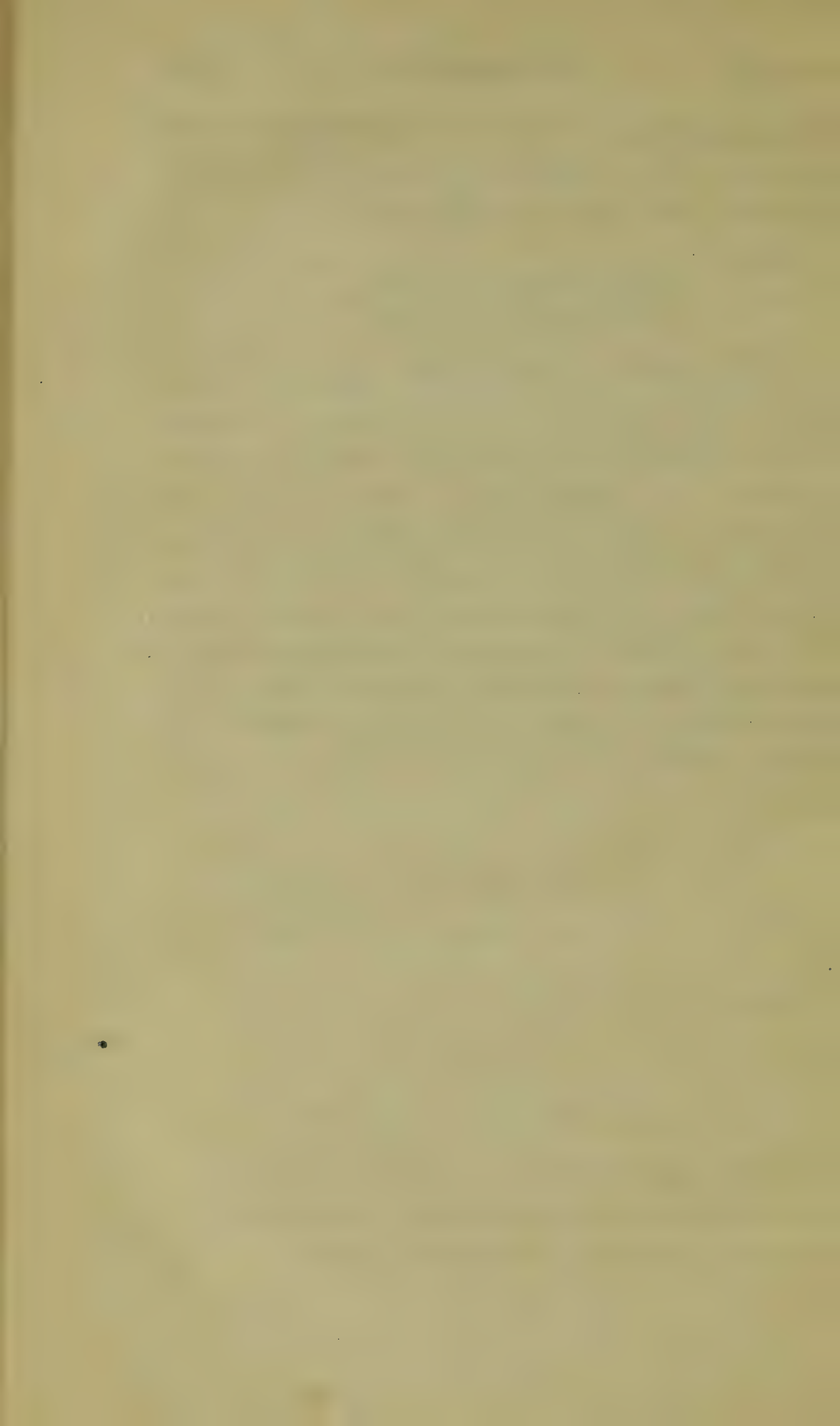


*union*, and *head*. Each line must consist of seven syllables ; and it is generally composed in imitation of *Casbhairn*, and *Seadna meadhonach*.

*Example :*

Muc áoluiḡ aḡ clariḡeaḡo  
Fa bun aol-tuip é'earcaḡo.

O'Molloy mentions among the vulgar poetry the following, viz., *Abhran*, song, *Burdun*, and *Caoine*, or *Tuireadh*, a funeral dirge, or elegy, some of which consist of poetic lines of eight, ten, and eleven syllables. But poems of this description are of rare occurrence. As specimens may be mentioned *Feircheirtne's Tuireadh*, an Elegy on Curai Mac Daire, in the Library of Trinity College, Dublin (H. 3. 18). Mac Liag and Giolla Caoimh also composed elegies of this description on Brian Borumha, which are still extant. See also the *Ocz-Foclac mop h-Éimín* in the Book of Leacan. For more on this subject, the reader is referred to O'Molloy's *Grammatica Latino-Hibernica*, pp. 236–244 ; and there is a curious Tract on Irish versification in the Book of Ballymote, which deserves to be studied.



# APPENDIX.

## I.

### OF CONTRACTIONS AND ABBREVIATIONS.

THE contractions used in Irish manuscripts, and in some printed books, are in principle, and often in form, the same as those which occur in Latin manuscripts of the middle ages. They are in fact a species of shorthand, introduced for the purpose of saving time and parchment, which, before the invention of the art of printing, was an object of considerable moment.

The most common and important contractions may be classified as follows:

1. Those which are in fact Latin words, although used to represent the corresponding Irish words.

These are *et*, for *αγυρ*<sup>a</sup>; *7* (another Latin abbreviation for *et*), *αγυρ*; *ũ*, *vero*, for *ιμορρο*; *ř*, *sed*, for *αετ*; *h*, *autem* (or *haitem*, as the word was often written), for *ονα*, or *ονα*, *indeed*; the same contraction also stands for *hæc*, particularly in medical manuscripts; *t*, *vel*, for the Irish *no*, *or*; *ę* *est*, for the Irish *τα*, *is*, and *γ* *ejus*.

These contractions are often used for the syllables which the Latin words they represent stand for, and often for syllables similar to the Latin words in sound. Thus:

*7* stands for *eo* or *eτ*, as *c7* for *céo* or *céao*, *a hundred*, or *ceao*,

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<sup>a</sup> The same contraction, in the forms *&* and *ετ*, is still used for *and* in English.



leave or permission; and if 7 be dotted it denotes eð, or eċ, as b7a for be7a, or bea7a, *life*.

So also t for the syllable no; and 7̄ very commonly, even in printed books, for aċt, or ċt; as τ7̄ for teaċt, *to come*; cūma7̄aċ, for cūmaċtaċ, *powerful*.

In like manner we find h, *hæc*, used for the syllable ec and eġ: as tĥmaio for tecmaio, *it happens*: ĥin for eiġin, *some*. 7 ejus, is also used to denote eiġir, as 7 for leiġir, particularly in medical manuscripts.

2. A vowel set over any consonant, generally supposes an p understood before that vowel: as

ḡ for ḡpa.

ḡ for ḡpo.

ḡ for ḡpe.

ḡ for ḡpu.

ḡ for ḡpi.

This contraction is also, but not so frequently, used to denote p following the vowel; in which case the foregoing abbreviations may be read ḡap, ḡep, ḡip, &c. This, however, rarely happens, except in the word ḡup, *that*, which is often contracted ḡ̄. In other cases u over a letter is read pu, as 7̄aġán for 7̄pu aġán, *a meagre man*: unless it be written v, in which case it is often, in modern manuscripts, put for up, as ċ̇ for cup, *putting*; ċ̇ċ̇, for cupċ̇ap, or cupċ̇ċ̇ap, *is put*. In more correct Irish manuscripts, however, the u placed over the consonant is formed thus ~ when the p is understood after it, and u or v when before it; thus 7̄ is to be read 7̄up, but 7̄̄, or 7̄̇, 7̄pu.

The α written over a consonant in this contraction, is often formed by a sort of running-hand like n or 7̄, as ḡ̄o, for ḡpaō; but it is in reality nothing more than α, although O'Molloy absurdly supposed it to be the consonant n. See his *Grammatica Latino-Hibernica*, p. 130.

3. A syllable terminating in p is usually denoted by the contraction s placed over the consonant: and this mark doubled is used to denote a syllable terminating in double p.

Thus  $\text{ῥ}$  is read  $\text{ῥep}$ , or  $\text{ῥeap}$ , *a man*;  $\text{ῖ}$   $\text{ῖeapp}$ , *better*;  $\text{αῶ}$ , is  $\text{αῶep}$ , *he says*.

This mark is absurdly supposed by some to be the consonant *s*; but it is in reality an abbreviated form of *p*. In the case of the letters  $\text{ζ}$  and  $\text{τ}$ , it is formed by a semicircular turn from the right hand extremity of the horizontal stroke, thus,  $\text{ζ}$ , which stands for  $\text{ζεp}$ ,  $\text{ζεap}$ , but generally  $\text{ζup}$ :  $\text{τ}$  for  $\text{ταp}$ ,  $\text{τεp}$ ; but more frequently for  $\text{τυp}$ .

4. A consonant placed over another consonant implies the omission of a vowel, which must be determined by the sense.

Thus  $\text{ῑ}$ ,  $\text{ḡ}$ ,  $\text{ḗ}$ , denote  $\text{ῑαῶ}$ ,  $\text{ḡαῶ}$ ,  $\text{ḗαῶ}$ . Or other vowels may be supplied according to the sense, as  $\text{ḗ}$  may stand for  $\text{ḗειῶ}$ ;  $\text{ḗ}$  for  $\text{ḗucc}$ ;  $\text{ḗ}$  for  $\text{ḗιιτ}$ , as  $\text{ḗim}$  for  $\text{ḗιιτιm}$ , *I fall*, &c.

5. A line drawn across the letters  $\text{ḅ}$ ,  $\text{ḥ}$ ,  $\text{ḗ}$ , or  $\text{ḡ}$ ; or over  $\text{ḅ}$ ,  $\text{ḡ}$ ,  $\text{ḅ}$ ,  $\text{ḡ}$ ,  $\text{ḡ}$ ,  $\text{ḡ}$ ,  $\text{ḡ}$ ,  $\text{ḡ}$ , denotes that a syllable is contracted, which must be determined by the grammar, or by the sense. The letters *m*, *n*, *p*, or *ḅ*, usually enter into the syllables so contracted, or, when there is a point over the horizontal line,  $\text{ḅ}$  or  $\text{ḡ}$ .

Thus  $\text{ḅ}$  is  $\text{ḅap}$ ,  $\text{ḅep}$ ,  $\text{ḅen}$ , or  $\text{ḅaḗl}$ ;  $\text{ḅ}$  is  $\text{ḅaῶ}$ , or  $\text{ḅuῶ}$ ;  $\text{ḥ}$  stands for  $\text{ḥaῶ}$ , and sometimes even for a longer termination, as  $\text{ḅḥt}$  for  $\text{ḅḥλεαḡαῶ}$ ;  $\text{ḡḡt}$  for  $\text{ḡḡup apoile}$ , *et cætera*: and so of the other contractions of this class, which must in every case be determined by the sense, and therefore an accurate knowledge of the language is absolutely necessary in order to read them: as  $\text{ḡḡ}$  for  $\text{ḡḡeαῶ}$ ;  $\text{ḡḡḡ}$  for  $\text{ḡḡuαḡαῶ}$ ;  $\text{ḡḡḡ}$  for  $\text{ḡḡḡuḡαῶ}$ .

When the line is doubled it denotes that the final letter of the contracted word is doubled; as  $\text{ḡḡ}$  for  $\text{ḡann}$ .

6. A short curved line  $\text{~}$  denotes *m*; and when placed over a vowel denotes that *m* is to follow that vowel: *n*, in a similar position, is marked by a short straight line: and two such lines stand for *nm*.

Thus  $\bar{a}$ ,  $\bar{a}$ ,  $\bar{a}$ , denote  $\bar{a}m$ ,  $\bar{a}n$ ,  $\bar{a}nn$ ; a line over  $n$  also doubles it, as  $pa\bar{n}$  for  $pann$ .

The circumflex  $\smile$  is also sometimes used by itself for  $m$ , in which case it may be regarded as a sort of running-hand form of the letter; as  $\text{gen-}\bar{a}$ i for  $\text{geneamain}$ : sometimes the circumflex is dotted to denote  $\dot{m}$ . At the end of a word this form of  $m$  is occasionally written vertically and with a greater number of inflexions, as  $3$  or  $\text{3}$ ; and in a very few cases this is used at the beginning of a word.

7. There are a few peculiar characters in use for particular contractions; as  $\text{Q}$  for  $\alpha o$ ;  $\text{E}$  for  $e\alpha$ ;  $\text{4}$  for  $\alpha p$ ;  $\text{4}$  for  $\alpha p$ ;  $\text{4}$  for  $\alpha pp$ ;  $\text{p}$  for  $pp$ ;  $\text{o}$  for  $con$ ;  $\text{p}$  for  $per$ ;  $\text{p}$  for  $ppo$ ;  $\text{3}$  for  $up$  or  $\alpha p$ ;  $\text{p}$  for  $per$  or  $pip$ ;  $\text{u}$  for  $ui$ ;  $\text{p}$  for  $pi$ .

8. Arbitrary contractions are very numerous, and are used chiefly in modern manuscripts. They depend chiefly on the caprice of the scribe, and can be learned only by practice.

Thus the numerals 2, 3, &c., are used to denote the syllables  $\text{o}\alpha$ ,  $\text{p}\text{p}\text{i}$ , &c., as  $\text{iom}2$  for  $\text{iom}\text{o}\alpha$ ;  $2m$  for  $\text{o}\alpha m$ ; and so 6 stands for  $pe$ ; 8 for  $\text{o}\alpha t$  and even  $\alpha\alpha t$ ; 9 for  $\text{n}\alpha\text{o}\text{i}$ , as  $\text{m}9$  for  $\text{m}\text{n}\alpha\text{o}\text{i}$ , dative of *bean*, a woman.

In like manner the letter  $q$  stands for the syllable  $cu$  or  $\alpha\alpha$ : as  $\text{qc}\text{i}$  for  $\text{cu}\text{c}\text{i}$ ;  $\text{qq}$  for  $\text{cu}\alpha$ ;  $\text{q}\text{o}$  for  $\text{cu}\text{o}$ ;  $\alpha q$  for  $\alpha\alpha\alpha$ ;  $\alpha 9 q$  for  $\alpha n \text{o}\text{i}\alpha\text{i}$  (the figure 9 being used to express the sound of the letters  $\text{n}\alpha\text{o}\text{i}$ , and orthography being entirely disregarded).

So  $\text{ppp}$  (i. e.  $\text{p}\text{p}\text{i}$   $p$ , *three r's*) stands for the word  $\text{p}\text{p}\text{i}\alpha p$ ;  $\text{n}\text{z}$  for  $\text{m}\text{p}\text{i}$ ;  $\text{bh}$  (the letter  $h$  representing the syllable  $\text{u}\alpha\alpha$ , which is the Irish name of the letter) for  $\text{b}\text{u}\alpha\text{o}$ ;  $\text{m}^a$  (i. e.  $\alpha \text{ ap } m$ , *a upon m*) for  $\alpha p m$ ;  $\text{m}^m$  ( $m \text{ ap } m$ , *m upon m*) for  $\text{m}\text{p}\text{m}$ ;  $\text{u}$  ( $\text{t}\text{u}\text{i}\text{z } m$ , *m fell*, or *m inverted*) for  $\text{t}\text{u}\text{i}\text{z}\text{m}$ ;  $\text{ff}$  ( $\text{o}\alpha p$ , *double p*, or  $\text{b}$ , which has nearly the same sound as  $p$ ) for  $\text{o}\text{i}\text{b}$ ;  $\text{i}^e$  ( $e \text{ ap } i$ , *e upon i*) for  $\text{e}\text{p}\text{g}\text{e}$ ;  $\text{g}^{\text{he}}$  ( $\text{h}\text{e ap } g$ , *he upon g*) for  $\text{h-e}\text{p}\text{g}\text{e}$ ; in all which cases the sound of the Irish words by



which the symbol would be described, is made to stand for the word intended by the abbreviation.

But the contractions of this class are rather riddles than legitimate abbreviations, and are not found in any manuscripts of authority.

The foregoing rules are intended merely to indicate the principles upon which the most important contractions found in Irish manuscripts have been formed; to write a complete treatise on the subject would be inconsistent with the limits of the present publication; it must suffice, therefore, to give the following examples of the combined use of some of the foregoing contractions, for the exercise of the learner:

αḡḥ	. . .	αḡαιḡ.
αḡḅ	. . .	αḡḅαρ.
αḡ <sup>s</sup>	. . .	αḡειπερ.
ατῑ	. . .	ανοḡτ <sup>a</sup> .
ḅ <sub>3</sub>	. . .	ḅεαρυρ.
ḅ <sup>ε</sup>	. . .	ḅειτ.
ḅ <sup>7</sup>	. . .	ḅειτ.
ḡ	. . .	κατ.
ḡαιουρ	. . .	κατ <sup>ε</sup> αιουρ.
ḡ <sup>a</sup>	. . .	conτpa.
ḡ.ῑ	. . .	conτpaρḡαḡτ.
ḡῑ	. . .	Conαḡτ.
c7	. . .	céd or céad.
ḡḅ	. . .	conḡḅail.
ḡῑαḡ	. . .	cumaḡταḡ.
c3 <sup>i</sup>	. . .	cúιρ.

ḡ3ḡ	. . .	cumυρḡ.
c3m3	. . .	copamlyp.
ḡom	. . .	ḡomain.
ḡubτ	. . .	ḡubairτ.
ḡῑρ	. . .	ḡυιτῑρ.
ḡeῑḡḡ	. . .	ḡeῑῑῑḡḡ.
ḡut	. . .	ḡileαḡḡ.
ḡḡḡe	. . .	ḡῑḡḡḡe.
ḡῑ	. . .	ειḡῑρ.
ḡῑ	. . .	ḡῑρ, ειḡῑρ.
ḡῑτ	. . .	&c. (αḡυρ αῑḡḡ <sup>b</sup> ).
ῑαḡḅ	. . .	ῑαḡḅail.
ῑ <sup>ε</sup>	. . .	ῑέḡ.
ῑῑρ	. . .	ῑείḡῑρ.
ῑ	. . .	ῑéḡ.
ῑ <sup>e</sup> ḡ <sup>a</sup>	. . .	ῑῑeαḡῑa.

<sup>a</sup> In this example it will be observed, that t is used for *vel*, or no, and ῑ for *sed*, or αḡτ.

<sup>b</sup> Or *et reliqua*.

f̃r . . . . f̃r̃p̃.  
 ḡ . . . . ḡac̃.  
 ḡḡḡ . . . . ḡḡeac̃.  
 ḡḡ̇ . . . . ḡḡeac̃.  
 ȳ̇ . . . . ȳ̇eac̃.  
 .i. . . . inḡean.  
 .i. . . . iōḡan, *id est*, or *viz.*  
 iṅ . . . . maḡ.  
 ṁanaḡ . . . . maḡanaḡap̃.  
 ṁc̃ī . . . . maḡ ceip̃in.  
 ṁ7̇ . . . . meḡac̃c̃.  
 moḡḣ . . . . moḡhuḡac̃.  
 ṅ . . . . neiṁ.

ṫc̃ . . . . noc̃.  
 ṗ . . . . ṗanṅ.  
 ṗė . . . . poimė.  
 ṗ . . . . ṗeiṗ.  
 ṗḃż . . . . ṗearbuṗ.  
 ṗėiė . . . . ṗeimė.  
 ṗṗ . . . . ṗṗiopaḡ.  
 tȧṅ . . . . tȧnaiṗtė.  
 ċainḡ . . . . tȧpṗainḡ.  
 ċailṫ . . . . tȧpuailleaḡ.  
 ċṗ . . . . tȧpac̃c̃.  
 uȧṗ . . . . uȧc̃tȧṗ.

There is another symbol used in all ancient and some modern manuscripts, which although not, properly speaking, *a contraction*, may conveniently be explained here. When a line ended short, leaving a blank space, the next line was continued in that space, the words so inserted being separated from the concluding words of the preceding paragraph by the mark *CO* called *ceann pa eite* (i. e. *head under the wing*), or *cop pa corán* (i. e. *turn under the path*).

This is of various forms: — *CO* & *CO* *CO* *CO* *CO* *CO*.

In the Book of Armagh the *ceann pa eite* is made simply thus, *CO*.

Thus, *CO* don ct .c.na tc labṗż don ḣ loiṗḡė .

Αουρτιυα medicina Αῖ SO IN ḡAS CAIḂ.

*Med. MS. on Vellum, 1414.*

*CO* poṁ43ḡė īḡaiṗṗī anḡṗī. ṗeiḃ poḡḡailleaḡ

ḡaiṗ moḡṗ ḡ ṗopaḡa . c . c . ċṡin boi iṗī maḡiniṗī.

*Leabhar Breac, fol. 16, b. b.*

Where the line above, following the mark *CO* or *CO*, is to be read after the line below.

In the Book of Kells the ceann  $\text{fa eize}$  is represented under grotesque figures of men and animals, highly ornamented, and curiously coloured. Its form, however, is very various and arbitrary in different manuscripts: from its name it seems probable, that it was originally made in some form that suggested the idea of a bird with its head under its wing.

In some manuscripts, a part of the line is sometimes, though rarely, carried to the line below, particularly when at the bottom of the page, in which case the character has a different form from that used when the matter is carried up.

A full dot under a letter cancels it, and the caret ( $\wedge$ ) of modern manuscripts is generally represented by .. or  $\sim \sim$  or //

Sometimes when a word is intended to be erased, dots are placed under all the letters of it: and we also sometimes find the dots both over and under the letters to be erased.



## II.

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### SPECIMENS OF THE IRISH LANGUAGE, FROM THE SEVENTH TO THE SEVENTEENTH CENTURY.

THE object of the following extracts is to furnish the reader with some specimens of the Irish language, as it was written at different periods, from the seventh to the seventeenth centuries. The extracts are selected chiefly from such manuscripts as are accessible to the Author in Dublin.

I. The following specimen of the Irish language is taken from Tirechan's Annotations on the Life of St. Patrick, written in the seventh century, and preserved in the Book of Armagh, fol. 18.

Dulluid Pátricc o Thámuir  
hí epich Laighn, conpancáta 7  
Dubthach macc U Lugir ucc  
Domnuch map Criathar, la  
Aua Cónelich. Aipr Pátricc  
Dubthach im damnae .n. fpr-  
cuip dia deicpilib di Laighnib,  
ion, fsp psp, rochónuil, cñ on,  
cñ anim, naóppu bfcc, naóip-  
po map beda, rommae zoi-  
climm, fsp oenpetche, du na  
pucthae act óntuirtiu. Fp-  
gapt Dubthach, nifstoppa dim-

Patrick went from Tara into  
the territory of Leinster, so that  
he and Dubthach Mac U Lugir  
met at Domnuch Mor Criathar,  
in Hy-Kinsellagh. Patrick re-  
quested Dubthach about a mate-  
ries of a bishop of his disciples  
for the Lagenians, to wit, a man  
free, of good family, without  
stain, without blemish, who  
would not speak little or much  
of flattery; learned, hospitable;  
a man of one wife, for whom

muintir aet Fiacc Finn di  
 Laighib, duchooid huampe hi  
 tpe Connacht. Amail im-  
 mindrairet conacatar Fiacc  
 Finn cucu. Arbert Dubthach  
 fri Patrice, tar dum bsrpad-  
 ra air fumpere in fr dum-  
 mium dionad duabspad tar  
 mu chinn air ir mar agoipe. Ir  
 dirin din fupraith Fiacc Finn  
 Dubthach, 7 bspriur Patrice  
 7 baipriur. Dubbert grad  
 .n.sprcoir for, conid e sprcop  
 ni rin citapuoirted la Laigh-  
 niu, 7 dubbert Patrice cum-  
 tach du Fiacc, adon clocc, 7  
 menprip 7 Bachall, 7 Poolipe  
 fe facab moipfrir lair dia  
 muintir, .i. Muchatoc Inre

there was born but one child.  
 Dubthach answered, I know not  
 of my people but Fiacc Finn of  
 the Lagenians, who went from  
 me into the country of Con-  
 naught. As they were speaking,  
 they saw Fiacc Finn *coming*  
 towards them<sup>a</sup>. Dubthach said  
 to Patrick, come to tonsure me,  
 for I have found the man who  
 will save me and take the ton-  
 sure in my place, for he is very  
 near. Then Fiacc Finn relieved  
 Dubthach, and Patrick tonsures  
 and baptizes him. He conferred  
 the degree of bishop upon him,  
 so that he was the first bi-  
 shop consecrated in Leinster.  
 And Patrick gave Fiacc a case<sup>b</sup>

<sup>a</sup> This passage is translated from the original Irish closely enough, by Colgan, in his Tripartite Life of St. Patrick, Pt. iii. c. 21. It runs thus: "Cum S. Patricius Temoriâ in regionem Lageniâ australis *Hy-Kenn selach* dictam esset profectus; convenit in campo, *Mag criethar* vulgo appellato, vbi postea ædificata est Ecclesia de *Domnach-mor*, regium illum poëtam Dubthachum Lugarij filium, &c. &c. Cum eo tunc familiariter agens vir beatus, petiit ab ipso vbi reperiret iuxta Apostoli præscriptum *vnus vxoris virum, sobrium, prudentem, ornatum, hospitalem, Doctorem*; quem ordinatum Episcopum illi prouinciæ præficeret. Respondit Dubtha-

chus, omnes illas qualitates reperriri in quodam suo discipulo Fieco Erii filio, cuius vxor nuper relicto vnico filio, Fiachrio nomine, decesserat, quemque ipse istis diebus misit in Connaciam, &c., &c. Dùm autem in his versarentur sermonibus, conspiciunt redeuntem Fiecum."—*Trias Thaum.* p. 152, col. 2.

<sup>b</sup> A case, cumtac.—This word is used in ancient manuscripts to denote a case, box, or shrine, for preserving relics. It is derived from the verb comad, or com-ead, to keep, or preserve. The word cumtac, or cumdac, is also used to denote a building, *ædificium*, in which sense it is derived from cumdaig, to build; Lat. *condo*.—See *Book of Ballymote*,

Faíl, Auguráin Iníse bícae, Tscan, Diarmuit, Naindith, Pool, Fedelmed. Congab iarpurúiu i nDomnuch Fíicc, se baí and contorpcharapap epí fíchú se físe dia muinsep lair and. Dippin dulluid in taingel cucí

containing a bell, a *menstir*<sup>c</sup>, a crozier, and a *Poolire*<sup>d</sup>; and he left seven of his people with him, i. e. Muchatoc of Inis Faíl, Augustin of Inisbec, Tecan, Diarmuit, Naindith, Pool, Fedelmed. He after this<sup>e</sup> set up at

fol. 3, p. b, col. a, and *Cormac's Glossary*, voce *Áicbe*.

<sup>c</sup> *Menstir*.—In a manuscript preserved in the Library of Trinity College, Dublin, H. 1. 15. p. 975, this word is written *múirpír*, and explained *míon-naipír*, i. e. a travelling relic; and is defined by Duaid Mac Fírbis, in his Glossary of the Brehon Laws, as a relic carried about to be sworn upon.

<sup>d</sup> *Poolaire*.—This word, which is also written *polaipe* and *palaipe*, is explained in a manuscript in Trinity College, Dublin, H. 3. 18. p. 523, *ainm do seig hubap*, “a name for a book satchel;” and this is unquestionably its true meaning, though Colgan, in translating the Tripartite Life of St. Patrick, understands it to mean *writing tablets*, as in the following passage: “Ibi tres fundavit Ecclesias. Prima fuit Kellfine, ubi libros reliquit una cum scrinio in quo SS. Petri et Pauli reliquiæ asservabantur, et tabulis in quibus scribere solebat vulgo *Pallaire* appellatis.”—*Trias Thaum*, page 123.

<sup>e</sup> Colgan, who understood the ancient Irish language well, and was assisted by some of the best expounders of it living in the middle of the seventeenth cen-

tury, translates the original Irish of this passage in the Tripartite Life of St. Patrick, as follows, which gives us a clearer idea of what is briefly and imperfectly told in the Book of Armagh: “Dùm autem in his versarentur sermonibus, conspiciunt redeuntem Fiecum; quem cum in eum videret ferri animum Patricij statuit Dubthachus pertrahere, ad consentiendum votis sancti viri, licet ipse aliàs non nisi ægrè eius careret presentia. Et in hunc finem S. Patricius et Dubthachus pium talem concipiunt artum. Simulant enim Dubthachum esse mox manu Patricij tondendum in clericum. Quòd eum superueniens intelligeret Fiecus, ad sanctum Pontificem ait; Pater sancte, nunquid præstaret me potiùs in clericum tondere,” &c.

<sup>e</sup> Colgan translates this whole passage, nearly word for word, in the Tripartite Life of St. Patrick, as follows. Some of the Irish phrases in the Book of Armagh are inserted in brackets after Colgan's translation:

“Mansit autem sanctissimus Episcopus et Abbas Fiecus in illa Ecclesia de *Domnach Fiec*, donec ante se ad cælum sexaginta sanctos ex discipulis præmiserit. Postea autem venit ad eum angelus Domini dicens quod non



7 arbert ppur, y ppur abinn aniar  
 ata tsirge hi Cuil maige;  
 apur i fuppuritir in topce, apur-  
 bad and fuppuritir a ppain-  
 tsch, porp hi fuppuritir inn eliz  
 ap imbado and fuppuritir a  
 nselir. Arbert Fiacc ppur  
 in angel nanorigad contired  
 Patrice do thoopund a luic  
 lair, 7 dia choirecpad, 7 com-  
 bed huad nuggabao a locc.  
 Dulluid iappuidiu Patrice cu  
 Fiacc, 7 dupind a locc ler, 7  
 cutrecap 7 foppum a foppig  
 nand, 7 a dopap Crimthann  
 in porp rin du Patrice, ap ba  
 Patric dubert baithir du  
 Chrimthunn; 7 i Slebti adpa-  
 naet Crimthann.

Domhnuch Feicc, and was there  
 until sixty men of his people pe-  
 rished there about him. Where-  
 fore the angel came to him, and  
 said to him, "It is to the west  
 of the river thy resurrection is  
*to be*, in Cuil Maighe; where  
 they should find a hog, there  
 they should build their refec-  
 tory; and where they would find  
 a doe, that there they should  
 build their church." Fiacc said  
 to the angel that he would not  
 go, until Patrick should come  
 to measure the place with him,  
 and to consecrate it, and in order  
 that it might be from him he  
 should receive the place. After  
 this, Patrick went to Fiacc, and  
 measured the place along with  
 him, and consecrated and built  
 his establishment; and Crim-  
 thann granted that place to Pa-  
 trick, for it was Patrick that had  
 administered baptism to Crim-  
 thann; and in Slebti Crimthann  
 was interred.

ibi esset locus resurrectionis eius,  
 sed trans flumen ad occidentem"  
 [ppur abinn aniar]: "mandatque  
 quod ibi in loco *Cuil muige* dicto,  
 monasterium erigat, singulis offi-  
 cinis locum proprium et con-  
 gruuum assignans. Monuit enim  
 vt refectory extruat" [and  
 fuppuritir a ppaintsch], "vbi  
 aprum; et Ecclesiam vbi ceruam

repererit" [porp hi fuppuritir in  
 eliz]. "Respondit Angelo vir  
 sanctus, et obedientie specimen,  
 se non audere Ecclesiam extru-  
 endam inchoare, nisi prius eius  
 pater et Magister Patricius eius  
 locum, et mensuram metaretur  
 et consecraret" [do thoopund a  
 luic lair 7 dia choirecpad].  
 "Patricius ergo monitus, et ro-

II. The following extract is from the Vision of Adamnan, preserved in the Leabhar Breac of the Mac Egans, fol. 127, now in the Library of the Royal Irish Academy. Adamnan was born A. D. 624, and lived seventy-seven years. There appears no reason to question the antiquity of the Vision, which it is hoped will shortly be published by the Irish Archæological Society.

O no faillirig tra angel na  
coemtechta do anmain Adam-  
nain na firir-rea plaça nime 7  
céd immur cecha h-anma iap  
teét a cupp, nuc lair iap  
rin do atharcnam firin inich-  
tapaig co n-immud a pian ocup  
a éodernam. Ir é tra cetna  
tír firir a compancatar, .i. tír  
n-dub n-dorça, ir e folomm  
foloircti cen péin iur and.  
Glend lan do éenid fir anall;  
lappar and co teit dapa h-ora  
for cech leth; dub a h-ichtar;  
derg a medon 7 a uachtar.  
Ocht m-biarta and; a rúli  
amail bputta tentidi. Oroiét  
doni dapp in n glend; gabaid ond  
up co apoile; apd a medon, íple  
umoppa a chind; tiri rloig ic a

When the guardian angel had  
shewn to the soul of Adamnan  
these visions of the Lord of hea-  
ven, and the first adventures of  
every soul after departing from  
the body, he afterwards brought  
it to revisit the lower regions of  
many pains and punishments.  
The first region they met is a  
black dark region, which is bare,  
burned, without any punishment  
at all. On the hither side of it  
is a valley full of fire, in which  
the flame rises over its borders  
on every side; its lowest part is  
black, its middle and upper part  
is red. There are eight monsters  
here, their eyes like glowing  
masses of iron. There is a bridge  
over the valley; it extends from

gatus venit ad illum locum, qui  
*Slepte*, vulgo, .i. montes, appella-  
tur, et iuxta Angeli præscriptum  
ibi basilicæ et monasterij jecit  
et consecravît fundamenta.

“Locus autem ille in quo Slep-  
tensis Ecclesia et monasterium  
extructum est non Fieco sed

Patricio donatus est á Crim-  
thanno Kinselachi filio, Rege  
Lageniæ: qui paulo ante à Sancto  
Patricio salutari intinctus est  
lauacro, et postea in eodem se-  
pultus est loco.”—*Trias Thaum.*,  
p. 155, col. 1.

αιρμιρε δια μοτταάτ, 7 ní h-uili  
po peguz ταυρι. Slog doib ip  
leathan doib in droichez o túr  
co deuiud, co roichez ogílan  
cen uamun dapp in ngleno ten-  
tidi. Slog ele tra ic a mot-  
taáτ; coel doib ap túr h-é,  
leathan fa deoid, co roicet amail  
pin dapp in ngleno ceznai. In  
plóg dedenach umorpa, leathan  
doib ap túr h-e; coel tra ocur  
cumang fa deoid, cu toizet dia  
medon ip in ngleno nguibtech  
ceznai, i m-bruigib na n-óc  
m-biait m-bruicach ucuz, fe-  
pat a n-aiteib ip in glind. Ip  
é tra lin diai bo roib in réz  
pin, .i. oer oizi ocur oer aite-  
pizi lepi, ocur oer deig-mar-  
tra duthraátauigi do Dia. Ip i  
tra forend diai bo cumang ap  
túr ocur diai bo leathan iapam  
in ret, .i. dpeamm timaircetep  
apein do denum toli De, ocur  
roait a n-ein i tolnaigi fog-  
numa don cóimoid. Ip doib  
umorpa ba leathan ap túr in  
droicet, ocur cumang ba deoid,  
.i. do na pebachaib contuairer  
fpi ppocept bréepi De, ocur  
naé ap comallat iapam.

one brink to the other; its mid-  
dle part is high, its extremities  
low. Three hosts occupy it at-  
tempting to cross, but they do  
not all get across it. For one  
host this bridge is broad from  
beginning to end, so that they  
pass safely without fear over the  
fiery valley. Another host oc-  
cupy it, for whom it is first  
narrow but finally wide, so that  
thus they pass across the same  
valley. But for the last host it is  
wide at first but narrow and strait  
finally, so that they fall from the  
middle of it into the same dan-  
gerous valley, into the mouths of  
those eight fiery monsters which  
have their abode in the valley.  
The host for whom this passage  
is easy are the people of chastity  
and devout penitence, and the  
people who have devotedly suf-  
fered red martyrdom for the sake  
of God. The crowd for whom the  
passage is narrow at first, and  
wide afterwards, are those who  
are at first brought with difficulty  
to do the will of God, but who af-  
terwards turn with ardent will  
to the service of the Lord. Those  
for whom the bridge is broad at  
first and narrow finally, are the  
sinners who listen to the preach-  
ing of the Word of God, and  
who do not afterwards fulfil it.



Ατατ doni ρλοιζ δίμόρα ι n-  
dichumanz na péne ppur in típ  
n-εταρ-ρφαρτα anall, ocurcech  
pa n-uair τραιγιδ in pian dib,  
in uair ele τοετ ταυριβ. Ip  
ιατ πα φιλετ ip in peim ρin, .i. in  
luét dianib comepom a maith  
ocur a n-olc; ocur illo bratha  
mibpichep eturpu, ocur dileg-  
paib a maith a n-olc ip in lo  
ρin, ocur berthar iapum do  
purpe beúad, ι ppechnapcur  
gnupri Dé tri biterip.

There are also great hosts in  
the power of the pain at the hither  
side of the temperate region, and  
in alternate hours the pain de-  
parts from them, and again comes  
over them. Those who are in  
this pain are they whose good  
and evil are equal; and in the  
day of judgment an estimation  
shall be made between them, and  
the good shall dissolve the evil,  
and they shall be afterwards  
brought to the harbour of life,  
before the countenance of God  
for ever.

III. The *Pater Noster*, as in the *Leabhar Breac*,  
fol. 124, *b, a*. The English is a translation of the Irish,  
not of the Latin.

Sic ergo orabitur. Dúd am-  
laid po din do gñéchi spnaigthe.  
Pater noster qui eip in coelip,  
pantificetur nomen tuum.  
Ααθαιρ fil hi nimib, noem-  
thar thainm. Αδυσνιατ peg-  
num tuum. Τοστ do flaithiur.  
Fiaτ uoluntar tua picut in  
coelo et in terra. Dúd do toil  
ι talmain amail ατα in nim.  
Panfm nozepam cotidianam  
da nobip hodie. Tabair dun  
indiu ap papad lachi. Et dimite  
nobip debita nozera, picut et  
nor dimitimur debitoribur noz-  
epip. Ocur log dun ap fiachu  
amail logmaizne diap pechem-  
naib. Et ne nor inducar in

*Sic ergo orabitur.* Thus then  
ye shall make prayer. *Pater  
noster qui es in coelis, sanctifi-  
cetur nomen tuum.* O Father  
who art in the heavens, sanctified  
be thy name. *Adueniat regnum  
tuum.* May thy kingdom come.  
*Fiat uoluntas tua sicut in coelo  
et in terra.* May thy will be in  
earth as it is in heaven. *Panem  
nostram cotidianam da nobis  
hodie.* Give us this day our  
day's sufficiency. *Et dimite no-  
bis debita nostra, sicut et nos  
dimitimus debitoribus nostris.*  
And forgive to us our debts, as  
we forgive to our debtors. *Et ne  
nos inducas in temptationem.*

ṡmptationem. Ocur nīp lſcea  
pīnd i n-amur n-dopulaćtai.  
Sed libera nōp a malo. Achť  
nōn poſp o cech ulc. Amen:  
popfīp.

And let us not [*fall*] into intolerable temptation. *Sed libera nos a malo.* But free us from every evil. *Amen:* may it be true.

The language of the foregoing is of great antiquity, probably of the ninth century.

IV. Extract from the Annals of Tighernach (Bodleian Library, Cod. Rawl. No. 488), who died in the year 1088.

A. D. 1064. Donnchad, mac  
ḡriain ḡopoma, pī mūman, do  
aťhrīgao, 7 a dul do Roim dia  
ailiēpī, co n-epbuit and iar  
m-buaib aťhrīge a mainiſtīp  
Sdepaín.

A. D. 1064. Donnchadh, son of  
Brian Boromha, king of Munster,  
was deposed and went to Rome  
on a pilgrimage, and died there,  
after the victory of penance, in  
the Monastery of St. Stephen.

A. D. 1066.—Reſla mongać,  
ingnao adbal, do paicpīn ip in  
aep, dia maipť, iar mion-ćáirc  
hic poſť Kal. Mai co m.xx.  
ſuippe. Ro b'é a med ocur a  
poillpe, co n-epbapťatap daíne  
cop bo epca, ocur co cend ceťpe  
la bai and. Gilla bpuibī, mac  
Domnaill, mic Tīgepnain, mic  
Ualgaipg, mic Neill Uī Ruairc,  
pīg ḡpeipne, do maſbāo do mac  
Gilla Cuipp h-Uī Cīnaic do  
coip maipť, i n-oilen Duine  
Achair, ap Loch mac nen.  
Aibīnd, ingen Uī Conćobair,  
ben h-Uī Muipēcen quieuit.  
Mac Conaīng h-Uī Muipēcen,  
pīgōamna Tēſťa, do maſbāo

A. D. 1066. — A bristly star,  
a great wonder, was seen in  
the firmament on the Tuesday  
after little Easter, after the ca-  
lends of May, with the 23rd of  
*the moon* upon it. Such was  
its size and light, that people  
said it was a moon, and it re-  
mained for four days. Gilla  
Bruidi, son of Domhnall, son  
of Tighernan, son of Ualgarg,  
son of Niall O'Rourke, king of  
Breifne, was killed by the son of  
Gilla Corr O'Cinaith, with the  
leg of a cow, on the island of  
Dun Achair, in Lough Mac Nen.  
Aibinn, daughter of O'Conor,  
the wife of O'Muiricen, died.

la h-Aed h-Ua Concobair, ocur  
la Tadhg h-Ua Muiricen. Cuach  
xxx. uingá d'ór do tabairt o  
Toirdelbach h-Ua Briain, ocur  
o Mac Mail na m-bo d' Aed  
h-Ua Conchobair, ap congnom  
leo, ocur a congnom leir.

The son of Conaing O'Muiricen,  
heir apparent of Teffia, was killed  
by Aedh O'Conor and Tadhg  
O'Muiricen. The value of thirty  
ounces of gold was given by  
Toirdhelbhach O'Brien, and the  
son of Maelnambo, to Aedh  
O'Conor, for his assistance to  
them, they assisting him.

V. Extract from the *Annals of Boyle*, a compilation of the thirteenth century.

The original MS. of these *Annals* is preserved in the Library of the British Museum. MSS. Cot. Titus, A xxv<sup>f</sup>.

An. M. xii. Slua ged la Briain,  
mac Cennétiġ, mic Lorcain, la  
apórig Epend, gu mop mile-  
daib oll-cúigib cend-álaind  
Muman, 7 la Maelpeánaill,  
mac Domnall, ríġ Tempac,  
gu maib fep n-Epend ma-  
paen riu co Aechlaġ, i n-áigib  
Gall glar 7 [D]anmargac, 7 i  
n-áigib Máilmorda, mic Mur-  
cáda, ríġ Lagen; uair ip e  
pa émoel, 7 pa tpeorig, 7 pa  
timpac leir iat a h-imrib 7 a  
eileanaib conu loclaind a  
n-iaptuair, 7 a dunib, 7 a deg-  
baleuib Saépan 7 Bpezan, cu  
iat n-Epend. Deic cet lu-

Anno 1014. An army was led  
by Brian, son of Kennedy, son  
of Lorcan, monarch of Ireland,  
with the great heroes of the  
mighty fair-headed province of  
Munster; and by Melsechnaill,  
son of Domhnall, King of Tara,  
with the chiefs of the men of  
Erin along with them, to Dub-  
lin, against the green foreigners  
and Danes, and against Mael-  
mordha, son of Murchadh, king  
of Leinster, for it was he that  
gathered, guided, and mustered  
them to him from the isles, islets  
of the north-east of Lochlainn,  
and from the forts and goodly

<sup>f</sup> These *Annals* have been very  
incorrectly edited by Dr. O'Conor,  
from whose work Mr. D'Alton  
has lately published an English

translation, without examining  
the original MS. or understand-  
ing the original Irish.



peć do lupećaib leo. Tancatar malle cu Ać cliać, do ćup in ćaća cpođa, inġantaĩd, nemġnaćaĩć, ferđa, forta-mail, ná pachar pomín, ana diġaĩd a mac lethéit in ćaća rein. Iar m[b]eĩć fađa doib ĩ cup in ćaća rein, na mebaĩd for Ģallaib, 7 for Ģaignaib, ġia nept ćaćaĩġe, 7 iombualta, 7 cpođaćta, co topećaĩr and rein Maelmopđa, mac Mupćađa, mic Fĩd, ġĩġ Ģaġen, 7 mac Ģroġarbain, mic Conćubain, ġĩġ Ua Failġĩ, 7 multialĩ nobileĩ; 7 ár diarmieĩ do Ģaignib impu; co topećaĩr and ono do Ģaĩllaib, Dubġall, mac Amlaib, 7 Ģilla Chiapain, mac Ģlúin-iaġaĩd, 7 Siffraić, mac Ģoďaĩr, iaġla Inġĩ Opć, 7 Ģróďop, toĩpeć na n-[Ů]anmaĩpać, 7 luće na deić cće lupeć ulĩ, 7 toĩća cće do Ģallaib a na ġlũġu do toĩim and. Ra toĩe and rein imoppu Mupćaď, mac Ģriain, apďĩġoďamna Epeĩd, 7 Topelbać a mac, aďbur apďĩġ Epeĩd, co toĩećaĩe ġĩġ impu do Conaćaĩb 7 do Mumnećaĩb, .i. Moćla, mac Ůomnaĩll, mic Faėlain, ġĩġ na n[Ů]éĩĩ, 7 Eoću, mac Ůunadaĩġ, 7 Niall Ua Cuĩd, 7 Cúďulić, mac Chennéćĩġ, toĩ comećĩ Ģriain,

towns of Saxonland and Britain, to the land of Erin. Of coats of mail they had ten hundred. They came together to Dublin, to fight a brave, wonderful, unusual, manly, heroic battle, the like of which had not been seen before, and will not occur *again*. After they had been for a long time engaged in the battle, the foreigners and Lagenians were defeated by dint of battling, striking, and bravery; and there were slain therein Maelmordha, son of Murchadh, son of Finn, king of Leinster, and Mac Brogarbhan, son of Conchubhar, king of Ui Failghi, and many other noblemen, and an innumerable slaughter of the Lagenians around them: and there fell therein of the foreigners Dubhgall, son of Amlaff; Gilla Ciarain, son of Gluiniairainn; Siffraith, son of Loder, earl of the Orkneys; and Broder, chief of the Danes; and the party of the ten hundred coats of mail, and thirty hundred of the foreigners of the army fell therein. There fell therein, moreover, Murchadh, son of Brian, heir apparent to the monarchy of Ireland, and Tordelbhach, his son, *materies* of a monarch of Ireland, with thirty kings around

7 Tadhg, mac Murchada, pí Ua Maini, 7 Maelpuanaidh Ua Eðin, píg Aðni, 7 Cumurcbennac mac Dubcon, pí Ferpmaigi, 7 Mac Deéad, mac Muredaig, Cloin, pí Chiappaigi Luacra, 7 Domhnall, mac Diarmata, pí Copcu Daicind ; 7 Scanlan, mac Caéail, píg Eoganaéda Lóca Lein, 7 Domhnall, mac Emin, mic Cannaich moir, .i. mór-maer in Albain, 7 alii multi nobiles. Ar and sein ra bí in tarporí Brian, mac Cennetich, ar cúl in caéa 7 Conaing, mac Duindcuan, mac a bráéar, ac gabail a palm, cu danié enfeir du na Danmarcaib fo láim gan [f]ir da muinir gu nuigi in n-inat irpabí Brian 7 Conaing, 7 ód connac in m[b]aegál, ir tocbaip in laim 7 adaig beim clodeim don apd-pig, 7 ir tocbaip apiri in laim air 7 adaic beim do Conaing, mac Duindcuan, 7 mapbaip an[d] ir iat. 7 in eodem loco occipit ep̄t ip̄e. Brian, mac Chennezig, mic Lorcain, apd-pig h-Epend 7 Gall, do tuzim i caé Cluana da tarb ma Conaing, mic Duindcuan, 7 ma Murchad, mic Brian, 7 ma Topdelbaic, mac Murchada, mic Brian ; 7 pugatar maip na baclaip fo cetoip acuirp

them of the Connacians and Momonians, viz. Mothlo, son of Domhnall, son of Faelan, King of the Desies ; Eochu, son of Dunadhach ; Niall O'Quin, and Cudulich, son of Kennedy, the three life guards of Brian ; and Tadhg, son of Murchadh, King of Hy-Many ; and Maelruanaidh O'Heyne, King of Aidhni ; and Cumuscennach, son of Dubchu, King of Fera Muighi ; and Mac Beathadh, son of Muiredhach Cloen, King of Ciarraighi Luachra ; and Domhnall, son of Diarmaid, King of Corea Bas-cinn ; and Scanlan, son of Cathal, King of Eoghanacht Locha Lein ; and Domhnall, son of Emin, son of Cannach Mor, i. e. Great Steward in Scotland ; and many other nobles. Where the monarch Brian, son of Kennedy, was at this time, was behind the battle with Conaing, son of Donnchuan, his nephew, singing their psalms, so that one man of the Danes underhand, unknown to his people, to the place where Brian and Conaing were, and when he observed them in jeopardy (i. e. unprotected), he raised the hand, and gave a blow of his sword to the monarch ; and he raised again the hand, and gave a blow to

leó gu Aṛḁ Maća, 7 pa haḁ-  
laiciz gu honopać iaz, 7 cu  
uapal opmitneć and.

Conaing, son of Donnchuan, and  
slew them both; *et in eodem  
loco occisus est ipse*. There fell,  
moreover, in the battle of Clon-  
tarf, Brian, son of Kennedy, son  
of Lorcan, monarch of Ireland,  
and of the Danes, with Conaing,  
son of Donnchuan Murchadh,  
son of Brian, and Tordelbhach,  
son of Murchadh, son of Brian;  
and the keepers of the Staff of  
Jesus brought their bodies with  
them without delay to Armagh,  
and interred them there honour-  
ably, nobly, and respectfully.

VI. From the old Annals of Innisfallen, in the Bod-  
leian Library, Rawlinson, No. 503, a compilation of the  
fourteenth century,

A. D. 709. Eteppcel, mac  
Maelduin, pī Cappil, moṛizup.  
Indped ḁpeḡ la Cathal mac  
Finguine, pī Muman, ocup ipiāp  
rein do ponpat pīd ocup Fep-  
gal mac Maelduin, pī Tem-  
rach, ocup ḡiallaip Fepgal  
do Cathal. Aṛ ite .u. pīḡ do  
ḡabpat h-Eṛind iāp cpetim, do  
Muimnechaib, .i. Oengur mac  
Naḁppach, ocup a mac, .i.  
Eochaid, qui Hiberniam pexiz  
.xviii. annis, ocup Cathal mac  
Finguine, ocup Feiolimib mac  
Crimthann, ocup ḁrian, mac  
Cennetich.

A. D. 709. Eterscel, son of  
Maolduin, King of Cashel, *mori-  
tur*. The plundering of Bregia  
by Cathal, son of Finguine, King  
of Munster, and after this he and  
Fergal, son of Maelduin, King  
of Tara, made a peace, and Fer-  
gal gave hostages to Cathal.  
The following were the five  
kings of the Momonians who  
obtained the sovereignty of Ire-  
land after the reception of the  
Faith, i. e. Oengus, son of Nad-  
fraech, and his son Eochaidh, *qui  
Hiberniam rexit xviii. annis*;  
Cathal, son of Finguine, and Fe-  
lim, son of Crimthann, and  
Brian, son of Kennedy.



A. D. 824. Mórdal fep n-  
Epend i Cluain fepza ðpen-  
ainb, ocur Niall, mac Aeda, pi  
Tempach, do riarab Fedlim-  
mid, mic Crimthainn, cor bo  
lan pi h-Epend Fedlimmid in  
la fein, ocur co n-deirid h-i  
ruide abbas Cluana fepza.

A. D. 826. Feidlimmid do in-  
opud Zethe Cuind o tha ðirpa  
co Tempach, ocur a chopud i  
Tempach, ocur Gormlaith, in-  
gen Murchada, pig Zaigen, do  
gabail co n-a banchupe, ocur  
Indrechtach, mac Maelduin,  
do marbad lair i Tempach.

A. D. 824. A meeting of the  
men of Ireland at Clonfert-Bren-  
dan, and Niall, son of Aedh,  
King of Tara, submitted to Fedh-  
limidh, son of Crimthann; so  
that Fedlimidh was full King of  
Ireland on that day, and he  
sat in the seat of the abbots of  
Clonfert.

A. D. 826. Feidhlimidh plun-  
dered Leath Chuinn from Birr to  
Tara, and stopped at Tara and  
captured Gormlaith, the daugh-  
ter of Murchadh, King of Lein-  
ster, with her band of female  
attendants; and Indrechtach,  
son of Maelduin, was slain by  
him at Tara.

VII. Extract from a tract of the Brehon Laws, pre-  
served in a manuscript in Trinity College, Dublin,  
E. 3. 5. p. 432, col. *a*.

Coirteaḡ bpoḡ, no Coirteaḡ  
aðarṑair, amail indiper ip na  
lebruib: ruioḡer rin do buain  
a fíb comaitheceṑa, áct na diḡ  
ṑairip. Ma do cuaid ṑairip  
imopra, maṑa corṑeḡ bo peicheḡ  
do ben, ḡa banapra ind ip fiu  
leṑṑepall. Maṑa corṑeḡ ḡam  
peicheḡ po ben de, ḡa fep appa  
m-a dipe ip fiu ṑepall; ocur  
ní ráimḡ ṑra ṑrian ṑairuib;  
ocur dia poipeḡ ip a piḡail pe  
lan-ṑimchell a mṑaib maṑb-  
ḡataiḡ no pe leṑṑimchell, a  
mṑaib beḡataiḡ. Ocur maṑa

Bark for tanning [*a pair of*]  
shoes, or a bridle, as told in the  
books: there is an inherent right  
to strip it from a neighbouring  
tree, so as it is not exceeded. If it  
is exceeded, however, if it be bark  
for tanning a cow hide that is  
stripped, the penalty is two wo-  
men's shoes worth half a screpall.  
If it be bark for an ox hide that is  
stripped, two men's shoes worth  
a screpall is the penalty. And this  
is when not one-third of the round  
of the tree has been stripped; and  
should a third be stripped it is

luḡa iná lán-timchell po benaó de, in t-ainmpainde don timcell do benaó de ḡur ab é ní t-ainmpainde rin do'n lan dipe ícur a mīraib marbdataig, no do'n leḡ dipe a mīraib beodataig. No ip do na cranbaib ilapóda po benaó in tan ata in rcpépall, no in leḡrcpépall ino, ḡio pe deḡberur, ḡio pe h-indeberur po benaó dib rin. No don ip and ata rin in tan ip pe deḡberur po benaó; ocur damaó pe h-indeḡberur imorpa ḡomaó a rīaḡail pe tairpóbe a mī marbdataig no beodataig fo céadóir. Aḡ po a comaithech po uile: mapa eaga do rīgne ip in cranó, in t-ainmpainde do'n timcell in épainn po leḡair ḡur ab é in t-ainmpainde rin dia lán dipe a mī marbdataig, no dia leḡdipe a mī beodataig ícar.

equal to the full circumference in the killing months, or to half the circumference in the months which do not kill the tree. And if less than the full circumference has been stripped, the proportion of the circumference which has been stripped is the proportion of the full penalty which shall be paid in the killing months, and of half penalty in the months which do not kill the tree. Or, where the fine is a screpall, or half a screpall, the bark was stripped off many trees, whether they were stripped with necessity or without necessity, or, this is when they were stripped from necessity. And if it be without necessity, then the rule is that the case be referred to the "killing or unkillng months." The following is the summary of all this. If it be a notch that is made in the tree, the proportion of the tree that is stripped is to regulate the amount of full penalty in a killing month, or half penalty in a month which does not kill.

VIII. Extract from a medical manuscript, on vellum, dated 1352, now in the Library of the Royal Irish Academy. This extract treats of the cure of *Scabies*, or dry Scurvy.

Labrum anoir do leigep na h-eplainnī ro, oir ip éigin neḡi

Let us now speak of the cure of this disease, for many things

imda d'fagbail d'á leiger; ocur  
 ir é céo leiger ir feir do dé-  
 nam dí, .i. na lenna epuailigéti  
 do glanad maille caterfusia;  
 óir a deir Avicenna 'r an 4  
 Can. co n-déin in folmuḡad  
 na leanna loirḡi d'inarbad. An  
 2. ní, oilemáin bió ocur diḡi  
 d'orpuḡad dóib; an tper ní, an  
 t-adbar do díleagad; an 4. ní,  
 a n-innarbad ḡo h-imlán; an  
 5. ní, foḡpaicéti do dénum dóib;  
 an 6. ní, ir eirín liczuberi com-  
 purtaáta do éobairt dóib. An  
 7. ní, ir éirín neirí noé aen-  
 tuirḡur riu do éobairt dóib,  
 muna roib an corp línta do  
 droc-leannab.

Ir éirín uinnimindeti do coi-  
 milte ar túr de, oir ir móir in  
 fortaáte ir in eplaineti ro, map  
 do díofem tap ar n-éir.

Item, berbḡar fumiteppa a  
 meḡ glan, 7 cuir 3, no trí3  
 do ríene air, oir foiridí re pecu-  
 gad na leannann, da nḡnátuirḡ-  
 tēr, 7 glanad iad o na imar-  
 cpaiḡ; 7 muna faḡḡar meḡ  
 bainne ḡabair cuirí ro, ḡab  
 ruḡ fūmíteppa 7 tíme, 7 rca-  
 biora, 7 dubcoraiḡ, 7 ae aba; 7  
 maḡ aimir íampa, berbḡar,  
 7 ḡlantar, 7 tabair maille

must be got for its cure; the  
 first cure which is best to be  
 made is to clean the corrupted  
 humours with caterfusia; for  
 Avicenna says, in the fourth  
 Cann., that evacuation causes  
 an expulsion of the burned hu-  
 mours. The second thing, to  
 order the patients a proper regi-  
 men of meat and drink; the  
 third thing, to digest the mat-  
 ter; the fourth thing, to expel  
 them completely; the fifth thing,  
 to prepare a bath for them; the  
 sixth, it is necessary to give  
 them strengthening lictub. The  
 seventh, it is necessary to give  
 them such things as agree with  
 them, unless the body be full of  
 bad humours.

It is necessary to rub the  
 part affected with ointments at  
 first, for they afford great relief  
 in this disease, as we shall see  
 hereafter.

Item, let fumitory be boiled  
 on pure whey, and put a drachm;  
 or three drachms, of senna upon  
 it, for this relieves the corrup-  
 tion of the humours, if habitu-  
 ally taken, and it purges them  
 of superfluities; and if the whey  
 of goat's milk be not at hand for  
 this purpose, take the juice of fu-  
 mitory and thyme, and scabiosa,  
 and polytricum, and hepatica;



medg no le h-epitime, 7 ip po  
maíe.

Αν.2. ní dlígíó do tobairt do,  
cuignac dlíginn pep na h-eplám-  
ti ro biaða faillte na géapa do  
caítein, 7 pechnaó gac uile biað  
do ní lor gaó folu deirgi, map  
atalur, 7 uineamain, 7 garpleog,  
7 pibur, 7 mil, 7 ag-comraíale;  
gídeao pédaio mil do bepbao  
ma paeépaigib, 7 gan a caítein  
map cúio. 7 dlígíó pé neití  
géapa do pechnaó, map atá gpe-  
anta poma, 7 clobur, 7 neití  
diureiticeca díir a cooaó; 7  
píchnaó na biaða geniur fuil  
depg maille h-imdugaó leanna  
duibe, map atá peoil maíte, 7  
mil maíge, 7 fiaða, 7 gannodail 7  
lačan, 7 peoil epaillti 7 loirgci,  
7 pencairi, faill, 7 a curamaili.

and, if in summer time, let them  
be boiled and cleansed, and given  
with whey or epitime; and it is  
very good.

Secondly, understand that one  
afflicted with this disease should  
not eat salt or bitter meats, and  
let him avoid every kind of diet  
which causes a burning of red  
blood, such as leeks, onions,  
garlic, pepper, honey, and the  
like; but he may take honey  
boiled in the combs, but not to  
use it at supper. And he should  
avoid bitter things, such as  
pomegranates and cloves, and  
diuretic things, after his supper.  
And let him avoid such meats  
as generate red blood, together  
with an accumulation of the  
melancholic hum or, such as  
beef, the flesh of a hare, of a  
gander, and of a duck, and salt  
burned meat, old cheese, bacon,  
and the like.

IX. Extract from O'Hickey's medical manuscript,  
dated 1420; now in the possession of Mr. Robert  
Mac Adam, of Belfast, merchant.

Map benur ceaprugaó acidi-  
gi na h-anma pír in b-peallpam  
mópalta, innar co cruóócaíde  
é a n-aibíocib maíte, ar map  
pín benur pír in liaig an eplám-  
te do coimed co h-imcuibe; 7  
an méio do módaib i n-a claeó-  
luigtep an copp co h-éigíntac,

As the rectifying of the disor-  
ders of the soul belongs to the  
moral philosopher, who is to  
arrange them in proper habits,  
so it belongs to the physician to  
preserve the health properly;  
and as many modes as the body  
is violently impaired, so many

ar í an méid rin a tá do éiné-  
luib ar an leigear; oir clae-  
luigib aicéidigh na h-anma ár  
cuipp-ne; ar an aóbar rin do  
gabbar aen éinéil leigear, 7 aen  
pegimen uaéa; 7 ip rin in liaig  
benur iat d'aéne. 7 ar iat  
ro na h-aicéidigh rin, .i. fearg 7  
gáirdeúr, eagla 7 dobpón, cu-  
angac, 7 naire; oir gluarter  
an fuil coilepda cum an époide  
a n-aimpir na fearg ar fon  
toélaoidi an dígaltair dára-  
tuig, 7 gabann pé lapad éuige  
cum gluaraceta dána, 7 leatar  
nira mó ná cóir, 7 do níter an  
copp co h-uile do línaó, 7 go  
h-áirigete na boill foirimella-  
ca le daraet an teara; oir an  
uair gluarter an tear 7 an  
rperma cum na m-ball rin, 7  
cum an époide do péir conn-  
raet, ó minceac an gluarter 7  
o'n téagad mór tirmuigter an  
copp uile; 7 ip folloir go d-téi-  
gín an fearg, ár go lapann rin  
an époide 7 an rperma, 7 co  
rtaíter cum na m-ball co  
h-uile an tear, 7 co h-áirigeti ip  
in dpoing ag a m-bí tear láidir,  
7 mopan rperma; gídeac an  
dpoing ag a m-bí tear anfann,  
an uair fearguigter iad, 7  
toélaio dígaltair do dénam, ní  
h-eidir a tear do dírtailt cum  
na m-ball foirimellaac, acé bíz  
na boill foirimellaaca fuar,

different kinds of cure there are.  
As the diseases of the soul sub-  
due our bodies, so the one kind  
of cure and one regimen is de-  
rived from them; and it is the  
office of the physician to know  
them. These are those diseases,  
viz. anger, joy, fear, melancholy,  
sorrow, and shame. For in the  
time of anger the choleric blood  
is moved to the heart, to excite  
it to violent revenge, and becom-  
ing inflamed for bold motion, it  
expands more than what is just,  
whereby the whole body is filled,  
particularly the external mem-  
bers, with the violence of the  
heat; for when the heat and the  
sperma are driven to these mem-  
bers and to the heart, with vio-  
lence, from the frequency of the  
motion, and from the great heat-  
ing, all the body is dried; and it  
is obvious that anger heats, be-  
cause it inflames the heart and the  
sperma, so that the heat is circu-  
lated to all the members, and  
particularly in the people who  
have strong heat and much sper-  
ma. But those who have weak  
heat, when they are angered, and  
desire to take revenge, the heat  
cannot be discussed to the exte-  
rior members; but the exterior  
members are cold and palsied,  
while at the same time the heat is  
strong in the heart. We therefore

críúanac, an cein do biað an  
 tear láidir ann a éiríde; ar  
 an aóbar rin do ciamaio mo-  
 ran do daoibh feargaca ar a  
 m-biað toil indeacað 7 iat ar  
 críú; 7 ní fearg foirbhíúí ir  
 coir do ráð ría ro, áct fearg  
 maille le h-eagla. Ar an aó-  
 bar rin an claoóloð do ní fearg  
 ann a corp daonna ní h-imc-  
 uibe a regimen na pláinte é,  
 oir buaioirí an fearg gnímar-  
 tác an fearun uile; mairead  
 reacaítear aóbar na fearg áct  
 an méio foráilur an fearun é  
 a g-cúiribh toileamla; oir im-  
 cuibe fearg do deanaí co  
 minic a g-cúiribh roóraití 7  
 ceadaíteaca, gin cob imcuibe  
 a regimen pláinti h-í; . . . . .  
 7 ata cuid do na h-eapláintiú  
 bar ab leiger imcuibe fearg,  
 mar inniur Hali ag deanaí  
 gluara ar Almúar, go raib  
 diuic ar a raib rúpar, 'ga  
 leiger ag liaig eigín, 7 gur  
 fórail an liaig fearg do éo-  
 garim air, 7 ar ngeineamain  
 na fearge, gur leigeruó é ó'n  
 rúpar.

see many angered people, who  
 have a desire of revenge, seized  
 with trembling; but this should  
 not be called powerful anger, but  
 anger accompanied with fear.  
 Wherefore, the change which  
 anger causes in the human body  
 is not meet in the regimen of  
 health, for active anger disturbs  
 the whole reason; therefore, let  
 the occasion of anger be avoided,  
 except as far as reason orders it  
 in cases of consent. For it is  
 meet, in many well-intended,  
 permitted cases, to provoke an-  
 ger, although it be not fit for  
 the regimen of health in general;  
 . . . . . And there are some  
 diseases of which anger is a  
 proper remedy, as Hali relates  
 in his commentary on Almusar,  
 that a Duke, who was affected  
 with stupor, was under the care  
 of a certain physician, that the  
 physician ordered his anger to  
 be provoked, and that, as soon  
 as the anger was produced, he  
 was cured of the stupor.

X. Extract from Bishop Carsuel's Gaelic translation  
 of the Confession of Faith, Forms of Prayer, &c., used  
 in the Reformed Church of Scotland: printed in the  
 year 1567<sup>g</sup>.

<sup>g</sup> This is the passage so often  
 referred to in the controversy

concerning the antiquity of Os-  
 sian's poems. A free translation



## (From the Epistle Dedicatory.)

Acht ata ní cheana is mor an leathrom agas an uireasbhuidh ata riamh orainde<sup>h</sup> Gaoidhil Alban agus Eireand, tar an gcuid eile don domhan, gan ar gcanamhna Gaoidheilge do chur agcló riamh mar ataid a gcanamhna agus a dteangtha fein a gcló ag gach uile chinel dhaoine oile sa domhan, agus ata uireasbhuidh is mó ina gach uireasbhuidh oraind, gan an Biobla naomhtha do bheith a gcló Gaoidheilge againd, mar tá sè a gcló laidne agas bherla agas in gach teangaidh eile o sin amach, agas fós gan seanchus ar sean no ar sindsear do bheith mar an gcedna a gcló againd riamh; acht ge tá cuideigin do tseanchus<sup>i</sup> Ghaidh-

But there is one thing, it is a great distress and want that we the Gaels of Alba and Erin have ever laboured under, beyond the rest of the world, that our dialects of the Gaelic have never yet been printed, as their dialects and tongues have been by every race of people in the world; and we labour under a want, which is greater than every want, that we have not the Holy Bible printed in Gaelic, as it has been printed in Latin, in English and in every other language whatsoever; and also that we have never had in print the history of our ancients, or our ancestors; for though there is some portion of the history of

of it has been given in the Report of the Committee of the Highland Society of Scotland, appointed to inquire into the nature and authenticity of the poems of Ossian, published by Mac Pherson. This passage is pure Irish, and agrees with the Irish manuscripts of the same period in orthography, syntax, and idiom. It is the oldest specimen of the Erse that has been as yet adduced by the Erse grammarians, though there are certainly extant older Erse compositions. This specimen disproves many grammatical rules laid down by Stewart, and shews that his Grammar is drawn

from the spoken dialect of the Scotch Gaelic, and not from any manuscript or even printed authorities of an age much older than his own time.

<sup>h</sup>, *Orainde, on us*. Here are several instances of *nd* written for *nn* in the Erse, a combination unknown in the modern language. See chap. III., pp. 34, 35, and chap. IV. p. 138; see also the words *Fhind*, *Dhanond*, &c., in this extract.

<sup>i</sup> *Do tseanchus*. This is an instance of *t* being prefixed to *s* in a situation where it might be also aspirated. See chap. III. p. 61. Various examples of this

eal Alban agus Eireand sgríobhtha a leabhruibh lámh, agus a dtamhlorgaibh fileadh agus ollamhan, agus a sleachtaibh suadh, is mor tsaothair sin re sgríobhadh do laimh, ag fechain an neithe buailtear sa chló ar aibresge agus ar aithghiorra bhios gach é n i dhá mhed da chríochnughad leis. Agus is mor an doille agus an dorchadas peacaidh agus aineolais agus indtleachda do lucht deachtaidh agus sgríobhtha agus chumhdaigh na Gaoidheilge, gur ab mó is mian leo agus gur ab mó ghnathuidheas siad eachtradha dimhaoineacha buaidheartha, bregacha saoghalta do chumadh ar Thuathaibh Déghanond agus ar Mhacaibh Mileadh<sup>k</sup>, agus ar na curadh-

the Gaels of Scotland and Ireland written in manuscript books, in the compositions of poets and ollavs, and in the remains of learned men, there is great labour in writing them over with the hand, whereas the thing which is struck off with the type, how speedily and expeditiously is it completed, be it ever so great. And great is the blindness and darkness of sin and ignorance, and of the intellect of the teachers, writers, and preservers of the Gaelic, that, with a view of obtaining for themselves the vain rewards of this world, they are more desirous and more accustomed to compose, maintain, and cultivate idle, turbulent, lying, worldly stories concerning

accidence are found in good Irish manuscripts, as *ειρζ τρᾱλλετ*, *salt fishes*; old Med. MS. by John O'Callannan of Rosscarbery, dated 1414; *δο τριπ*, *always*, *Id.*; *δο τρειλζ*, *to chase*, paper MS. transcribed 1679, *penes auctorem*; *δομ τριπιγιδ*, *to woo me*, *Id.*, p. 62.

<sup>j</sup> *Ghnathuidheas siad. They accustomed.*—Here is an instance of the simple present tense of the indicative mood ending in *eas*, for Irish parallels to which, see Part II. chap. V. p. 156, line 3. This contradicts an assertion of Stewart's *Gaelic Grammar*, 2nd edit. p. 97, note <sup>m</sup>, that the verbs of the Erse, except *bi*, *is*, have

no simple present tense. See it remarked at p. 189.

<sup>k</sup> *Ar Mhacaibh Mileadh.*—This is translated “concerning warriors and champions,” in the translation of this passage given in the Report of the Committee of the Highland Society of Scotland, but most incorrectly; for, by *Macaibh Mileadh*, the Irish and Scotch writers, previously to the period of the forgeries of the last two centuries, always meant “the sons of *Mileadh* or *Milesius*,” from whom the Highlanders or Gaels of Scotland, as well as the Gaels of Ireland, were believed to be descended.

aibh<sup>1</sup> agas Fhind Mhac Cumhaill<sup>m</sup> go na fhianaibh, agas ar mhóran eile nach airbhim agas nach indisim<sup>n</sup> and so do chumdach, agas do choimhleasughagh, do chiond luadhuidheachta dimhaonigh an tsaoghail dfhaghail doibh féin, ina briathra disle Dé, agas slighthe foirfe na firinde do sgriobhadh, agas dheachtadh agas do chumhdach.

the Tuatha De Dananns, the sons of Milesius, the heroes, and concerning Finn Mac Cumhaill with his Fians, and concerning many others which I do not here enumerate or mention, than to write, teach, and maintain the faithful words of God, and the perfect ways of truth.

## XI. Extract from the Annals of the Four Masters.

A. D. 1174. Sluaicéad lap in iapla d'mopað Mumán. Sluaicéad ele la Ruaidrí dia himdeagail foppo. Oe éualattar na Goill Ruaidrí do éoét ir in Mumáin i naipear caeta fpiu, po

A. D. 1174. An army was led by the Earl [Strongbow] to plunder Munster. Another army was led by Roderic to protect it against them. When the English heard that Roderic had

<sup>1</sup> *Ar na curadhaibh ; concerning the heroes.*—By “the heroes” is here meant, not heroes in general, but the Heroes of the Red Branch in Ulster, who were generally called “The Heroes” by Irish writers of romantic tales. They flourished previously to Finn Mac Cumhaill, and were believed to be superior to him and his contemporaries in valour and feats of arms. The zealous bishop seems to have heard those stories himself from the Highland and Irish bards, who were then gaining more worldly emoluments by the recital of them than they would have gained by preaching the Word of God, a thing which they would not have been allowed to do at the time, even if they had been so inclined.

<sup>m</sup> *Ar Fhind Mhac Cumhaill,* rendered *Fingal*, the son of *Cumhal*, in the translation above alluded to, which is also given, as approved of, by Stewart in his *Gaelic Grammar*, p. 198. But there is no *gal* in the original!

<sup>n</sup> *Nach airbhim agas nach indisim.*—Here are two instances of a simple present tense of verbs different from the verb substantive, though Stewart asserts that this dialect wants that tense altogether. Will the Scotch grammarians ever be satisfied to tell the whole truth, or to give us fair specimens of their dialect from existing manuscripts? When will they be enlightened enough to give up fabrications, and love truth better than Scotland?



ḡoúuipriot ḡoill Aḡa cliaḡ dia  
 paigib, 7 ní po haipiead leo ḡo  
 panḡaḡḡar ḡo Duplar. Tanac  
 Domnall Ua ḡriain 7 Dál  
 ḡ-Cair, 7 caḡ iarḡair Connaḡḡ,  
 7 mórcāḡ Shil Muirḡaiḡ, cen-  
 moḡa diuim deaḡḡluag po facc-  
 baḡ lap an rig Ruaiḡri. Ro  
 rigead caḡ cpoḡa eḡer ḡallaib  
 7 ḡaoiḡḡlaib an du rin, ḡo po  
 rpaioinead po deoiḡ eḡe neapḡ  
 iommbualḡa for na ḡallaib, 7  
 po maḡbaḡ peḡḡ ced décc do  
 ḡhallaib ip in caḡ rin, co naḡ  
 ḡearna aḡḡ tiopuaipri beacc  
 beo ap in caḡ rin do ḡhallaib  
 imon lapla. Taed riḡe po méla  
 dia rig ḡo Popḡlaipḡe. Soair  
 Ua ḡriain dia rig iar ccoḡccup.

arrived in Munster, for the pur-  
 pose of giving them battle, they  
 invited the English of Dublin  
 to them, and they delayed not  
 till they reached Thurles. There  
 camethither Donnell O'Brien and  
 the Dal Cais, and the battalion  
 of West Connaught, and the great  
 battalion of Sil-Murray, besides a  
 numerous brave host left by the  
 King Roderic. A brave battle  
 was fought between the English  
 and Irish at that place, where  
 the victory was at length gained,  
 through dint of fighting, over  
 the English, and seventeen hun-  
 dred of the English were killed  
 in that battle, so that there es-  
 caped not from that battle but a  
 small remnant alive of the Eng-  
 lish, with the Earl, who repaired  
 in sorrow to his house to Water-  
 ford. O'Brien returned home in  
 triumph.

### III.

#### ADDENDA ET CORRIGENDA.

THE Author, on a most careful perusal of these sheets, after they had been worked off, discovered some inadvertent mistakes, which he begs here to notice and correct as briefly as possible.

Page 7, line 4, *for* "scarcity," *read* "sacristy."

— 22, after line 16, *insert*, "In ancient Irish MSS. *ie* is sometimes used for *ia*,"

— 34, line 16, *for* "c, m," *read* "c, *ḡ*, m." . .

— 48, — 12, *for* "ua," *read* "uai."

— 53, — 14, *for* "α *Filib*," *read* "α *Filib*."

— 64, — 23, after the period here, *insert*: "In the fragments of Irish composition by Tirechan, in the Book of Armagh, the adventitious and eclipsing letters are separated by dots placed before and after them, thus: .n.eppcuip."

— 101, line 7, *for* "onus, oneris," *read* "opus, operis."

— 102, — 2, after the period in this line, *insert*, "In ancient MSS. an attempt was made to make a genitive in *ae*, or *ai*, in imitation of the Latin, as *επε μέδ* in *επνεχται*, in consequence of the greatness of the snow." *Vit. Moling*. Suibniu mac Maelachumai.—See p. 43.

— 107, last line, *for* "after," *read* "before."

— 112, line 8, *for* "mín," *read* "mín."

— 123, — 1, *for* "SECTION 3," *read* "SECTION 4."

— 135, — 29, *for* "ḡba ba é," *read* "ḡíó ba é."

— 136, — 23, *for* "against," *read* "against thee."

— 139, — 14, *for* "ḡcuab," *read* "cuḡab."

— 146, — 6, *for* "επb," *read* "επίb."

— 151, — 27, *dele* "he did be, &c."

— 153, — 21, *for* "thou concealest," *read* "you conceal."

— 156, — 28, *for* "má ceilim," *read* "má *ceilim*."

— 158, — 13, *for* "ellipses," *read* "eclipsis."

— 158, — 19, *dele* "náp."

- Page 168, — 12, *for* “*βίβμῖρ, or ιομαοῖρ,*” *read* “*βίμῖρ, or βίομαοῖρ.*”
- 186, lines 6, 9, 10, *for* “*ἡλανφαῖδεαρ,*” *read* “*ἡλανφαῖδεαρ.*”
- 191, — 26, *for* “*α βῖρεαμ,*” *read* “*α βῖρεανν.*”
- 199, — 22, *for* “*δο τῖονῖναδ,*” *read* “*δο τῖονῖḡναδ.*”
- 207, — 23, after the period, *insert*, “except in the first person singular, which ends in αδ.”
- 218, line 2, although αἰναḡαρ is here translated “*was given,*” it is really the historic present, and means “*is given.*”
- 224, line 1, *for* “*φα μ,*” *read* “*φαῖομ.*”
- 264, — 23, *for* “*ἡῖρῖοῖου,*” *read* “*ἡῖρῖοῖου.*”
- 286, — 17, *for* “*ῤέ, or ρῖα, before the article,*” *read* “*ῤέ, or ρῖα, before, when placed before the article.*”
- 289, line 8, *for* “*φορ οῖνδ,*” *read* “*φορ οῖνδ.*”
- 301, — 13, *for* “*Moling,*” *read* “*Molaisi.*”
- 349, — 19, *for* “*participles,*” *read* “*particles.*”
- 353, — 27, *for* “*Act 1,*” *read* “*Act 4.*”
- 354, — 19, *for* “*hands,*” *read* “*heads.*”
- 356, — 8, *for* “*we are not, ταμαοῖδ,*” *read* “*we are; not ταμαοῖδ.*”
- 400, last line, *for* “*unerring,*” *read* “*erring.*”

Αῖρ η-α ἐρίοὐνḡαδ α η-Αἰ ἐλῖατ Δουῖλιννε λε Σεαη, μαε  
 Εαμοῖνν Οῖḡ Ὑῖ Δὠνḡάβḡαῖν, ὁ Αἰτ α' τῖḡε ḡόῖρ, ρῖρ Σῖαδ Ὑα  
 ηḡῖρḡν α νοῖρ, α η-Ὑῖ Δεḡḡαῖδ Οῖρῖαḡε, αη εῖḡḡεαδ λά ρῖοῖδ  
 δε ḡῖ μεḡόοῖν αη τ-Σαḡῖρḡδ, ῖρḡν η-βῖαδḡαῖν δ'αοῖρ αῖρ δ-τῖḡε-  
 αῖρḡ 1845.

ḡο ḡ-εῖρῖδ Δῖα ἐρίοὐ ḡαῖτ οῖρḡḡν Ὑῖλε. Αἡν.

THE END.

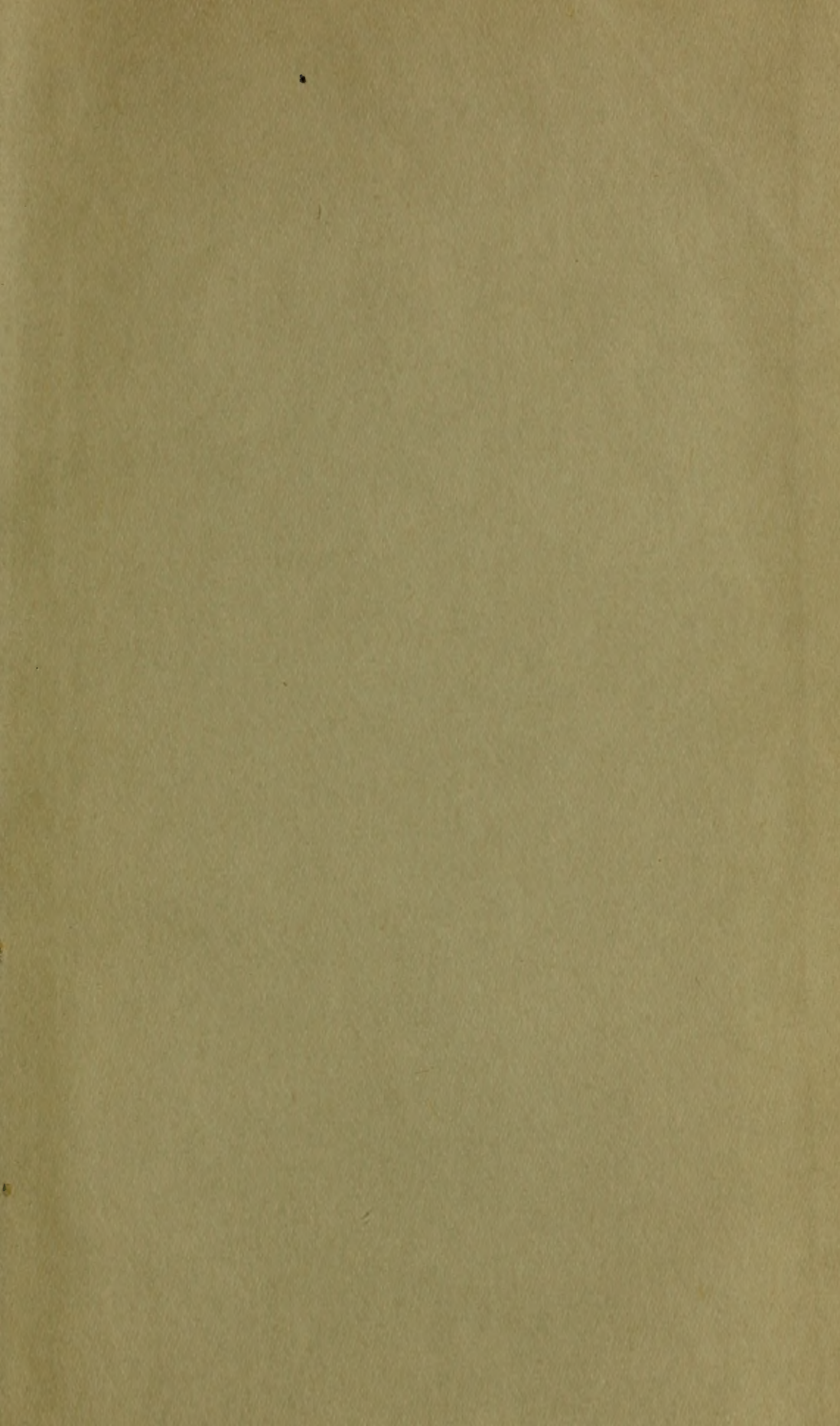












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